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NORTH CAROLINA

Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, JANUARY 6, 1921 Number 1

A SPECIAL ISSUE

The Advocate this week is a special issue, much of the material for which was furnished by the Commission on Education. A careful perusal of the contributed articles will acquaint the reader with the meaning and purpose of the Christian Education Movement, which is the main current at the present time. What a pity for any Methodist to be going around in an eddy, when he might be riding the flood!

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NO JOKE

On the eve of his departure for Louisburg, Brother Massey remarked jocularly that by the time we had been with the Advocate as long as he had we would be qualified to write a book on "The Trials of an Editor." We are qualified now. At least, we have an abundance of subject matter for volume one. For one thing, there now lies on the desk clamoring for an appearance before the public eye enough material to fill the paper for a month. Be patient, brethren, your letter shall see the light some day. Or if it is getting out of date or was lost in the holiday shuffle, write another in its place.

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MEN IN THE SHOP

Never has this editor been more deeply touched by any small act than when he learned that he was to have the privilege of helping the sufferers from the famine in China through a collection which started in the mechanical department of the Advocate. This impulse, which arose without any outside suggestion, but like the little boys measles in Uncle Remus "came up dry so," confirmed an opinion which has been forming for some time to the effect that as fine a body of men as ever put type together work in the Advocate shop. Furthermore they themselves read the Advocate and get the sense of it, for it was the large page ad that started the spontaneous collection.

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THERE ARE OTHERS

The last issue of the Texas Christian Advocate contained the following:

God bless the Advocate and all who are making it the best family paper published.

Weimar, Texas. J. J. Armstrong.

Which reminds us of the story about a conversation that took place on the grounds of an institution for the mentally abnormal. A visitor addressed an important looking individual who seemed to be in authority, with a question as to the identity of the person who was marching back and forth with the air of a military hero. "That man? Why, he acts that way, because he thinks he's Julius Ceasar." "And who is the little man a little further away, holding his hand in his bosom and looking gloomily at the ground?" "That? Why that's another man with an illusion. He thinks he's Napoleon Bonaparte. But he's not; I'm Napoleon Bonaparte myself!"

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DON'T BE AFRAID

Several million people have suffered a great deal unnecessarily during the past year because they have been afraid. From the beginning of the year to the end they carried with them a sense of dread. Fear of impending calamity disturbed their dreams by night and dogged their steps by day. They felt all the while that something awful was going to happen to them. The plain fact is, they were scared.

Perhaps you were one of them. And you have started into the new year with that same uneasy feeling. You are afraid that you will not get along well; afraid that you will not get enough money to make ends meet; afraid that people won't like you or that you will be misunderstood; afraid that the board of stewards will ask for your removal; afraid that the bottom may drop out from under the universe; afraid that the whole world will go to the bad.

Forget it. Sit right down at the beginning of this year and make up your mind that you are going through it with a heart full of cheer. Whose world are you in, anyway? Whose child are you supposed to be? God Almighty rules, His universe is solvent, and what you need is coming to you.

Suppose you should strike a streak of chilly air. It takes frost to make men. Suppose you should encounter opposition of some kind. It's the sand on the track that makes the train take hold and go. Suppose you should lie down and die. You will die sometime, anyway. Suppose the devil should get you—but he won't get you, if you watch out.

"Awake! our souls; away our fears!
Bid every trembling thought, "be gone."
Awake! and run the heavenly race,
And put a cheerful courage on."

* * * *

BEEN DONE BEFORE

No greater handicap can exist for a man than a lack of power to venture. It is well to remember at the beginning of the new year that every great deed in human history has been done by somebody that was willing to strike out. No wide expanse of untried sea was ever crossed, no new land ever discovered, by a man that was bent on hugging the shore.

A splendid woman, who is handy at everything concerning the welfare of her church and town, was sitting in a meeting and listening to the excuses of various ones for refusing to take part in public meetings. They felt that they were not competent, that others could do it so much better than they could, that they were embarrassed for fear they would make blunders, and so on. "Well, sisters," she said, " all I know, when I have anything to do is just to get up and bust loose." And by being willing to "bust loose,' she accomplishes more than a dozen others, who are so afraid they will do something wrong that they never do anything.

Suppose you do make a mistake, or blunder into an awkward situation, calculated to mortify your feelings and make you look foolish for the time. You will outlive it, and others will forget it. Each person is so busy watching his own p's and q's that he hasn't much time left for watching you. And you may be sure that every other one has at some time made just as bad a mess of it as you have. The path of every advance is strown with blunders all along the way. It's the only way to get ahead.

Many years ago a noble North Carolina woman sat at the dinner table at Hot Springs, and becoming animated during the conversation, she thrust out her hand and knocked her glass of water over on the floor. The old colored waiter came quietly to her side to gather up the wreckage, and as he picked up the broken pieces, whispered soothingly, "Don't worry, missus; it's been done befo'."

In any awkward situation brought about by an honest effort to accomplish something worth while, you may always comfort yourself by remembering that "it has been done before."

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CONFIDENCE IN THE MANAGEMENT

Confidence, relative and conditional when placed in men and institutions, becomes, when imposed upon the Source and Origin of all things, absolute and entire. The nature of all human things is such that it is wise to ask from time to time whether or not the management of any given undertaking is of the best, but we beg to be excused forever from the enormous folly of raising the question as to whether the Almigbty knows what He is about.

No doubt every man has at times had some such passing thought as that expressed by the Spanish king, who said that if he had only been present at creation he could have offered some valuable suggestions, the acceptance of which would have resulted in a much better world. Certainly so. If we had been making the world, there are certain obvious defects that we would have avoided. Pain, sickness, sorrow, sin, for instance. Most of all, sin. We would have built a fence around that tree in the midst of the garden and topped it off with noncorrosive barbed wire so that father Adam might have been trying vainly to climb over it till this day.

All of which shows how much we don't know about it, and how much the Creator does. No doubt, if we had as many facts in hand as he has and could look as far into the future as He can and knew as much about the purpose of it all as He does, we would see the wisdom of the actual plan of the world. Therefore, while all are free to let imagination run in speculation about improvements that might have been made, it is fortunate for all that the power to change and the wisdom to devise are lodged in one and the same Source.

If we had been creating, we would have made a little inane world, of dimensions two by four, careful not to start something we might not be able to stop. But how vast and wonderful are His works, and what tremendous risks He is willing to take! Because he has resources infinite and can mend the damage caused by blunders of his creature—even sin. "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" And what confidence do we place in the God who is the Father of our Lord and Savior, Jesus Christ!

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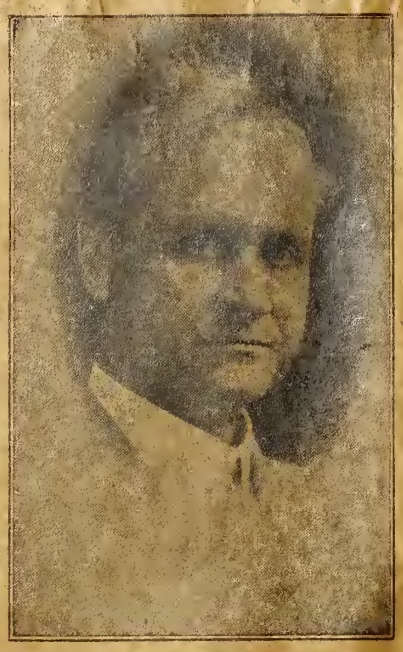
READING THE BOOK

The reader will find on another page a suggested plan for getting Methodists to form the habit of daily Bible reading. There is an advantage in lodging in the mind each morning something that will stay on tap for any emergency and keep the reader going during the day. This plan has the further advantage of bringing a man into contact with the whole of the Bible in course of time. Some have found that by reading three chapters every week day and five on Sunday they can cover the whole book once a year.

While we would not find fault with these methods or indeed, with any that may help people to know the Bible better, we would suggest a supplementary method which has proved of great value in arriving at a better realization of the massive meaning of the most wonderful of books. Instead of being content with an occasional, or even regular, snatch of a handful, sit down now and then and read a whole book through consecutively and uninterrupted, in order that it may deliver its total impression upon the mind. That is the way you would read Hamlet, and that is one good way to read Job.

By reading piece-meal one not only loses the connection, but also fails to feel the cumulative effect that the book is intended to have. Besides, the meaning of many a passage is affected by the author that uttered it. A justice of the supreme court of New York declared in a decision that the testimony of a man on trial for murder should be scrutinized with great care, "because Holy Writ says, 'Aye, skin for skin; all that a man hath will he give for his life.' " A reference to the book of Job will show that the words quoted are taken from the mouth of Satan. The judge's point was good, but his citation of Scripture was bad.

Suppose, gentle reader, on next Sunday afternoon, instead of trying to reduce further the already meager supply of gas, you sit down and after whetting your appetite for such things by reading the Advocate a while, take up the book of Mark and read it from the first verse to the last. It will take about as much time as the average movie, and the eye-strain will not be nearly so bad. What a wonderful impression you will get of Jesus Christ! And you can test your soul by asking yourself the question, "Am I glad that the Heart of the Eternal is such, or do I wish He were otherwise."



DR. REYNOLDS

Dr. John H. Reynolds, Director-General of the Christian Education Movement.

Dr. Reynolds, now president of Hendrix College, Conway, Ark., was at one time a professor in the State University of Arkansas. He stands at the top in Education.

DARING THE IMPOSSIBLE

What Ought to Be Done Can Be Done—Must Put Spiritual Element In Education.

By John H. Reynolds, Director General of the Christian Education Movement.

Our Methodism is of God and has faith in the unseen. In spite of the fact that all of the annual conferences this fall were held in the midst of falling prices and of an economic depression, they with remarkable unanimity not only approved the quotas assigned them by the Christian Education Comission, but voluntarily added 40 per cent for the benefit of their local conference schools. Two annual conferences even doubled the quotas assigned them. The Christian Education Movement was ordered at this time by a unanimous vote of the last General Conference and to this has now been added the practically unanimous vote of all of the annual conferences of the entire church.

No ordinary business would have taken such action this fall. It is left to the church to do the impossible. Immediately following the great war-work drives totalling billions, our church raised over fifty millions for the Centenary. Whatever God wants done, the church of the living God can do. And to all thoughtful people the program of the Christian Education Movement commends itself as of God and a thing that must be done now if the world is to be saved. This is as it should be. The church has access to sources of power that the business man does not take into account. Throughout the history of the church the superhuman element has ever been manifest. The now historic Memphis Centenary Conference has been more than duplicated in spiritual power by the recent Memphis Educational Conference.

The Christian Education Commission has set apart the next three months as a period of spiritual cultivation, when the whole thought of the membership of the church is to be centered on the great spiritual objectives of the movement. This is no smoke screen. No other church ever attempted so comprehensive a program as to educate the entire membership of the church in the cause of Christian education. Through the pulpit, the Sunday school, the Epworth League, and the Missionary Societies every member of the church is to be led to see the fundamental meaning of Christian education; that it begins with the home as the elementary school in Christian education, that it includes the Sunday school and other young people's societies as the intermediate schools of Christian education, and church schools, colleges and universities as training camps to develop the outstanding lay and ministerial leaders in church and state. The faithful execution of this program will mark an epoch not only in the history of our church, but in the history of Christian education in the nation. To put the spiritual element in education is the only thing that can save the nation from moral bankruptcy, and civilization from the scrap heap.

We therefore call upon all presiding elders, pastors and officers of the church to carry out faithfully the program of spiritual cultivation so carefully worked out. In the preparation of all programs and literature the Christian Education Commission is merely acting as the agent of the General Conference to help the bishops, presiding elders and pastors in carrying out the commission of the General Conference respecting Christian education in this quadrennium.

OBJECT IN VIEW

What the Christian Education Movement Means to Do.

1. To develop in the mind of the church an adequate conception of the place of Christian education in the life of the church, of the nation, and of the world.

2. To promote the cause of religious education by bringing about a closer and more effective cooperation between our institutions of learning and the Sunday school, and by establishing strong departments of religious education in our colleges and universities.

3. To lead at least 5,000 young men and women to pledge themselves to devote their lives to the ministry, to missions, or to some other form of Christian service, and to seek a Christian education as a preparation for effective life service.

4. To raise for our schools, colleges, and universities at least $32,000,000, the minimum sum necessary to enable them to send out the constantly increasing stream of educated Christian leaders required to carry forward the Christian work of the world, and to secure $1,000,000 to aid worthy students who are looking to some form of Christian service in their efforts to obtain an education.

5. To deepen the moral and spiritual life of our people and to promote the spirit of Christian liberality in all of the efforts put forth to realize these objectives.

THE CHURCH PAPER

What the Movement Thinks of It As An Educational Institution.

In taking stock of our educational institutions let us not overlook the church paper. Without it we could not have given to the world the aggressive Methodism of today and without its service we cannot go forward to the larger tasks for the church of tomorrow. It has typed our Methodism until now and will continue to do so. Back of every forward movement of the church have been the Advocates; they have been the advocates of a better paid ministry, the supporters of Methodist schools and all other institutions of the church; they have been more potent influences in the making of Christian character than we have realized.



Candler School of Theology, Emory University, Atlanta, Ga.



DR. SNYDER

Dr. Henry N. Snyder, Associate Director-General of the Christian Education Movement.

Dr. Snyder is President of Wofford College, Spartanburg, S. C. He is one of the most influential public men in the whole country.

The influence of the church paper has not been rightly estimated because we have not been able to see the immediate results of its work. If there was no higher estimate of value than that expressed in the dollar mark, there would be for every dollar expended by the church in support of its papers thousands that have come into its treasury because of the message of the Advocates. The larger returns in more intelligent and more liberal Methodists, in a more loyal membership, in souls stirred by higher purposes—those show more the measure of their value.

In its appeals for the support of every other enterprise of the church and every movement for human betterment, the church paper has so failed to make plain its own claim to support that we have accepted as a matter of course its service to every other cause. Suppose that for six months no issue of conference or connectional paper came from the press. What would be the result as touching the work of the church in conference and connection—no news from the field, no bulletin for announcements, no printed appeals for the institutions and enterprises of the church? But for the disastrous results sure to follow, one could wish that the church be brought to face such a situation. It would at least cause us to give the church paper its rightful place among the other enterprises of the kingdom. But we cannot give it that chance to prove its worth—there would be confusion and chaos.

Let us then as a great church begin to pay, in part, the debt we owe the church paper. If in this day of our prosperity we do not make secure the future of our Advocates we shall have wasted much of our effort in the building of larger programs. In all that makes for an aggressive and progressive church we shall be no stronger than the church paper.

During the past two years the difficulties faced by the editors and publishers of the church papers have increased to such an extent that, to one who knows the situation, the wonder is that they have been able to serve so well the institutions of the church. But, however much their burden and sacrifices make appeal to us, we do not make this our chief argument for the better support of the men who are carrying these burdens. It is for the church paper and the church with its larger program of service that we make appeal. If the papers of Methodism have been back of every great enterprise of the church—and they have; if they have been among the most potent influences in the development of our people in loyalty and liberality—and they have; if they have helped every pastor in bringing at least some of his people to higher

(Continued on page seven)

PEOPLE AND THINGS

The Advocate learns that Rev. John Green is to take charge of the Ball Creek circuit the first of March.

The two conferences of Georgia have made an appropriation of $14,000 to The Wesleyan Christian Advocate.

Rev. L. A. Falls, of the Dilworth charge, Charlotte, and Miss Gertrude, his daughter, attended the Epworth League Conference in St. Louis last week.

Rev. E. P. Billups, who was pastor of one of the churches in Greensboro last year, but now a student in Emory University, was in the Advocate office last week. He is enjoying his work at Emory.

And now Rev. J. T. Draper and his good family have become victims of the "pounding" plague. The congregations at Arcola and Hollister are the guilty parties.

Captain John Henry Williamson and Miss Rennie Estelle Griffin were married on the seventeenth of November and are now "at home" at 825 Duke Street, Norfolk, Va.

Dr. Marr says in a letter about another matter that they had fine district group meetings at Winston-Salem and Asheville. He adds: "I find the preachers very much interested in the Educational Movement."

The Cary circuit and Bro. D. N. Caviness have started off nicely together. Large and increasing congregations are present at all the services. It is no secret that Cary charge is enjoying their new pastor.

Rev. J. Ed. Thompson, looking happy, came into our office on Wednesday. He is strong for the Advocate, but rather modest, and dislikes to see his name in print, and ordered that his visit be kept quiet, and we will acquiesce.

It is good news which comes from Statesville, telling that Prof. D. Matt Thompson, who was severely hurt by being struck by an automobile several weeks ago, is greatly improved, and is now able to sit up. Prof. Thompson has resigned the superintendency of the city school of Statesville.

Married, at the home of the bride's brother, Mr. E. L. Harris, Candor, N. C., on December the 26, 1920, Mr. Aubrey C. McLean, of Rockingham, N. C., and Miss Anna M. Rush, of Candor, N. C., Rev. A. J. Groves officiating.

Rev. W. G. Lowe, the young and energetic pastor of the Battleboro and Whitaker charge, and Miss Elva Ann Strickland, of High Point, were married by Rev. W. A. Lambeth on Tuesday, December 28. The Advocate extends good wishes.

Editor Paul Elkins, of Siler City, dropped in Tuesday morning to pass the time of day with the Advocate and renew association with the editors, both of whom he had known in earlier years. His father was one of those grand old pioneer editors, and the son has caught much of his father's spirit.

True to his promise, Dr. William I. Cranford has placed on the desk of the Advocate an article entitled, "An Attempt to Define Christian Education." When the doctor attempts to do a thing, he "mighty near" does it, and there is a treat in store for our readers next week.

Our good friend, Mr. C. W. Hunt, of Charlotte, called to say that he is delighted with the Advocate, and that Hawthorne Lane has got a great preacher, and that Methodism in the capital of Mecklenburg is moving on at a high rate of speed.

The Rev. Z. E. Barnhardt, pastor of our great Centenary Church, Winston-Salem, visited his brother, Rev. J. H. Barnhardt, during the holidays. Bro. Barnhardt called at the Advocate office to say that he has the best church in the conference, and is glad that the Advocate took Rowe.

Rev. and Mrs. A. R. Bell, of the Ansonville charge, made a delightful call at the office Wednesday. Bell always rings clear, and folks hear him gladly—and the Advocate extends to him a gracious welcome at all times. He left a nice check with us.

The season brought to this office the beautifully printed Christmas Bulletin of Howard College, located at Gallatin, Tenn., and on the inside of the back cover is the picture of our old strayed friend, Dr. Geo. H. Crowell, looking not quite as big as life, but just as natural.

Brother Eddie R. Bradsher, a consecrated member of Salem church, Leasburg charge, died at his home near Gordonton, Dec. 19. His pastor, Brother S. F. Hicks, says of him: "He was one of our very best citizens and will be much missed in the church and community."

Rev. J. E. Underwood, who has for a long time been one of the tall trees of the forest in the North Carolina Conference, delighted the Advocate force with a visit last week. Bro. Underwood has greatly improved in health since conference, and hopes to be able to take work again. The Advocate joins him in this hope.

A well-designed bulletin came to us a few days ago from Joe Cheatham, giving the order of service and other valuable helps at the Methodist Church in Franklinton. It shows the progressive spirit of that fine congregation—and Dr. Rowe was heartless enough to remark, "That all the people had been needing down there was a preacher."

Our readers will please note that the address of Dr. T. F. Marr, commissioner of education for the Western North Carolina Conference, is Salisbury, N. C. Dr. Marr writes: "If you keep the pace you have started, the North Carolina Christian Advocate is going to be the best conference organ in our connection." Deo volente we shall keep the pace.

Rev. Bayard F. Sink, who has been in charge of the Welcome circuit since Brother Williams went to the hospital, writes that the interest in religion at Erlanger, created by the meeting held by Brother Combs, continues deep. This is the same meeting that a Baptist brother spoke of in such an appreciative way in a recent issue.

Rev. N. E. Coltrane visited in Greensboro during the holidays. He says they are moving out down at Scotland Neck. Since conference the church and grounds have been greatly improved, and the parsonage is to receive needed attention in the near future. Coltrane is always on the happy side of life.

The Advocate prizes most highly the "New Year's Greeting From a Former Editor," and passes it out to the public with considerable pride. For the editor of "The Nashville" to take his pen in hand to write for the Advocate helps us up considerably. The doctor has a genial strain of Irish in him and that is why he always keeps in a good humor.

Rev. L. A. Falls, pastor of the Dilworth Church, Charlotte, declares that he is serving the "givinist" congregation that he has ever seen. He is enjoying his new charge, and all the people are enjoying Falls, and together they are in a good humor, and the Christmas holidays were great times with them. The preacher is all right and the people are all to the good. We know them both.

The executive committee of the Methodist Board of Publication held its monthly meeting in the executive office Tuesday afternoon. Those present were Dr. W. P. Few, chairman, T. C. Hoyle, secretary, and Revs. M. T. Plyler and S. B. Turrentine and Judge N. L. Eure. A little later we may be able to make an interesting announcement concerning improvements in the Advocate.

Mr. J. F. Bennett, of near Greensboro, was in our office a few days ago returning from a visit to his son, Rev. J. W. Bennett, of the Department of Mathematics in Rutherford College. Mr. Bennett informs us that his son has grown very rich recently—twins—a boy and a girl. On Monday before Christmas Prof. Bennett's class in the college presented him with a set of shirt buttons and a fine gold watch chain.

At the parsonage of Burlington circuit, on December 23rd, Mr. William H. Jones and Miss Minnie L. Lowe were quietly married in the presence of a few friends, the pastor, Rev. D. A. Petty, officiating. In about fifteen minutes another couple, Mr. Jas. Samuel Ross and Miss Mary M. Beckem, came in and were united in holy wedlock, while the former couple looked on. All four of these promising young people live in Bethel Church community and are members of that church.

Rev. and Mrs. W. C. Merritt celebrated the twenty-fifth anniversary of their marriage on the evening of the thirtieth of December at their home in Rowland.

Rev. Chas. C. Brothers is visiting his daughter and son-in-law, Dr. and Mrs. M. A. Griffin, at Appalachian Hall, Asheville, for a week or two. Brother Brothers is now making the Masonic Home in Greensboro his regular place of residence, and it gives the Advocate pleasure to look into his genial countenance occasionally and hear him talk. His reason for superannuation is purely physical; in mind and spirit he lingers around prime.

If you never traveled on the railroad along about Christmas time you know not what you have missed. Wait for an hour or so on a belated train, and when it arrives find it so crowded that it is impossible to find a seat, and at every station throngs flock on and sit and stand in every available place. And, too, it is a fine place to study human nature. You see the selfish person in all his selfishness. Two women on the train with possibly twenty-five or more standing, had four of the car seats all to themselves. Well, they were occupied with baggage, hat boxes, etc. But the others stood.

Rev. C. C. Williams, pastor of Welcome circuit, died at the High Point hospital, where he had been for treatment for six weeks, on the 21st of December. The funeral service was conducted two days later at Southside Methodist Church, Winston-Salem, by Rev. Frank Siler, assisted by Rev. R. M. Courtney. Brother Williams was an earnest preacher and pastor, full of common sense and genuine religion. He had a fine brotherly spirit and a keen sense of humor. It was always good to be with him. Brother Siler has prepared for the Advocate an appreciation, which will appear next week.

The Advocate is in hearty accord with Governor Bickett's appeal, in which he urges every person making a contribution to China also to sign a petition asking Congress to supplement the gifts of the people with a loan and to appoint a commission clothed with power to administer all gifts and loans in a way that will not only save human lives but also prevent the recurrence of a situation like the present. Such action is quite within the province of government, and it "would tie four hundred millions of Chinamen to the American people forever." When people are starving in China, and farmers in the middle west are burning corn in place of coal, it does seem as if the sensible and merciful thing would be for the government to bring the surplus corn and starving millions together.

The congregation of First Church, Wilson, has entirely recovered from the solar plexus blow delivered by Bishop Darlington when he took their gifted young pastor, Rev. Costen J. Harrell, from them and transferred him to First Church, Atlanta, Ga. They are speaking in the highest terms of the intellectual power, spiritual fervor and undivided devotion of their new pastor, Rev. F. S. Love. If the courtesy with which these Wilsonian Methodists listened to a sermon bearing on the Advocate last Sunday morning is an indication of their regard for it, it will not be long before the paper begins to go to every home in the congregation. Long will the editor remember the happy hours spent in the elegant home of Mr. and Mrs. W. A. Finch. The members of the class of '95 certainly have married well.

By a stroke of good fortune last Sunday evening the editor found himself in Rocky Mount. Rev. J. F. E. Bates not only took him under his hospitable roof, but also turned him loose on the congregation members of which increased the Advocate's bank account at the close of the service to the amount of $37.00. Arkansas gave of her best when Brother Bates decided to come to the Old North State, and we were glad to hear him say that he has come to stay. The father of Mrs. Bates went out to Kansas from Virginia a generation ago and did some great pioneer work for the church in the middle west and she naturally feels like she is getting back toward home. In fact, we suspect that she had quite a little to do with changing these Arkansas Travelers into Tar Heels.

WHO SHALL TRAIN OUR METHODIST YOUTH?

Judgment Based Upon Success Or Failure in Development and Use of Power.

By Bishop James Cannon, Jr.

If our Methodism fails to develop and to train the powers of her youth she will be false—disloyal to the explicit teaching of her Master, who in His great parable of the talents, and complementary parable of the pounds, emphasizes His own estimate of the tremendous importance of that specific teaching by picturing a great judgment scene based upon success or failure in the development and use of power, which scene closes with the Master's final sentence of approval end reward for the obedient and loyal, and of rejection and punishment for the disobedient and the disloyal.

"Lord, Thou deliveredst unto me two talents, behold I have gained beside them two talents more." Here Methodism's all wise Lord and Master states two great fundamental truths: (1) All Power is delivered unto men by God—the free gift of God; (2) Development of power and of skill in the use of power are dependent upon the faithfulness of men. The Master emphasized nothing more explicitly and forcibly in all His teaching than that every man whether he is given only one talent or is given five talents must come into judgment for proper development and use.

St. Paul's Educational Policy.

What is the responsibility of Methodism to her youth? St. Paul was the great teacher among the apostles. Trained himself by the most learned doctors of his time, he indicates clearly the important elements to be emphasized by the church of all ages.

"As St. Paul wrote to the youthful Timothy, so must Methodism from her pulpits and from its printed page sound the clear impelling call to her sons and daughters, 'Stir up the gift of God that is in thee.'"

We must convince our children that faithfulness in the development and in the training of their powers will determine the real measure and value of their lives; their possibilities for usefulness, their ability to "make good" in the face of surrounding opportunities, and the final judgment which will be passed upon the accumulated results of life by the Lord of all who has himself given life talents and opportunity.

Methodism must not fail to stir the conscience and deepen the conviction of both parents and children by proclaiming the Master's own doctrine on the duty of developing—that is educating—their God given talents.

St. Paul's educational policy did not stop with a call to "stir up the gift,"—that is to educate. It was equally as explicit and as emphatic in its definition of character of the education to be sought, and to be given. **"Bringing every thought into captivity to Christ,"** was his sweeping tribute to the pre-eminence of Jesus Christ in the whole realm of thought, as it effects every department of life. Christian education, that is education dominated by the spirit and ideals of Christ, was the Pauline Model, which Methodism must adopt, proclaim and follow, or deny her Lord.

Methodism Openly Follows Paul.

Men adopt some philosophy, some creed, some system of thought; men follow some leader, some teacher, some master; he may be Ingersoll, Voltaire, Karl Marx, Mohammed, Buddha, Confucius, or Christ. Methodism follows Paul openly, confidently, joyously, declaring her allegiance to Jesus Christ as Teacher, Master and Lord. She declares all education to be false, incomplete and eternally unsatisfactory which does not recognize His teaching as central, which does not adjust itself to His conception of life and its comparative values both in time and in eternity.



Woman's Building of Southern Methodist University, Dallas, Texas.

Methodism declares that all power, natural or developed either by experience or by the training of the schools, depends for its value upon proper guidance and control. The mountain stream may become a raging torrent, sweep beyond its banks, and bring rain and desolation, or it may be directed into proper channels and harnessed to make light and to grind corn. An Ingersoll may blight and destroy individual lives. A Kaiser may become a curse and drench the world in blood, while a Washington may make possible "the land of the free and the home of the brave," and a Wesley or a Moody may save men and sweeten their lives. We are faced with the intensely practical question, which presses daily for its answer: Who will train the boys and girls of Methodism? Who will interpret the facts of life, the relation which they bear to these facts, and the supremacy of Jesus Christ in all life? Experience has fully and unquestionably demonstrated, that the Church herself must furnish and direct such teaching, if it is to be given at all. Never has there been a more convincing demonstration of the evil results of a Christless education than was given by the great war, and by the conditions which have followed in its wake, and which exist today. The lust for money, for power, and for pleasure has swept on unchecked, because so much of our education has been Godless and Christless, and there has been lacking in it the strong tonic of brotherly sacrificial love to counteract the inherent selfishness of the human heart. If our civilization is to be saved, if it is not to be eaten up by selfishness, the teachings of Jesus Christ, the Son of God, must be its saving salt. Unless Methodism shirks her responsibility in these fiery testing days she must not only furnish training for her children, but she must furnish training which will be positively Christian, not only for their own sakes but that they may be teachers and leaders in society, in business, in the school, and in the Church.

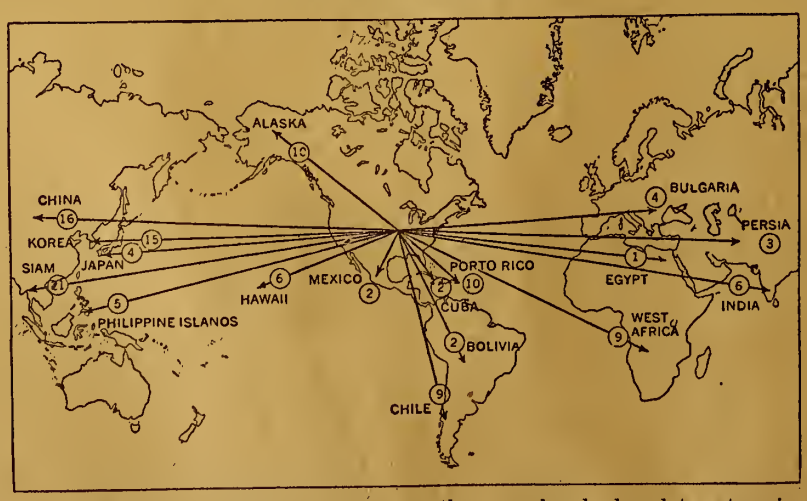
First-Class Leadership From First-Class Schools.

But if Methodism loves her children and desires to retain their respect, love and loyalty, she must furnish for them schools which are adequately equipped and endowed to give the training which the Church ought to give. It is shameful for the Church to be saitsfied with inferior equipment and instruction for our children, when we are abundantly able to supply as good as any in the land. It is absurd, even suicidal, to send our boys and girls to be trained for leadership in the Church and in the nation, and then selfishly withhold what is necessary to give them equal opportunity with other boys and girls. The fact stares us in the face that the bulk of our leadership in the pulpits, in the Sunday school, and in church life generally must come from our own Church schools. The quality of that leadership is necessarily greatly effected by the quality of the schools. If we furnish our children mediocre second class schools we will get a mediocre second-class product and leadership. If we furnish first-class schools we will get a first-class product and first-class leadership.

The call of the General Conference of 1918 to the Church at large is a recognition of the great necessity that is upon us to train our own children, to train them under positively Christian influences, and to train them in schools which are adequately manned, equipped and endowed to produce a leadership equal to the great needs of the world today.

The great purpose of the Christian Education Movement is to so set forth the facts as to the needs of our children, and the needs of the Church in its great work, as to stir to the depths the conscience of our people and bring to them the unescapable conviction that they will be held responsible by God for giving to their children Christian training in the homes and in the school, which will fully prepare them to do their life work. Such conviction will inevitably produce great results.

CONTRIBUTION OF ONE COLLEGE TO THE FOREIGN FIELD IN FORTY YEARS



One Christian College has sent more than one hundred and twenty missionaries into seventeen mission fields. From the schools of the Church must come well nigh all of the men and women who shall carry the message of the kingdom into the mission fields of the world. When the Methodist Church goes out of the business of education it must go out of the missionary business and the preaching business.

"BACKS TO THE WALL"

Fighting Answer of a Great Church to Threatening Tendencies—Determined Effort to Produce a Generation of Christian Men and Women.

A. C. Marts, Advisory Director of the Christian Education Movement.

When the writer of this article is requested for a brief statement of this kind it is generally suggested that something be said relative to organization and money raising. As no sepcifications have been given with this request, it will be possible to speak of something more primary and important than machinery or money. That primary thing is our conception of the Movement—the image in our minds as we think of it.

The Christian Education Movement has been carefully named. First, it is a Movement. It is the wind stirring in the mulberry trees which presages a great swelling, on-reaching move of the Church. It is no passing event! Second, it is a Movement in behalf of Christian Education. Its purpose is not to educate—but to make all education Christian. How different that is from a mere money campaign!

He who thinks his way into an adequate conception of the Christian Education Movement finds himself face to face with a revealment of obligation that gives men the inspiration and the urgency to mighty deeds.

We have talked a great deal these past two years about the Church's opporunity for rebuilding a new world. What sort of a world have we rebuilded thus far? Are we proud of it? Does Christ mean more to the

people of our nation than he did two years age? Are worldliness, ungodliness, selfishness, materialism visibly lessoned in the lives of those about us? Is this young generation of Americans being brought up with a zealous love for Churist, a flaming ideal of service—in the place of that ideal "what is there in it for me?" which we have observed with dread?

Perhaps as we take stock we will feel like stopping our talk about "opportunity" and begin to talk "backs to the wall." The Christian Education Movement is not an opportunity; it is a down right necessity; the fighting answer of a great church to the tendencies that threaten to sweep its children away.

The Christian Education Movement seeks to do what men desperately in earnest must do. It looks at the whole task of bringing a generation up into Christian character, and undertakes to set forces in motion big enough to accomplish that task. It says that "insofar as God will bless our efforts, we, two and a quarter million Methodists, will not permit this younger generation of Methodists to be swept out in the tide of worldliness. We will appeal to every human element in education and pray unceasingly to our God that these boys and girls may be brought up into Christian character."

What are these human elements? The home, the church and Sunday School, the public schools, the college and university.

The home is the very tap root of education. Unless education in the home be Christian, of what avail would be millions of dollars invested in college buildings? The Christian Education Movement will hold up to parents the ideal of the family altar as "the greatest school of religion in the world." It will also emphasize the place of the Sunday School and League and other church activities in teaching the Bible, not that revivalism or evangelism may be less, but that earnest and careful teaching may be greater.

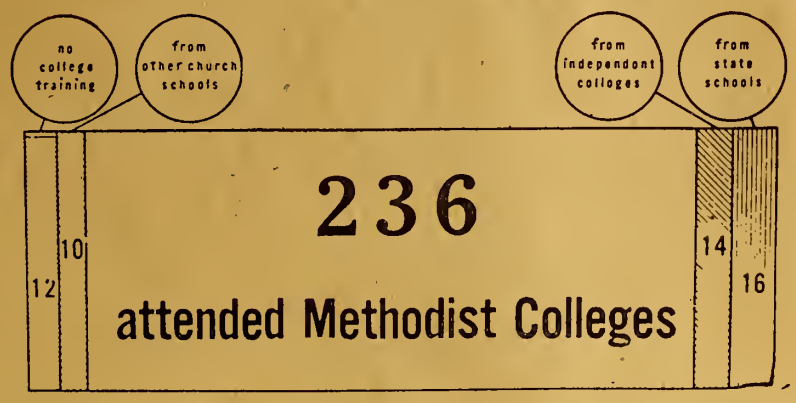
And this ideal of the Christian Education Movement will sooner or later find its way into the processes of public education in the Southland. For a moral idea is the most powerful force in our human world. When two and a quarter million Methodists adopt as their serious purpose the ideal of making all education sum up in Christian character, they couldn't copyright it if they would. Consciously and unconsciously this ideal will find reflection in the thought and work of our school boards and teachers, and character will be emphasized in the public schools above vocational efficiency.

And then our Methodist schools and colleges. Of course, we must have them and they must be adequately equipped and manned. For we must not, in attempting to put on the capstone of education, overturn in six months time the structure that has taken sixteen, eighteen, twenty years to build. Provision must be made for education with the single ideal of Christian character clear through to commencement day.

To erect an ideal around which all these factors in education may rally; to set in motion forces which will stimulate the home, the church, the school, the college to assume its full share in the united effort; to properly represent the determined effort of a great church to produce a generation of Christian men and women, this is the Christian Education Movement.

Nashville, Tenn. A. C. Marts.

Education of Southern Methodist Missionaries In Active Service Since 1910



Of the five leading denominations listed above, the Methodist Episcopal Church, South, has the largest number of educational institutions, and more members than any of them save the Methodist Episcopal Church. And yet our investments in education are far below those of the other denominations named. Is it not time for Southern Methodism to attempt something worth while for its schools?

BIBLE READING AND PRAYER

Program of Spiritual Resources Department January 1921

Rev. P. L. Cobb, Secretary

Objectives: During the month of January emphasis will be laid on things of vital importance:

1. Daily Bible Reading.
2. Daily Prayer.
3. Family Altar.
4. Prayer Meeting.

Bible Reading:—Pastors have been requested to urge their members in the first sermon of the year to begin daily Bible readings as the basis for the intelligent direction of their prayers and to start the year with the Book.

Prayar:—The content of prayer and the power of prayer are to be set forth on two subsequent Sundays. The Lord's Prayer and the power of men who prayed will furnish the model and the inpiration. The family altar will be presented as the greatest school of religion in the world.

Enrollment:—January 23-30 will be ENROLLMENT WEEK. Enrollment cards for 1. Bible Reading and Prayer and 2. the Family Altar with appropriate literature will be sent to all pastors. Every member of the church should be urged to enroll for Daily Bible Reading and Prayer. Teams for this purpose should be organized and the membership of the church divided and assigned to these teams.

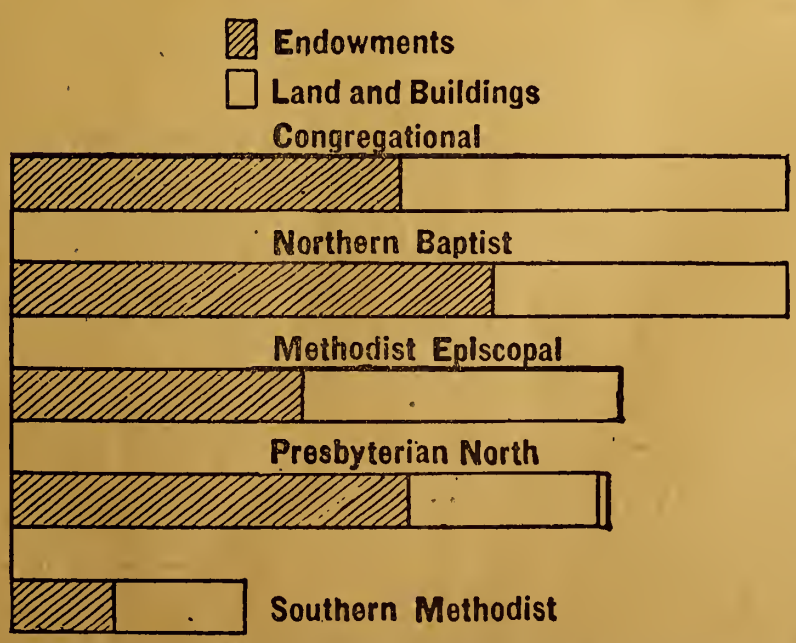
Helps provided:—At the same time that Bible Reading and Prayer is being urged for each individual, cards for enrollment in the Family Altar League will be presented to the heads of families. When the enrollment cards have been sent into the office, a list of daily readings, both for individuals and families, will be mailed at once with helpful literature.

Readings for Young People and Mothers:—It is very important that the young people, who sign the card for daily Bible Reading and Prayer, indicate their age in the blank for that purpose, as a splendid list of Bible stories is ready for them. This is also the finest list of Bible stories we have found for the use of mothers who do not have a good Bible story book or, who having it, would prefer to read the stories in the words of the Bible to their children.

A Bigger and Better Prayer Meeting:—Suggested plans and topics for the improvement of the Prayer Meeting have been furnished to pastors. From many points there are coming encouraging reports of successful Prayer Meetings. In today's mail came this statement. "Our Prayer Meeting is going big. We are staying right around 250 and 300 in actual attendance. It is the most spiritual service of the church." Arthur J. Moore, pastor, Travis Park Church, San Antonio, Texas.

We Must Succeed:—This program for January is fundamental. On its success will depend largely, not only the successful issue of the programs for Life Service and Stewardship which follows, but the material objectives of the Christian Education Movement as well. The church that prayes is the church that achieves.

INVESTMENTS IN EDUCATION BY LEADING DENOMINATIONS



Of 288 missionaries of the Methodist Episcopal Church, South, in active service since 1910, twelve were without college training, ten attended church schools other than our own, fourteen attended independent colleges, and sixteen were from state schools. The schools of our own church furnished 236.

MUST PRODUCE LEADERS

The Methodist Church has never undertaken a more important enterprise than what is known as the Educational Movement. There is no interest vital to our civilization that it does not touch. It is just as important to the Nation as it is to the Church. We have only to look to Germany to see that pagan education may exist in a land that is nominally Christian. We have only to look to the same source to see what such education will do for a people. I doubt if at any time in our history the current of materialism has been so strong as it is today. If this continues it does not require a prophet to foretell the end of our civilization. Protestant Christianity must settle this question and the Methodist Church must do her part.

The Church as never before needs an educated and trained ministry. The Evangelist is indispensable—so is the teacher. To save the world the church must lead the world's thought. I doubt i fthe church has ever faced a greater dearth of workers. This is felt in practically every church in the land. Where shall these workers be trained? Dr. Jenkins says; There are not six men in the Methodist Ministry in the State of Georgia who are graduates of our excellent State University, though hundreds of Methodist boys attend this institution. At least ninety per-cent of our educated Ministry comes from the Church College. The Interchurch World Movement declares that eighty percent of our educated church workers comes from Christian institutions. The Y. M. C. A. and other religious institutions depend almost entirely upon the Christian College for their supply of workers. So it is very clear that if this country is to have a Christian leadership the Christian college is an absolute necessity.

Can we do what our church has asked us to do? Never in her history was the Methodist Church in better condition financially than she is today. We can do it with scarcely an effort. It is simply a question whether we will not, I want the Western North Carolina Conference to give a good account of herself in this movement. I am sure our preachers will do their part. Let our men of means hail this as an opportunity for the best possible investment. What better use could any man make of his money than to train workers for Christ?

T. F. Marr.

BLUE TO BLUE

To preachers and all: Please make all checks of whatsoever nature for the Advocate payable to the Christian Advocate. This is important.

NORTH WILKESBORO NOTICE

The District Set Up Meeting foor the Educational campaign will be held in Jefferson M. E. Church, January 19th, 1921, at 11 o'clock. All traveling expenses will be paid by the commission. Each pastor should bring at least one layman from his charge.

J. W. Williams.

NOTICE TO THE PREACHERS

The Minutes of the last Conference were all mailed out to all the preachers before Christmas by parcel post and if any preacher failed to receive his package let him notify me that I may have it traced.

W. L. Sherrill.
Conference Secretary.

Mockville, N. C., Jan. 1, 1921.

AN EXPLANATION

Since Brother Blair retired from the Advocate a lot of stationery with his name as treasurer has been used. This has caused some confusion in the mail, and Brother Blair requests us to say that checks should not be made payable to him as treasurer, nor should letters be addressed to him personally. Make all checks payable to the Christian Advocate and address the letters accordingly.

PREACHER STUDENT MARRIES

At the residence of Mr. A. V. Setzer, near Rutherford College, last Sunday night at nine o'clock Rev. J. W. Bernett united in holy matrimony Rev. Walter M. Rathburn, one of the ministerial students there, and Miss Ruth Smith. Miss Smith is a daughter of Mr. Zeb Smith of Connelly Springs and Mr. Rathburn is from Haywood County.

CHANGES IN WASHINGTON DISTRICT

Please note the following changes:

Rev. D. E. Earnhardt, Tarboro, has surrendered his work on account of ill health. I do not think that any one among us has done better work for the past two years than that which he has done at Tarboro. I fear that his broken health is the result of his unceasing efforts. We trust that a temporary rest willl restore him.

The Bishop has authorized the appointment of Rev. B. B. Slaughter to Tarboro Station, to fill this **vacancy,** and of Rev. N. M. Wright to Roanoke Circuit to fill the resulting vacancy. This will leave Mattamuskeet circuit to be supplied.

N. H. D. Wilson.

MESSAGE FROM MISS FALLS

St. Louis, Mo., Dec. 30, 1920.
Editor Christian Advocate,
Greensboro. N. C.

Greetings to every league in North Carolina from your cconference president, conference board president and junior superintendent, who are attending the president's conference in St. Louis. Nearly one hundred delegates, representing Southern Methodist conferences are here. Next league issue will contain report of meeting, Wish every one were here.

Gertrude Falls.

DISTRICT GROUP MEETINGS

Mount Airy at Rural Hall, Jan. 3rd, at 10:00 a. m.

Greensboro, at Greensboro, Jan. 4, at 2:00 p. m.

Salisbury, at Salisbury, Jan. 5th, at 11:00 a. m.

Statesville, at Statesville, Jan. 6th.

Shelby, at Lincolnton, Jan. 7th, 10:00 a. m.

Marion, at Morganton, Jan. 10th, 7:30 p. m.

Waynesville, at Waynesville, Jan. 12th, 10:00 a. m.

Charlotte, at Monroe, Jan. 14th, 11:00 a. m.

North Wilkesboro, at Jefferson, Jan. 19th, 10:00 a. m.

T. F. Marr.

RUTHERFORD COLLEGE CLOSES SUCCESSFUL FALL TERM

With an enrollment of more than two hundred choice students, the fall term has been brought to a close with gratifying results. From the beginning of the term the teachers have been unusually earnest in their work, endeavoring to overcome the disturbances of the past few years. The students have been of an unusually good quality. There are forty-five Ministerial students among them. Very few have dropped out during the term.

The last chapel exercise of the term was made peculiarly interesting by the presentation of a Christmas present to Professor J. W. Bennett by his Bible class as a token of their appreciation for his extra work and devotion to them. Our pastor, W. F. Elliott, delivered the present with very appropriate words.

We are expecting the old students back, together with several new ones, at the opening of the spring term, January 4.

M. T. Hinshaw.

DISTRICT GROUP MEETING

Called to Meet at Waynesville on January Twelfth.

At the request of the conference Educational Commission the Waynesville District Educational Group meeting will be held in the Methodist church in Waynesville, Wednesday, January 12th. The first session will open at 11 a. m. The second session will be concluded in the afternoon in time for all attendants to leave on the east and west bound trains for home if they desire to do so.

The following are earnestly requested to be present:

1.—All the pastors of the District.

2 District Secretary of Sunday Schools.

3.—District Secretaries of Woman's Missionary Society.

4.—District Secretaries of Epworth League.

5.—A few specially invited representatives.

6.—The conference team, (including conference Educational Secretary.

7.—District chairman of Minute Men, and any other interested parties.

Sincerely,
J. H. West.

A NEW YEAR'S GREETING FROM A FORMER EDITOR

Dear Editors:

In sending you a hearty New Year's greeting, I am warmed in my heart by the thought that the paper which you are editng and conducting is the paper on whose staff I began my editorial career. That was away back in the early part of 1897. The afternoon on which I arrived at Greensboro as the editor of the North Carolina Christian Advocate of the North Carolina Conference I reported at the Advocate office. I found Dr. L. W. Crawford, editor for the Western North Carolina Conference, closing up the forms. He was "shy" an editorial, and he requested me to write something. I had never written an article in my life, but I took the order as if at were the most familiar exercise imaginable. If, I mistake not, I wrote this first editorial on "The Day of the Child." It was a plea for a larger place for the child in the Church's thinking, prospecting, proposing and executing.

I was one of the editors of the North Carolina Christian Advocate for two eventful years. The "double barrelled" plan for the editorship did not work well. There was "short circuiting. There was "back-firing." Both Dr. Crawford and I were sorely chastened. We saw and felt the difficulties that were in the way. Yet, if I had the power to eliminate my experience during those two years I would not use it. I am debtor to much I enjoyed and suffered then.

My conference in 1898 placed upon me the task of resurrecting the "Old Raleigh" who had been lying for some years in the tomb. We started the "Old Raleigh," on her career early in 1899. There were only a few more than two thousand subscriptionat children. They were inherited from the North Carolina Christian Advocate. We acquired two small job presses and a lot of type as part of our stock. We exchanged this stock after awhile for stock in the Mutual Publishing Company. We came to the conclusion that so far as we were concerned, a job office was a poor alley. When I surrendered my editorship in June, 1910, the circulation had been built up to 10,000, though in 1910 I believe that it was somewhat less. There was some money left in the treasury, though it was June when newspaper treasuries are generally empty. All obligations were paid except one small note which had not become due. That stock in the Mutual Publishing had acquired such value that it brought the "Old Raleigh" three thousand dollars in cash several months after I left. Dr. L. S. Massey, my successor, did a fine piece of work during his incumbency. General newspaper conditions had become much more trying, but he did his work in a way and with results that reflected credit on newspaper engineering.

Brothers Rowe and Sikes, you will excuse my mingling so much personal reminiscence with my New Years greeting. I love North Carolina. I love her people. I love especially that part of her people known as Methodists. I love the North Carolina Christian Advocate for reasons that may be gathered from my "reminiscing."

I love the editors. When I opened the last issue and saw in the editorials, the articles, the departments and other things, strong prophecies of a greater paper than ever, if our Methodist people in North Carolina only see their opportunity to do their duty, I couldt not but think of the time when as a young editor in Greensboro, I had to "drop in on me" frequently a young theologue and pastor, who even then was laying the foundation for the greatness which has come to him as a preacher. And I could not but think of the time when as editor I used to come in contact at "annuals" and "districts" with that goodly specimen of the itinerancy, the present assistant editor, who for years has been showing a fine adaptability to newspaper work. May you both prove a great blessing to North Carolina Methodists! May you receive from them that help which you have a right to expect. May you receive especially from the Holy Spirit that wisdom, energy, soul-sweetness and firmness which are so necessary in your great work, and which only He can give.

A Happy New Year and a happy journey for you and the paper through the eventful months and years to come!

Fraternally,
T. N. Ivey.

That must have been a happy reunion held at the home of Sunday School Field Secretary and Mrs. O. V. Woosley, down at Lexington last Wednesday, when they had as their guests, Rev. and Mrs. J. E. Woosley, father and mother of the host; Rev. M. B. Woosley and Professor J. B. Woosley, his brothers and a sister, Miss Olivia Woosley.

Do You Want A Good Piano?

If you have hesitated to provide a good piano, or player-piano, for your home, church or school, the Advocate Piano Club plan, which makes piano buying economical, safe and convenient, will enable you to own a high-grade, fully guaranteed instrument, at a big saving in price and in such a way that you will never miss the money you put into it.

By placing your order through the Club, with the orders of ninety-nine other members, you obtain the very lowest price at which a thoroughly satisfactory instrument can possibly be marketed when shipped direct from the Factory to your home.

You have a wide variety of the newest and most attractive styles and makes from which to make your selection. Your instrument is guaranteed by one o fthe oldest, largest and most reputable piano houses in America. The plan of payment is so easy and fair that every one who has looked into it is surprised at its liberality and delighted with its practical operation.

As a member of this Club you are offered a piano-buying opportunity which cannot be equalled. How is it done? The answer is simple. The Club has one hundred members and, by purchasing in lots of one hundred instruments, we have a tremendous buying power, which the factory readily recognizes, and gives us the benefit of the very lowest factory prices.

You are cordially invited to join the Club. Write for copy of the Club's catalog, containing handsome illustrations of the various styles and full particulars as to prices, guarantees and convenient payment plan. Address the Managers, Ludden & Bates, Advocate Club Dept., Atlanta, Ga.

DO YOU WANT SOME EXTRA MONEY?

Women and girls here is an excellent opportunity to make real "pin money" in your spare time at home making all kinds of beaded novelties such as fobs, chains, bags, etc. There is great demand for these novelties. We tell you how, and where to sell them at a profit to your advantage. Just send us your name and address and we will ship by parcel post prepaid one "simplex" beadwork loom, beads and needles for trial work and beautiful designs with instructions for your approval. If you like it pay us 50c, if not send it back. Don't delay! Send your order at once. NOVELTY MFG. CO., Room 18 Southern Bldg., Dept. 852, Tampa, Fla.

The Publishers of The Youth's Companion will, as always at this season, present to every subscriber whose subscription $2.50) is paid for 1921 a Calendar for the new year. The tablets are printed in red and olive green, and besides giving the days of the current month in bold legible type, give the Calendar of the preceding and succeeding month in smaller type in the margin. It is a rich and practical piece of work.

Cabbage Plants, Fulwood's Frost Proof

Millions of large stocky frost proof cabbage plants ready to ship at once. Varieties: Jersey and Charleston Wakefield. Succession and Flat Dutch. Prices 1000 to 4000 at $2.00 per 1000, 5000 and over at $1.50 per 1000 by express or mail collect. Prices by mail postpaid, 100 for 35c, 500 for $1.50, 1000 for $2.50 postpaid. Satisfaction guaranteed or money returned.
P. D. FULWOOD - - Tifton, Ga.

If you want a rush order for printing of any kind the Advocate Printing House is the place to send it.



625 NEW Bible STORIES
Illustrations & Scripture Anecdotes
Interesting Stories for Bible Talks, Christian Workers and Home Instruction. Arranged under Topical Heads for use of Speakers, Teachers & General Reading. Complete Manual of New Word Pictures on Bible Subjects. Vest Pocket size, 128 pgs. Cloth, 25c. Mor. 35c, postpd. Agts. wanted. GEO. W. NOBLE, Monon Bldg. Chicago, Ill.

50 Eggs a Day



"'More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day and now I get 50." Give *your* hens a few cents' worth of "More Eggs", the wonderful egg producer, and you will be amazed and delighted with results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risk to you. 400,000 users praise Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefited by "More Eggs". I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.
MRS. LENA McBROON, Woodbury, Tenn.

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal. EDW. MEKKER, Pontiac, Mich.

160 Hens—1500 Eggs

I have fed two boxes of "More Eggs" to my hens and I think they have broken the egg record. I have 160 White Leghorns and in exactly 21 days I got 125 dozen eggs. MRS. H. M. PATTON, Waysrly, Mo.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 6259 Reefer Bldg., Kansas City, Mo.
Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

THIS GIRL IS A WONDER

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you $90 to $300 per month. You can work from your own home; all who sample your bonbons become regular customers. You start by investing less than $10 for supplies. Mary Elizabeth started her candy kitchen with $5.00 and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write today. Isabelle Inez, 322 Morewood Building, Pittsburgh, Pa.

ECZEMA

Also Called Tetter, Salt Rheum, Pruritus, Milk Crust, Water Poison, Weeping Skin, etc

I believe eczema can be cured to stay. I mean just what I say C-U-R-E-D and NOT merely patched up to return again. Remember, I make this statement after handling nearly a half million cases of eczema and devoting 12 years of my life to its treatment. I don't care what all you have used nor how many doctors have told you that you could not be cured, all I ask is just a chance to prove my claims. If you write me TODAY, I will send you a FREE TRIAL of mild, soothing, guaranteed treatment that will surely convince you as it has me. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me today I believe you will enjoy more real comfort than you really thought this world held for you. Just try it, and I feel sure you will agree with me.
DR. J. E. CANNADY, 1226 Court Block, Sedalia, Mo.
References: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

THE CHURCH PAPER

(Continued from page two)

standards of Christian living—and they have; why not make them more potent influences by sending them into more Methodist homes?

Our church has as its present task the strengthening of its educational institutions, thus giving its schools a better chance to serve. Shall we overlook the educational institution that is reaching more Methodist homes than all our schools and colleges, and that should reach at least as many more of these homes? Methodism today has a bigger program than ever before. Our church would not be worthy to live and grow if it did not accept this larger responsibility that the new day brings. We shall not do that larger task as it needs to be done except we strengthen the church paper and bring within the circle of its influence a far larger number of our people.

To make practical this message—what do you propose to do for your conference and connectional paper? There should be in every annual conference a determined effort to increase by at least fifty per cent the circulation of the conference paper, and along with this to send to many other Methodist homes the general organ of the church. There is no investment of time and service on the part of preachers or laymen that will bring larger returns than the effort to place the church paper in homes now without its good influence. Too long we have neglected this matter of vital importance. Let there be in every conference during these next three months such an organized effort for the church papers as will not only ease the burdens of the men who make those papers, but better still will bring the church into a day of larger service to the world.—Christian Education Movement of the Methodist Episcopal Church, South.

ASHBORO

While Dr. Rowe was down in the North Carolina conference talking Advocate and "filling in" for Bros. Love, at Wilson and Bates at Rocky Mount, it was the pleasure of the assistant editor to be doing the same over in Ashboro, in the absence of Brother Gibbs.

At the Sunday School hour we looked in upon Superintendent Redding, and that fine Sabbath School as they were at work. We were impressed with the fact that the Methodist Sunday School at Ashboro is blessed with a sure enough superintendent, and a fine set of officers and teachers. They do things with snap and precision. The choir which sings in that Sunday School will be the envy of the place some of these days if it sticks together—about twenty young ladies with as many fine looking young men as are generally seen together. The responsibility of that church in taking care of its young life is tremendous, and it seems that all are bent in that direction, and, what is best—they did not all leave before the preaching hour.

At 11 o'clock we stood before a magnificent congregation, and did our best to be worthy of such a splendid audience.

If Gibbs can't preach to that people he is doomed to failure. But they say he can preach, and that he is in high favor with his people. We have not enjoyed preaching more in a long time. The Advocate was remembered in a substantial way, and those saints told us that they were going to do more—And that dinner with Brother and sister Scarboro at the Scarboro House.

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Two thousand extra copies of this issue are being printed. As long as they last, they may be obtained at the special price of three cents each in packages of one dozen or more.

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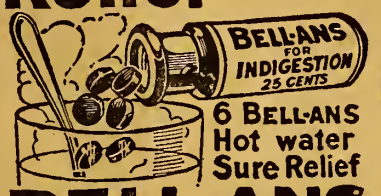
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Woman's Work

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16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

PRAYER FOR CHRISTIAN UNITY IN SERVICE

Spirit of the Son of man, unite us in the love for man as man, in the sympathy for those wants which are universal because they are human. Unite us in pity for the poor, in distress for the desolate, in help for the homeless, in succor for the sinful. Then we can afford to wait for the unity of the faith. Then can we postpone our differences about the name we shall give to the light, for thine unnamed light shall itself be our guide, and the glory of the sacrificial flame shall lead us all into the presence of the Father.—George Matheson.

MISS CASE TO ARRIVE DEC. 31.

Miss Case sails from Brazil on the "Byron" of the Lamport & Holt Line, December 10, accompanied by Misses Johnston and Christine and possibly Miss Stradley. The missionary party is scheduled to arrive December 31.

LITERATURE FOR 1921.

The literature for 1921 is now coming from the press and will soon be sent out to the conferences. The Adult Yearbook will follow the station plan in its programs, the first six months being given to a study of cities in the homeland and the second six months to cities in the Orient.

The Young People's Yearbook is especially attractive. Be sure that each member of your Young People's Auxiliary is supplied with this "Guidebook" for a "Missionary Tour."

The Junior Yearbook is also based on the station plan and the program provided should prove very interesting to every Junior.

The price is five cents each for Adult, Young People, and Junior. Address Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.

Information for leaders will be issued as usual, and, in addition, a similar pamphlet, Program Material, giving helps for the Young People's Program.

Owing to the increased cost of paper and printing, the price of the Junior Record books has been advanced to 25 cents each.

NOTICE

To the District Secretaries of North Carolina Conference.

We would appreciate very much a new list of the presidents of auxiliaries in your district. A typewritten copy would greatly facilitate our work.

The literature for first quarter 1921 is being mailed out now.

Cordially,
Mrs. E. L. Hart, Supt. Lit.

MISSIONARY BUILDING

The great missionary building at Lake Junaluska will soon be an accomplished fact. At the last meeting of the Board of Missions the report of the building committee was accepted and the same committee was ordered to proceed at once with the development of the plans and the construction of the building.

It will stand upon the site formerly occupied by the Junaluska Inn, which was burned to the ground some years ago. This is by far the most commanding and beautiful piece of property on the entire reservation, as is well known by all who have visited the lake.

The Centenary funds have provided $150,000 for the construction of this building. It will be used as a hotel for missionaries on furlough and secretaries of the board. It will also contain offices, auditoriums,, classrooms, and equipment for the programs of the annual missionary conferences at the Southern Assembly.

Bishop W. F. McMurray is chairman of the committee which has the plans in hand. Architects are now at work upon the drawings and an attempt will be made to have the building ready for use next summer.

MT. GILEAD AUXILIARY

The Woman's Missionary Society of the Mt. Gilead Methodist Church gave an interesting program and social at the home of their president, Mrs. Chas. Stanback, Thursday, afternoon, Dec. 9, from 3 to 5.

The home of Mrs. Stanback had been attractively decorated with posters, giving facts and figures of some of the conditions existing in home and foreign mission fields.

Upon entering the home each member of the society was presented a badge of blue and gold on which was printed "W. F. S."

After appropriate music and prayer and a few well chosen words of welcome by the hostess, an interesting discussion followed on the origin of the Woman's Missionary Society; also why women should enter service through this channel, and what women are able to do not only by service, but by giving of their money as well.

Each country in which the Woman's Missonary Society of the M. E. Church, South, has a part, in the evangelistic, educational and medical work —China, Japan, Korea, Latin America, Africa and our own homeland, America—was presented in a concise yet comprehensive manner, giving conditions existing in these fields, which are appalling to us who are so highly favored.

Helpful talks on home missions and war stricken Europe concluded the program.

During the social hour which followed the guests heartily entered into the matching of parts of familiar scripture verses, and also enjoyed a delicious salad course served by the hostess and others.

Mrs. R. C. Cox.

ELIZABETH HENDREN AUXILIARY

For many years it has been the custom of the Elizabeth Hendren Missionary Society of Centenary Methodist Church in New Berne to observe the week, including Thanksgiving day, as a special week of prayer, holding services on every afternoon and making a thank offering on Friday.

This year the Jane K. Meadows Auxiliary joined with the mother society in this observance. The program each day was interesting and the service helpful.

We were fortunate, just at the close of these meetings to have Mrs. Kendall, our district secretary, come to us with an inspiring message; and most happy in having our beloved president, Mrs. Hendren, express her hopes and desires.

She told us that she had long prayed that some young soul from this missionary society might be called for service in a foreign field, and made an earnest plea for any to whom the call might come to hearken.

Mrs. Hendren has long been our leader, and her presence among us is always a benediction.

Those who enjoyed the meetings and who felt a closer nearness to God tried to express their gratitude to Him for His many mercies, by a generous offering, for the purpose of sending the knowledge of Him to those who "sit in darkness."

Mary Frances Nixon,
Cor. Sec.

TODAY

With every rising of the sun
Think of your life as just begun.
The Past has cancelled and buried deep
All yesterday. There let them sleep.
Concern yourself with but Today.
Grasp it and teach it to obey
Your will and plan. Since time began
Today has been the friend of man.
You and Today! A soul sublime
And the great heritage of time.
With God himself to bind the twain,
Go forth brave heart! Attain! Attain!
—Anon, from British Weekly.

A NEW YEAR PRAYER

"With this new year, our Father, while we give thanks for all thy loving gifts to us, we ask forgiveness, we surrender our lives to thee, and ask for thy continued help throughout the days of this year and through all the years of life."

MRS. W. J. HUNNICUTT

The Woman's Missionary Society of Central Church, Asheville, mourns the loss of one of its most faithful and loyal members in the death of Mrs. W. J. Hunnicutt, who passed away on the morning of December 15th. Mrs. Hunnicutt had been a resident of Asheville for a number of years, coming to the mountains from Mississippi in search of health, and ever since her coming has been prominently identified with the work of the society. For a time she was president of the Woman's Foreign Missionary Society and was most efficient in her service in that capacity. For recent years she had been confined to her home, unable to be present at the meetings, but her interest did not wane and messages from her assured the members that her heart was with them and her prayers for them. We shall miss her and we extend to her loved ones our deepest sympathy.

"God giveth His beloved sleep."
Oh blessed thought to those who weep—
When life's rough toilsome journey past
The weary soul lies down at last,
The Lord who knoweth what is best,
Gives to His well beloved rest.

DAY OF PRAYER FOR MISSIONS

"O Word of God Incarnate" is the basis for the program prepared by a joint committee of the Federation of Woman's Board of Foreign Missions and the Council of Women for Home Missions for observance of the Day of Prayer for Missions, February 18th, 1921. This program will be found to link readily with both foreign and home study books, "The Bible and Missions," and "The Church and the Community." The program is now ready and will be sent from denominational woman's board headquarters.

LITERATURE FOR 1921.

The literature for 1921 is now from the press and has been distributed to the auxiliaries in the various conferences. Never have the Year Books been more attractive or interesting than those arranged for 1921, and we urge each society in our conference to use, as much as possible, the program suggested.

The Adult Year Book follows the station plan in its programs, the first six months being given to a study of cities in the home land and the second six months to cities in the Orient.

The Junior Year Books also follow the station plan and the program provided should be of great interest to every Junior.

The Young People's Year Book is especially attractive, arranged as it is, in the form of a missionary journey and each member of each Y. P. Society should be supplied with one of these "Guidebooks" for the tour. The price is five cents each for Adult, Young People and Junior. Address Mrs. B. W. Lipscombe, 810 Broadway, Nashville, Tenn.

MRS. J. P. CAMPBELL

The announcement of the death of Mrs. J. P. Campbell, our first woman missonary to Korea, which occurred on Friday, November 14th, in Korea, will bring sorrow to the hearts of those who knew and loved this good woman. For many years Mrs. Campbell has been the adopted missionary of the Tryon Street Woman's Society, of Charlotte, and the members of the auxiliary will be especially distressed to learn of her passing. Mrs. Cram, of Korea, writes: "I am glad she has laid down her life in Korea, the land she loved so dearly and for whose people she labored so earnestly. Her body resting in this land will mean a great deal to Korea. There are so many things bigger than money values."

HOW TO MAKE 1921 THE BEST YEAR YET

A Message From the Home Base Secretary.

Again we are standing on the threshold of a new year. Behind us is the old year with its finished work —a gratifying one in many ways, though the best we can ever do is far short of our privilege and our powers. The task of the new year is a challenge to our strongest faith, our truest love and our most devoted service. Let us gird ourselves and go forward to this task that we may meet the challenge to the fullest. As an aid to this larger service for the new year the following suggestions are offered to societies and individual members with the suggestion that presidents and members clip them and keep them where they can be consulted often.

Each Member.

I. By a reconsecration of my own life to Him and my powers and possessions to His work through the missionary society that I may make my service a devoted one.

II. By a careful study of the conditions that confront the church today that I may know the responsibility and opportunity and make my consecration and my service an intelligent one.

III. By taking time for personal preparation for and participation in every service which I may perform that it may be efficient.

IV. By using my personal influence with those who have not heard the appeal of the missionary society that I may perform a winning service.

V. By entering with enthusiasm upon the complete program for the year laid out by our leaders that, working together, our service may be a united (or unified) one.

V. By looking constantly to God for His blessing upon my efforts that my service may be a prayerful one.

The Auxiliary.

I. By making large plans for the society in line with the plans of the Council and working these out through all the departments provided for in our organization.

II. By so using the leaflets and Voice as to make every meeting full of information concerning fields and lines of work.

III. By giving every member a place of service in the society suited as nearly as possible to her capabilities and tastes.

IV. By organizing and cultivating our young people and children.

V. By thorough, continuous teachings of the stewardship of life and possessions.

VI. By having the society represented in every missionary gathering in the district or conference.

VII. By holding frequent missionary rallies and giving instructive, entertaining programs that will catch the ear of the church and raise the standard of its missionary spirit.

PRIZE CONTEST AGAIN

In making the announcement concerning the prize contest of the Junaluska Woman's Club in the last issue of the Advocate, the notice failed to say that the chairman of the literature department is Mrs. Frank Siler, of Winston-Salem, N. C. Mrs. Siler will be glad to correspond with all who are interested in the contest. Her address after May 15 will be Junaluska, N. C.

Sunday School Work

Conducted for Western North Carolna Conference by O. V. Woosley, Lexington, N. C., and for the North Carolina Conference by J. T. Jerome, Durham, N. C.

NORTH CAROLINA CONFERENCE

N. C. CONFERENCE SUNDAY SCHOOL GAINS

From the annual report of the Sunday schools of the North Carolina Conference we find that progress has been made along certain lines.

The total number of Sunday schools in our conference is 748, which shows a gain of 19 over last year. We have gained 119 officers and teachers and 2581 pupils this year. The Home Department has increased 403, while the Cradle Roll has lost membership.

The number of pupils joining the church this year was 3867, which show a gain of 1096 over last year's report.

The Sunday schools of our conference raised this year for all purposes the sum of 89,851, which is 12,280 more than was raised last year. Not as much was raised for missions as last year.

During the year 1921 we expect to see more progress along all lines than during any previous year. We held only two training schools for Sunday school workers last year. This year we expect to hold ten or more. Last year 46 circuit institutes were held. This year we expect to hold many more.

WHAT WE EXPECT TO DO IN 1921

1. Hold a circuit institute in every circuit in the conference.

2. Hold a district standard training school in every district.

3. Hold a week's training school in every city and town where possible.

4. Hold a meeting of the Conference Wesley Bible Class Federation.

5. Organize every circuit for the purpose of holding regular quarterly circuit institutes.

OUR RELATION TO THE INTERNATIONAL S. S. ASSOCIATION

A statement by Dr. E. B. Chappell, our Sunday school editor and secretary, seems very timely just now.

He says: "A great religious denomination that would consent at a time like this to turn over the preparation of its teaching force and the religious training of its children to an outside organization would thereby go a long way toward committing suicide. So far from consenting to such a policy, the leaders of the Methodist Episcopal Church, South, are directing all their energies toward enlarging and strengthening the educational work of the church."

We have a program of work in our conference this year that is deserving of all the time, interest and energy of the leaders of our own denomination. Your Sunday school field secretary says a hearty Amen to the statement of Dr. Chappell.

A NEW WESLEY CLASS

Our Conference Federation gives a hearty welcome to the Welcome Wesley Class of the Hurdle Mills Sunday School. This new class is composed of fourteen young people, the most promising in the community. Mr. Sam Edwards is president and Mrs. Joseph Whitfield is teacher.

A new cradle roll has been organized in the same Sunday school. We will have a complete report from this department at a later date.

The whole Sunday school at Hurdle Mills is taking on new life at a time when many schools under like conditions are closing up for the winter or barely keeping alive. Mr. Arch Daniels, the superintendent, is determined that his school shall grow in numbers and interest through the winter months. May his tribe increase.

CLOSE UP FOR THE WINTER

I recently had the experience of attending a church service where Sunday school had closed for the winter months, I asked for explanations. It seems that the children had been promised a Christmas tree if they would attend until that time. It seems that it has been the custom to "go into winter quarters." It seems that the roads were so bad and the weather was so bad that it was impossible to hold a Sunday school in that community during the winter months.

While these explanations were being made a fire was being kindled in the stove with its pipe having a broken window pane for an outlet. Further explanations were stifled by the smoke which came pouring back into the room.

I counted six window panes broken out so that no amount of heat generated by the stove coud heat up the building adequately.

Further questioning brought out the fact that the same children who had been attending the Sunday school were attending the public school located within sight of the church building. They had to go over the same roads and through the same bad weather five days each week to the public school.

Now it was lack of interest that kept that school from going on through the winter. Those who closed up the school said that it was lack of interest on the part of the church au children. I said that it was lack of interest on the partof the church authorities who were responsible for the conduct of the Sunday school.

I am glad to say that the windows are going to be fixed and the stove fixed and the building made comfortable at ten o'clock each Sunday morning this winter. The children will come trooping back to the church when they find that the church welcomes them and prepares for them and has something worth while to offer them in the Sunday school.

The reason so many people are not taking any interest in the Sunday school is because the Sunday school is not interesting. We might as well be frank about it. It is not altogether the fault of the other fellow. When the country Sunday school makes its program of worship and instruction interesting to the children and grown people they will come. They are doing it in some places.

Let's quit talking so much about other folks not doing their "dooty" and taking an interest in the Sunday school and try to make what we have to offer them so interesting and worth while that they will look forward to it all the week.

Bad roads and bad weather and other obstacles will not prevent people from going to things in which they are interested.

NEW BERN DISTRICT ASSOCIATION

Miss Georgia Keene is superintendent of elementary work in the New Bern District. Miss Keene is laying especial emphasis on the establishment of cradle rolls in the Sunday schools of the district at the present time. Quite a number of cradle rolls have been established recently in her district. Miss Keene is enthusiastic about her work, and has the happy faculty of creating enthusiasm in others. She has had a fine response from many schools in the district.

WESTERN N. C. CONFERENCE

Saturday, May 30, 1772, I met a company of the most lively schildren that I have seen for several years. One of them repeated her hymn with such propriety that I did not observe one accent misplaced. Fair blossom! And if they be duly attended there may be good fruit!—John Wesley's Diary.

A YEAR'S GROWTH

According to Conference Journals for 1919 and 1920 the following gains are shown for last year:

Number Sunday schools 776; loss 44.

Number officers and teachers 6,593; gain 22.

Number cradle rollers 4,015; gain 686.

Number in Home Dept. 2,191; loss 477.

Actives in Sunday school 86894; gain 11,467.

Total enrollment 99,698; gain 6,682.

Number training classes 57; gain 18.

Number Wesley Bible classes 401 gain 66.

Pupils joining church 4,126; gain 590.

Raised for missions $17,960; gain $4,883.

Raised on S. S. Day $1,760; gain $1,012.

Total amount raised $120,078; gain $44,743.

EIGHTEEN THOUSAND

There are around eighteen thousand Western North Carolina Methodists who do not even enroll in the Sunday school, the church's workshop. They are distributed as follows:

Asheville district, 1,251.
Charlotte district, 3,075.
Greensboro district, 574.
Marion district 1,945.
Mt. Airy district, 1,429.
N. Wilkesboro district, 838.
Salisbury district, 1,068.
Shelby district, 1,814.
Statesville district, 2,937.
Waynesville district, 1,746.
Winston-Salem district, 1,438.

HO FOR JUNALUSKA!

Messers D. E. Henderson, Charlotte; W. G. Gaston, Gastonia; R. A. Nunn, Winston-Salem; J. E. Smith, Reidsville; Rev. W. A. Lambeth and Mrs. J. J. Harris, High Point, constitute the executive committee of the Western North Carolina Conference Wesley Bible Class Federation. This committee has recently voted to hold the next annual meeting of the Federation at Lake Junaluska, Monday, Tuesday and Wednesday, July 11, 12 and 13, next. These three days come just between the general Epworth League Conference and the Sunday School Training School, the former closing on Sunday night and the latter opening Wednesday night. Since both these conferences draw from throughout Southern Methodism our fine Wesley Class delegates will have an opportunity to mingle with a select and representative body of Methodist workers. Manager A. L. Dietrich tells me that he can provide for 500 delegates to our federation. Any group wishing to take tents and camp out will be given fine reservations. There will be no afternoon sessions of the federation, but there will be a fine recreational program for the afternoons. Lake Junaluska is the place, July 11, 12 and 13, the time, and our federation is the occasion. Put it down in your note book.

AT HIS OLD TRICKS

Dear Bro. Woosley:

We are planning for a Sunday school workers' library as one of the things for our Sunday school. Please send me price list of suitable books for this purpose. We are also planning for the organization of some Wesley classes. Please send me a dozen organization blanks. Come to see us.

Sincerely yours,
W. B. Shinn.

For the past three years Brother Shinn was pastor of the eight congregations on the Rock Springs circuit, where wonderful work was done. This year he leads the South Main congregation at Salisbury. He and his good wife attended our recent training school at Salisbury and both took all the tests and received credits. Do you get what I put this in for?

TRINITY FACTS

There is a steady growtb in the Sunday school at Trinity, Charlotte. Supt. E. R. Bucher, Pastor W. R. Jenkins and the whole shooting match are pushing tbings. They never go to Sunday school wondering how to spend the hour. The pastor teaches the Men's Wesley Class and says it helps him preach. But note three month's growth:

Enrollment	Oct. 1	Gain.	Present.
Cradle Roolers	117	3	120
Beginners	55	29	84
Primary	55	26	81
Junior	75	5	80
Intermediate.	50	0	50
Senior	32	14	46
Young People..	195	16	211
Offi. & Teachers	56	0	56
Totals	635	93	728

Average attendance 378. Study these figures. Do you know how to classify your enrollment?

"BIG BEN"

It makes our hearts rejoice to see the splendid growth in our Sunday school work. What is the secret of it? Team work, organization, yes. But something more than that.

It has new life and interest. We have been doing something. Have you had a part in this growth, fellow church member? We trust that you have, but if not, now is the time to begin. Don't stay in the bed Sunday morning and snore while the rest of us are on the job. Put some grease on that old "Big Ben" and when it says "get up" do so. We need you. —Rev. W. A. Jenkins in Trinity Bulletin.

BOTHERING SLEEPY STEWARDS

Supt. L. B. Rogers is working towards getting the 41 stewards of Central, Asheville, to Sunday school. This is his plan: Two classes of Intermediate boys are contesting on which can clean up their lists first. The class that gets the first 100 per cent attendance is to be banqueted. There is no sleep after eight o'clock Sunday morning for Central's stewards. Recently there were 36 stewards in attendance at Sunday school. While the boys are doing their good work two classes of Intermediate girls are bringing in the wives of the stewards. Rogers is a wholesale grocery man and does a good business, but I have never found him too busy to talk Sunday school. Central's Sunday school is bigger than the church and soon there is to be some building going on there.

SUCCEEDING

Years ago, I remember, when J. B. Ivey first opened a store in Charlotte, the going was not the best. But succeeding years tell another tale. Everybody trades at "Ivey's" today. His is the biggest store in Charlotte and one can get most anything there. The business has been built according to a well developed program. Recently Brother Ivey became the Sunday school superintendent of Hawthorne Lane, Charlotte, and a steady growth has set in. Recently while way up in Asheville I learned that Ivey has a definite typewritten program for each Sunday's school session. No, he does not read it—he just knows before arriving at the church what is going to happen. That is the way to build up anything.

Don't Wear a Truss



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Walter Thompson .....Superintendent
Owned and maintained by the W. N. C. Conference.

FROM WINSTON-SALEM

Christmas at the Children's Home was a time or real good cheer and happiness. Not one was missed by "Old Santa," and every expectant heart was made glad by a present of some order, and an abundance of fruits and sweets. They had a good time. Kind friends made it possible by their numerous gifts and offerings.

* * * *

The start on the new year has been made; but how will it end? We are not going to begin worry about what the end may be; we will just put our hand in His and go along with Him.

* * * *

The machinery is being shaped up for the great educational drive, with the expectation of putting the educational institutions where they can meet the demands of this day of opportunity. Every child—every young man and young woman—has a right to an education; a right to expect colleges and schools to make room for them; but, do they get it? With hundreds turned away for lack of room and equipment, can it be said that either state or church is meeting the demand? How long will this state of things be? Not long, if this machinery works—and we believe it will.

* * * *

Right here is a good place to "drop a hint." Do the Methodists of Western North Carolina know that there is neither building nor equipment at the Children's Home for the education of the children? The classes, taught by splendid teachers who do their work under adverse conditions, are housed wherever room can be found for them. Somehow, we can but hope that the Home will find some friend (or friends) in this ducational drive that will feel that it will be a good investment to put a building on our campus.

FROM RALEIGH

A feeling of sadness came over our entire orphanage family last week when it was learned that Mrs. Mary Bymun, who for several years was matron of Jackson building, had passed away. Her presence among the children was a benediction. Her life was singularly pure and wholly unselfish. Every child in the home loved her because of her motherly spirit. We shall miss her keenly, but we rejoice that she was watching and waiting for her heavenly chariot when it came for her.

* * * *

I saw in a recent issue of the News and Observer a statement to the effect that the Masons of Winston-Salem gave the Oxford Orphanage fourteen hundred dollars as a Christmas gift. Such a generous deed makes me feel proud that I can lay claim to being a member of this ancient order. The fruits of Masonry are so abundant as to justify its permanent place in the civilized nations of the world. It is sincerely hoped by the Methodists of North Carolina who have done so much to make possible this great orphanage, that its friends will continue to rally to its support. The Methodist Orphanage rejoices over the growing popularity of this great institution.

* * * *

Christmas brought great joy to our Home. From all sections of our conference came gifts expressing the great love of our people for our orpage in the Advocate to go into dephan children. It would take a whole tails in reference to these gifts. I must single out the good women of Edenton Street Church, Raleigh, because we could not have a Christmas without them. For many years they have given every child a present. Each child is allowed the privilege of naming the object most desired and on Christmas afternoon the gifts are put on the Christmas tree in the orphanage chapel. The gift this year were exceptionally nice and greatly appreciated by our two hundred and fifty children. I never saw a happier set of youngsters than those gathered in the chapel last Christmas afternoon. To every one who lovingly remembered them by gifts or checks I want to express my hearty appreciation.

* * * *

By special invitation from the president of the Baraca Class of Edenton St. Methodist Sunday School I took four of our orphanage children as guests of the class on the third Sunday in December. The class is composed mostly of young men whose hearts are set on doing good in the world. For the coming year Hon. Josephus Daniels has been elected teacher for the class. This class supported one of our boys last year at one hundred and twenty dollars. This year they have voted unanimously to support four at one hundred and eighty dollars each, which amounts to seven hundred and twenty dollars. Practically every dollar of this amount is in the hands of the treasurer of the class. When nearly everybody is talking hard times, it is certainly very encouraging to see such devotion and generosity as is manifested by this fine class of young men. No doubt the class will take on more enthusiasm this year than ever because it has before it a great objective which will call forth all of its unutilized energy and power. The three little boys and one little girl will never cease to be grateful for such kindness and goodness.

SIMPLE MIXTURE MAKES HENS LAY

By W. S. Burgess.

Any poultry raiser can greatly increase his profits, easily and quickly by taking advantage of the 25 years' experience of a successful poultryman

A life long study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form and is called Combs Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted, so for a limited time any reader of this paper can get a big double size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets 30 days; if at the end of that time your hens are not laying 2 or 3 times as many eggs; if you are not more than satisfied in every way the tablets are to cost you nothing. If completely satisfied this big double size box costs you only $1.00 on this introductory offer. Simply send name —post card will do— to Milk Products Co., 158 Creamery Bldg., Kansas City, Mo., and the big box of tablets will be mailed immediately, post paid.



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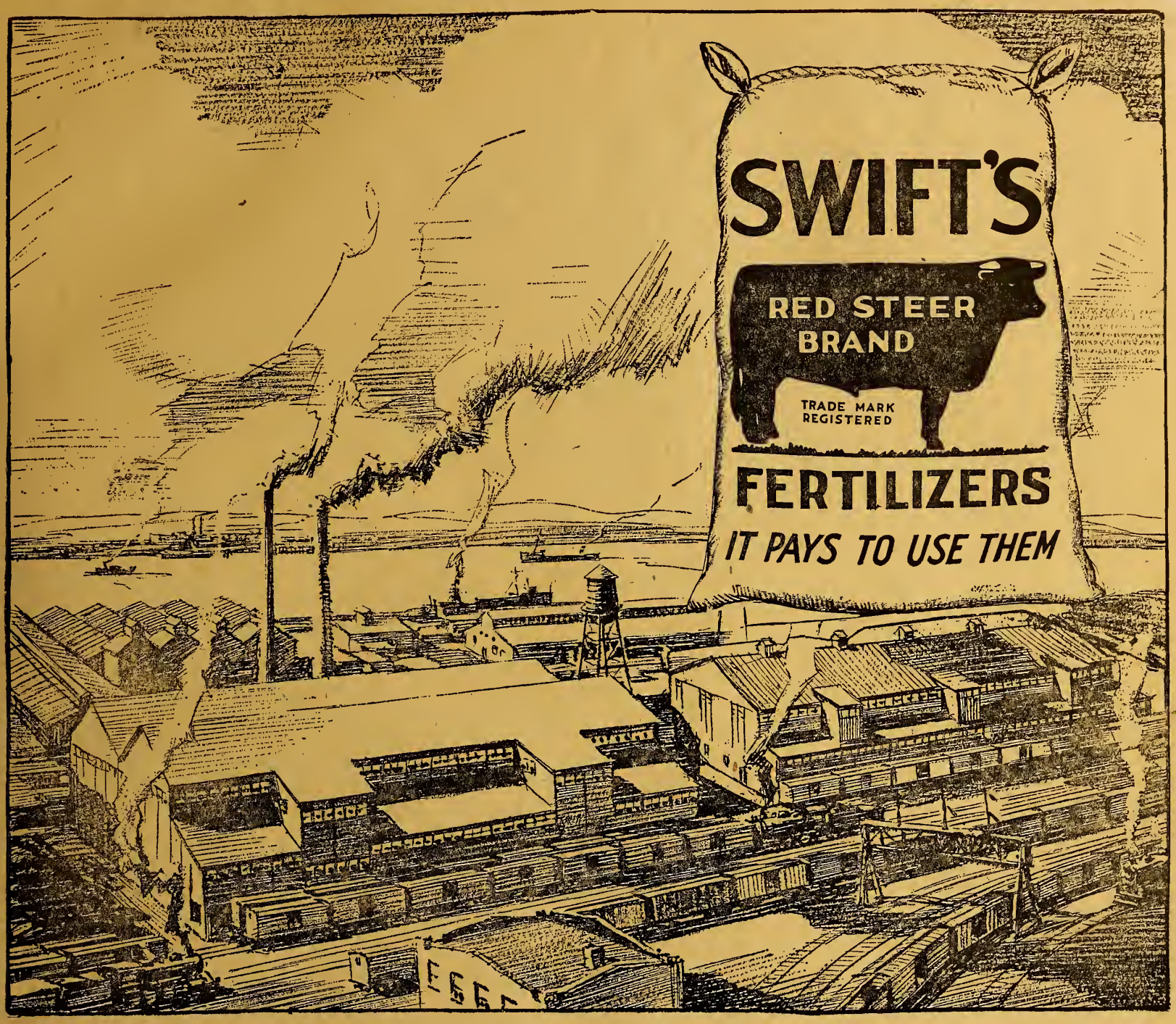
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We extend our congratulations to the man or congregation who has a home in which to live or a Church in which to worship. At this time SAFETY should be our watchword. Building material has more than doubled, in some instances it costs three times as much to build as it did three years ago. Think about the cost to replace your Church, and then be sure that it is adequately protected by insurance in the Methodist Mutual Fire Insurance Company. The cost is very much reduced by the dividends which we are returning to our policy holders.

W. E. Webb, Secretary,
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"IT PAYS TO USE THEM"

OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

THE NEW YEAR

Oh! I am the little New Year, Ho! Ho!
Here I come tripping it over the snow.
Shaking my bells with a merry din,
So open your doors and let me in!

I hope that the thirteen year old parsonage girl who wrote the very first letter for our Young Folk's Department will not be disappointed when she fails to see her letter printed this week. If she will wait patiently another week I think I can promise that she will see it, along with a whole page full from other girls and boys.

During the holidays you were too busy to settle yourselves long enough to write letters and I did not expect many until after the New Year.

As soon as enough come in they will be printed on this page.

THE FARIES NEW YEAR GIFT

Two little boys were at play one day when a Fairy suddenly appeared before them and said: "I have been sent to give you new year presents."

She handed to each child a package, and in an instant was gone.

Carl and Phillip opened the packages and found in them two beautiful books, with pages as pure and white as the snow when it first falls.

Many months passed and the Fairy came again to the boys. "I have brought you each another book," said she, "and will take the first ones back to Father Time who sent them to you."

"May I not keep mine a little longer?" asked Phillip. "I have hardly thought about it lately. I'd like to paint something on the last leaf that lies open."

"No," said the Fairy, I must take it just as it is."

"I wish that I could look through mine just once," said Carl. I have only seen one page at a time for when the leaf turns over it sticks fast, and I can never open the book at more than one place each day."

"You shall look at your book;" said the Fairy, "and Phillip, at his," and she lit for them two little silver lamps, by the light of which they saw the pages as she turned them.

The boys looked in wonder. Could it be that these were the same fair books she had given them a year ago? Where were the clean white pages as pure and beautiful as the snow when it first falls?

Here was a page with ugly black spots and scratches upon it., while the very neat page showed a lovely little picture. Some pages were decorated with gold and silver and gorgeous colors, others with beautiful flowers, and still others with a rainbow of softest, most delicate brightness. Yet even on the most beautiful of the pages there were ugly blots and scratches.

Carl and Phillip looked up at the Fairy at last.

"Who did this?" they asked." Every page was white and fair as we opened to it; yet now there is not a single blank place in the whole book!"

"Shall I explain some of the pictures to you?" said the Fairy smiling at the two little boys. "See, Phillip, the spray of roses blossomed on this page when you let the baby have your play things; and this pretty bird, that looks as if it were singing with all its might would never have been on this page if you had not tried to be kind and pleasant the other day, instead of quarreling." "But what makes this blot?" asked Philip.

That said the Fairy sadly; "that came when you told an untruth one day, and this when you did not mind mother. All these blots and scratches that look so ugly, both in your book and in Carl's were made when you were naughty. Each pretty thing in your books came on its page when you were good."

"Oh, if we could only have the books again!" said Carl and Philip.

"That cannot be," said the Fairy. "See! they are dated for this year, and they must now go back into Father Time's book case, but I have brought you each a new one. Perhaps you can fake these more beautiful than the others." So saying, she vanished, and the boys were left alone, but each held in his hand a new book open at the first page. And on the back of this book was written in letters of gold. "For the New Year."—Emile Paulson (adopted by Frances Jenkins, Olcott.)

CARDINAL GIBBONS TO BOYS

An editor recently met Cardinal Gibbons, reports Our Young Folks, and wishing his boys to profit by his interview, he asked him:

"What qualities, your Eminence, do you consider most desirable in a boy? What qualities show him to have a real promise for the future?"

"Faithless, plodding, perseverance, persistence in doing whatever is set for him to do. These things will gain him success where genius would fail —unless it is that sort of genius which is nothing more than infinite hard work. That is the best genius —hard, steady, careful work. It is the real genius.

"I wish every boy could understand that. I wish every boy could know that success does not mean fame or wealth, or that the world should set to talking about you. I wish every boy could know, and believe that the way to success is by plodding effort. One plodding, hard working faithful boy is worth to the world much more than the boy with flashes of genius. The boy who will plod, plod, plod, who will concentrate his effort, is on the surest road to success."

THE TRUE STORY OF TOMMY

Tommy, a large, very intelligent black and white cat, wants to tell you his story because he thinks some misused, unhappy cat may hear it and hope for better days. Nine years ago poor Tommy was left by his former owners to take care of himself while they were away. They had been hard and cruel to him so that he believed nothing, trusted no one, and did not know to purr. The people were gone some time and Tommy wandered in the woods, living on wild game.

One day he went to the little school house some distance from his old home and the teacher heard him wailing pathetically. She wanted a cat, so she told the children that they might catch him. But Tommy knew better than to be caught by children. After school, however, the teacher lured him to her by offerings left in dinner-pails. It was some time before she could touch him, but at last she caught him, and though at first he was badly scared he allowed her to carry him home. Here he was christened Tommy.

When he was put down in his new home he went nearly frantic with nervous joy, and rubbed on all the furniture until his new friends thought something must be wrong. He drank milk as though starved, new milk twice a day with sweet skim-milk between times. Poor Tommy had been without milk so long! Slowly he grew to trust his new friends. He had a basket in a certain up-stairs room and thither he would flee in case of fright. If his former owners passed the house and he heard their voices he would fly for his basket. When he first heard a man's voice over the telephone he sought his basket. He would leave the room if a broom was used in it, and carpet slippers were a source of terror. His former name of "Old Smut," even after nine years of comfort, makes Tommy cower with fear. Music he cannot endure, especially singing, as it doubtless suggests drunken revels.

As months passed he grew quiet and affectionate and at last began to learn to purr. Now he is the household pet. Winters he still catches his tail and plays with a ball, and summers he clears the rabbits from the garden and the rats from the barn. He lets the birds pretty much alone, though he is a fine hunter. Tommy says to unhappy, homeless cats: "Cheer up. Sometime, maybe, your chance will come as mine has. I have learned to purr and be happy and be happy and trust people. So here is hoping for you."—Gladys A. Beebe, in our Dumb Animals.

FRECKLED GIRLS

Try This to Make Freckles Fade Away

Just apply a little Kintho Beauty Cream every night and morning with the finger tips. After a few regular applications with this fragrant beauty cream—watch the freckles gradually fade away.

Girls who believed their freckles would never go away have been utterly amazed after using Kintho Beauty Cream to see the remarkable difference it made.

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(2)



The Spirit of Wesley Moves the People Called Methodists



Unless we educate we cannot remain Methodists, whatever else we may become. For the very genius of Methodism centers in Christian Education.

Four generations of the Wesley family were trained in a Christian college before John and Charles entered the famous Christ Church at Oxford.

Samuel Wesley, the father; John, the statesman; Charles, the poet of Methodism---all were products of a Christian institution of learning. So also were Whitefield, the silver tongued evangel, and Coke, the first bishop.

In his poverty Samuel Wesley comforted himself by the thought that his son, John, was in a Christian college: "But thank God my Jack is a fellow of Lincoln."

Methodism was thus born in a Christian college. The "Holy Club" of "the People Called Methodists" was an institution of the Church school.

It Has Educated Around the World

Out of a college Methodism went to establish schools everywhere. In 1739, on the same day that Wesley preached his first sermon in the open air, Kingswood School, the first educational venture of Methodism, was founded.

The Methodists built a school before they ever built a church. They preferred to preach on the commons, if thereby they could educate.

The first General Conference of Methodism in America established Cokesbury College, and Asbury himself laid its corner stone.

And so around the world has spread the educational genius of Methodism. In every conference at home, on every mission field abroad, it has established Christian colleges and found in them its greatest support.

The Church has recently entrenched itself in two European countries. We have not yet built churches in either, but have opened schools in both.

Its Greatest Institution is a College

What is the greatest Methodist institution on earth? By what does the world evaluate our Church and its importance?

It is not our hospitals, our social plants, or even our Church buildings. It is Kwansei Gakuin, Soochow University, Trinity, Randolph-Macon, Emory, Wofford, and the others.

To these the greatest gifts have been made, because the world recognizes them as fundamental to Christian civilization.

The Christian Education Movement harks back to the original genius of the Church and sets it fresh and powerful in the midst of the manifold problems and evils of this new day. Methodism seeks to be Methodism. It seeks to be the world's leading exponent of Christian Education.

BY THIS SIGN EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M.E CHURCH, SOUTH

A W

CHRISTIAN EDUCATION MOVEMENT

M. E. CHURCH, SOUTH NASHVILLE, TENNESSEE

TAYLOR—The subject of this sketch, Mrs. Annie Elizabeth Taylor, was born March 11, 1839, and passed to her reward Dec. 8, 1920, making her earthly pilgrimage about eighty-one years. She was the mother of twelve children, six boys and six girls. Six of the twelve survive her.

She was a life long member of Parker's Church, also one of the oldest members of her church. She was a faithful mother, a consistent Christian, lived to see all of her children grown, and leaves behind her a great legacy not in dollars and cents but a pure Christian character.

J. C. Whedbee, Pastor.

HUGHES—Clifton M. Hughes was born July 8th, 1885, and died at his home in Camden county Dec. 27th, 1920. Brother Hughes was converted and joined the Methodist Church at Wesley's, on the Camden circuit, under the pastorate of the writer in August, 1913; and he was a good Christian and faithful to his church until God called him. He leaves an aged mother, one brother, Wm. M. Hughes, and three sisters, Mrs. Lydia Freeman, Mrs. Margaret Ann Forbes and Mrs. Louie Doxey. He was known by all his friends and neighbors to be a very good and pious young man. We buried his remains in the family burying ground, near Old Trap, in Camden county, N. C., Dec. 28, 1920. May God bless and comfort the bereaved ones, and may they all meet again in heaven. A. W. Price.

BALDWIN—We were all very much shocked when Sarah Louise, the oldest daughter of Bro. J. A. Baldwin and wife, was almost suddenly called away with an incurable disease. She suffered intensely but bore it patiently unto the last.

She was a very sweet child and had a loving disposition that made all who knew her love her. She was born in Chadbourn on Feb. 14, 1915, and died in the hospital in Wilmington, Nov. 22, 1920. We cannot think of her as "lost," but "Safe in the arms of Jesus, there by His love overshaded."

And may this dispensation of God's providence be a strong tie to bind the hearts of the loving parents to the heavenly home, where she is waiting for them.

Our hearts go out in deepest sympathy for them. B. E. Stanfield.

AMAN—After a long and useful life of eighty years, sixity-six of which were lived in the membership of the Methodist Church, sixty-two as the faithful and beloved wife of David S. Aman, Sister Ruth Jane "fell on" sweet sleep in Jesus Monday morning, Dec. 27, 1920, at 8 o'clock, having been in gradually declining health for months.

At the beautiful old colonial home, and witnessed by an unusually large and sympathetic company of relatives, friends and neighbors, impressive and appropriate services were held the next afternoon and interment at Tabernacle Church, Onslow circuit, followed immediately.

A long life has closed, of which husband, friend, neighbor, tenant, cook, washer woman and all unite in expressions of satisfaction that "Aunt Jane" made a safe crossing and landed on "Canaan's Happy Shore." All this makes it easy and safe for the man of God to speak an impressive word as in season.

May God bless her memory to all who knew her. She did much good in her day and now she has finished her course and it was with joy. Earth is poorer, heaven richer, as are those who have known her.

May God bless dear "Uncle" Aman, also loved by everybody, and comfort and keep him unto that perfect day.

Their Pastor.

Maysville, N. C., Dec, 21, 1920.

GRAHAM—Another saintly mother and grandmother has been translated. For seventy-five years Sarah Buie Graham lived a faithful member of Camp Ground Methodist Church, in Cumberland county. She was born May 4, 1830. She was born again when about fifteen years of age, under the ministry of Rev. Milton Frost. Her salvation was personal and full, giving to her a distinct and joyous religious experience. She knew the raptures of divine favor and fellowship and a Saviour's love. It was the writer's happy privilege to commune with her touching these things in the sunset hours of her life. It was an unspeakable experience as if upon the border land. She was a regular worshiper at the house of God. Her presence was a benediction.

She was married to A. J. Graham February 14. 1856. To this union were born four children, namely, N. K. Graham, John A. Graham, Fodie Graham, and the late Mrs. John Campbell. Her children and grandchildren rise up to call her blessed.

On Sunday afternoon, Dec. 12, 1920, her pure soul entered eternal rest. The funeral services were conducted next day by her presiding elder and former pastor, Rev. J. D. Bundy, and her pastor, Rev. R. F. Taylor. Ninety beautiful Christian years! Blessings on her memory!

W. F. Craven.

MIDYETTE—The hand of death touched the home and heart of an old residence in Belhaven Wednesday morning, December 8th, at 11 o'clock, and claimed the husband and father, Capt. W. B. Midyette.

The deceased was fifty-seven years old, a native of Hyde county, and for the past eleven years a highly respected citizen of Belhaven. He leaves behind a host of friends and a splendid record of an orderly life which exerts a good influence over all by whom he was known.

About four years ago Capt. Midyette underwent an operation for appendicitis. He never fully regained his strength but grew well enough to get about his work again. About three months ago he reached a very low state of health and again went to the hospital for examination and treatment. A diagnosis proved cancer, and the family was informed that his life would be but a matter of days. A short termination of life averted the long months of suffering that often accompany this disease, so that the call of death came as a sweet relief to one who had suffered much and who might have suffered more intense suffering.

The funeral services were conducted on Thursday afternoon at the home on Cedar street by Rev. T. E. Davis, newly appointed pastor of the Methodist Church, of which church the deceased had been a member for twenty-two years. Rev. Mr. Davis was assisted by Rev. Hayes Farrish, of the Christian Church. The interment was made in the Odd Fellows Cemetery. The active pallbearers: Capt. Jesse Wilkinson, Messrs. W. A. Ellison, Walter Harris, L. T. Houston, G. A. Corner and Wilson J. Chesson.

He is survide by Mrs. Ludie Midyette, his wife, two sons, Messrs. Cecil and Harry Midyette, of Norfolk; three daughters, Mrs. S. J. Peele, Mrs. C. C. Duke and Miss Helene Midyette of Belhaven; one brother, Mr. J. W. Midyette, of Hyde county; three sisters, Mrs. J. T. O'Neal, Mrs. C. J. Mason, of Hyde county, and Mrs. Sam Baum, of Manteo.

The large floral offerings made by relatives and friends was but a fitting expression of the esteem in which the deceased was held. T. E. Davis, P. E.

IN MEMORY OF OUR MOTHER

Virginia Taylor Hicks died at her home in Pellham, N. C., Jan. 6, 1920. She was stricken with paralysis on Christmas morn She suffered much, but bore it with patience and seemed resigned to His will.

She talked as long as she had her speech to those around her, to loved ones and neighbors, and seemed to appreciate everything done for her so much.

She leaves a husband and two devoted daughters to mourn her loss. Her only son died about fifteen years ago in the prime of young manhood, and his mother carried with her to the grave a deep and silent grief over his untimely death. This good mother was devoted to her children. Never could a child wish for a more affectionate and unselfish mother, and they are grateful to the heavenly Father who has spared her to them so many years. She bound her children to her with cords of steel, and to them her memory will be an abiding inspiration and a sacred benediction; but "mother, we miss thee" as only a daughter can.

She made her home the dearest spot on earth for her children; was a kind and generous neighbor to all. She joined the Missionary Baptist Church in young womanhood, and remained loyal to her church to her death. "Make strong the faith and hope within us, O God, that somewhere, some time we shall meet and know each other again and dwell forever with Thee." She was mother. She loved us, she has gone and we suffer.

Her funeral was conducted by the Baptist minister, Rev. Mr. Hackney, and her remains were laid to rest at Prospect Church. Her Daughters.

ELIZABETH CITY DISTRICT

Assessment 1921

Charge.	Ratio	P. E.	Dist. Work.	Conf. Work	Gen. Work
Chowan	.04	$ 120	$ 4	$ 356	$ 236
Columbia	.025	75	3	223	147
Currituck	.05	150	5	445	295
Dare	.028	84	3	249	165
Edenton	.038	114	4	338	224
City Road	.056	168	6	499	330
First Church	.118	354	12	1050	695
Gates	.052	156	5	463	306
Hatteras	.023	69	2	205	136
Hertford	.072	216	7	641	424
Kennekeet	.02	60	2	178	118
Kitty Hawk	.016	48	2	142	94
Moyock	.03	90	3	267	177
North Gates	.052	156	5	463	306
Pan'go & B'hn	.046	138	5	409	271
Pasquotank	.056	168	6	498	330
Perquimans	.053	159	5	472	312
Plymouth	.04	120	4	356	236
Roanoke Isl'd	.053	159	5	472	312
Roper	.045	135	4	401	265
So. Camden	.023	69	2	205	136
So. Mills	.039	117	4	347	230
Tyrrell	.025	75	2	223	147
	1000	$3000	$100	$8902	$5892

R. H. Willis, P. E.
Y. E. Old, Sec.

Assessments for Raleigh District for 1921.

	P. E.	Gen. Work.	Conf. Work.	Dist. Work.
Benson	$126	$277	$419	$18
Cary	152	335	507	18
Clayton	180	396	599	21
Creedmore	171	374	565	20
Four Oaks	171	374	565	20
Franklinton	216	476	718	25
Garner	118	262	395	14
Granville	86	190	287	10
Kenly	170	374	565	20
Louisburg	184	405	611	22
Millbrook	104	230	347	12
Oxford Sta.	216	477	718	25
Oxford Ct.	194	428	647	23
Princeton	68	151	228	8
Raleigh, Central	210	463	699	25
Raleigh, Edenton St.	380	833	1258	40
Raleigh, Epworth	50	111	169	6
Raleigh, J. Mem.	68	150	228	8
Selma	126	277	419	15
Smithfield	205	450	680	24
Tar River	126	277	419	15
Youngsville	135	300	453	16
Zebulon	144	316	479	18

J. D. Spiers, Secretary.

Assessments for Warrenton District for 1921.

Charge.	Sal. of P. E.	Gen. Work.	Conf. Work.
Ahoskie	$ 133	$ 271	$ 410
Battleboro and Whitakers	111	300	455
Bertie	115	316	478
Conway	166	452	683
Enfield and Halifax	146	398	603
Garysburg	151	411	621
Henderson, First Church	221	603	910
North and South Henderson	44	120	182
Littleton	133	362	547
Murfreesboro & Winton	77	242	364
Middleburg	133	407	614
Norlina	138	407	614
Northampton	199	542	819
Rich Square	155	422	637
Roanoke	150	407	614
Roanoke Rapids	111	300	455
Rosemary	77	211	320
Scotland Neck	115	316	478
Warren	99	271	410
Warrenton	177	484	728
Weldon	199	542	819
Williamston & Hamilton	150	407	614
Totals	$3000	$8191	$12375

J. T. Flythe, Sec. E. M. Snipes, P. E.

Assessments for Rockingham District, 1921.

	Gen'l	Conf.	P. E.	Total
Aberdeen	388.65	587.24	152.00	1,127.89
Biscoe	312.27	459.04	126.00	897.31
Caledonia	346.40	523.40	159.00	1,028.80
Elizabeth	228.12	344.68	140.00	712.80
Ellerbe	194.34	293.62	80.00	567.96
Hamlet	489.70	727.13	236.00	1,452.83
Laurel Hill	228.12	344.68	73.00	645.80
Laurinburg	582.98	880.85	216.00	1,679.83
Lumberton	523.49	778.19	218.00	1,519.68
Lumberton Ct.	84.49	127.66	52.00	264.15
Maxton	321.06	485.11	151.00	957.17
Montgomery	101.39	153.19	60.00	314.58
Mt. Gilead	346.40	523.40	151.00	1,020.80
Mt. Gilead Ct.	194.34	293.62	95.00	582.96
Piedmont	229.16	384.58	80.00	693.74
Raeford	388.65	587.24	169.00	1,144.89
Red Springs	388.65	587.24	152.00	1,127.89
Richmond	194.34	293.62	65.00	552.96
Roberdel	194.33	293.62	68.00	555.95
Robeson	304.16	459.58	162.00	925.74
Rockingham	582.98	880.85	255.00	1,718.83
Rowland	430.90	651.07	140.00	1,221.97
St. Jn. & Gb'sn	388.65	587.24	152.00	1,127.89
St. Paul	388.65	587.24	152.00	1,127.89
Troy	329.51	497.87	141.00	968.38
Vass	287.27	434.04	155.00	876.31
Total	8,449.00	12,766.00	3,600.00	24,815.00

J. LeGrand Everett, Committee.

Assessments for the Durham District, 1921.

Charges.	Dist. Par.	P. E.	Gen'l	Conf.
Burlington	60.00	215.00	525.00	793.00
Burlington Ct.	30.00	100.00	210.00	317.20
E. Burlington	30.00	100.00	240.50	365.78
Brooksdale	40.00	138.00	336.00	507.52
Chapel Hill	24.00	80.00	168.00	253.76
Branson	33.00	100.00	325.50	491.66
Carr	45.00	150.00	378.00	570.96
Calvary	30.00	100.00	315.00	475.80
Lakewood	10.50	35.00	73.50	111.02
Memorial	90.00	325.00	756.00	1141.92
Trinity	90.00	325.00	756.00	1141.92
W. Durham	45.00	150.00	420.00	634.40
Durham Ct.	45.30	151.00	420.00	634.40
Graham & H.R.	36.00	120.00	349.00	522.68
Hillsboro	48.00	160.00	472.50	713.70
Leasburg	34.80	110.00	252.00	380.64
Mebane	32.55	86.00	237.50	365.00
Milton	38.94	130.00	273.00	412.36
Mt. Tirzah	32.49	108.00	325.50	490.96
Orange	30.00	100.00	210.00	317.20
Pearl and Eno	9.00	30.00	73.50	111.02
Person	59.25	205.00	472.50	713.70
Rougemont	23.25	77.00	210.00	317.20
Roxboro	60.00	215.00	525.00	793.00
E. Roxboro	18.00	60.00	126.00	190.32
S. Alamance	30.00	100.00	294.00	444.08
Yanceyville	39.00	130.00	315.00	475.80
	$1,064.08	$3,600.00	$9,059.00	$13,687.00

W. M. Speed, Sec. Rev. M. T. Plyler, P. E.

Fayetteville District Assessments for 1921.

Charge.	P. E.	Conf.	Gen'l
Bladen	99	250	167
Buckhorn	130	340	216
Carthage	198	504	333
Duke	84	200	130
Dunn	264	672	450
Fayetteville	174	450	290
Glendon	142	364	230
Goldston	99	250	167
Haw River	176	444	296
Hay Street	342	908	610
Hemp	110	270	178
Jonesboro	198	504	333
Lillington	184	502	292
Newton Grove	173	430	290
Parkton	168	424	284
Person St. and Calvary	102	230	200
Pittsboro	198	504	333
Roseboro	165	420	278
Sanford	275	700	470
Siler City	198	504	333
Stedman	121	300	200

Note—Ten per cent of the assessment for the Presiding Elder goes to the upkeep of the District Parsonage. J. D. Bundy, Pres.

D. N. Geddie, Sec.

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15c each, $1.50 per dozen.

Rev. A. C. Cantrell,

Smyrna, Ga.

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Mathes Sales & Mfg. Co. Rochester, N. Y.

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J. F. Highsmith, M. D., Supt.
Fayetteville, N. C.

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Dr. Blair's Cream of Cucumber is guaranteed to contain essence of cucumber, which renders the skin beautifully clear, soft, smooth and healthy. It will not grow hair, but does prevent black heads, is excellent for sunburn, tan, and will, in time, remove all wrinkles. 50c or $1.00, in white and flesh colors, at all drug stores or sent post paid upon receipt of price. Dr. Blair Laboratories, Dept. 16, Lynchburg, Va. (Adv.)

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Box 120. 311 E. Trade St.

District Appointments

DURHAM DISTRICT
M. T. Plyler, P. E.
Durham, N. C.
FIRST ROUND

January

ton, Milton, 11 7
...eville, Prospect, 11 8-9
...sburgh, Leasburgh 9-10
...lebane, 7:30 p. m. 10
Hillsboro, Hillsboro 15-16
Pearl & Eno, Eno, 7:30 13
Person, Lea's Chapel 22-23
E. Roxboro, Grace, 7:30 23
Durham Ct., McMannens 29
Branson, 11 30
Carr, 7:30 30
Lakewood 26

ELIZABETH CITY DISTRICT
R. H. Wills, P. E.
Elizabeth City, N. C.
FIRST ROUND

January

Chowan, Anderson 8-9
Hertford 7-9
Perquimans, Oak Grove 15-16
Pasquotank, Newbegun 20-23
Columbia, Columbia 29
Tyrell, Wesley's Chapel 30-31

February

Pantego & Belhaven, Belhaven 5
Plymouth, at Plymouth 13-14
Roper, at Roper 7-13
Kitty Hawk, Kitty Hawk 20
Dare, Mann's Harbor 22
Roanoke Island, Manteo 23
Hatteras, Frisco 4-25
Kennekeet, Salvo 26-27

FAYETTEVILLE DISTRICT
J. D. Sundy, Presiding Elder
FIRST ROUND

January

Stedman, Cokesbury, 11 a. m. 6
Carthage, Carthage ..... January 9-10 2 p. m.
Heup, Tabernacle, night ..... Jan. 9-10 11 a. m.
Haw River, Bynum, ... 15-16
Pittsboro, Pittsboro, night ..January 16-17 11 a. m.
Dunn, Dunn, ... January 23-24 1 p. m.
Duke, Duke, nlgbt 23
Roseboro, Roseboro, ... 26
Jonesboro, ... January 29-30 1 p. m.
Sanford, night ..... January 29-30 9 p. m.

February

Glendon, Cool Springs, ... 5-6

The District Stewards are called to meet in Hay Street Church, Fayetteville, N. C., 7:30 p. m., December 7, 1920.

NEW BERN DISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
FIRST ROUND

January

Pink Hill Ct. Pink Hill, 11 a. m. 8-9
Dover Ct., Asbury, 11 a. m. 15-16
Craven Ct., Clark 15-17
New Bern, Centenary, at night 27
Newport Ct., Riverdale, 11 a. m. and night 21-23
Harlowe Ct., Oak Grove, 11 a. m. 23-24
Vandemere Ct., Stonewall, 11 a. m. and night 28-29
Oriental Ct., Kershaw, 11 a. m. 29-30

February

Snow Hill Ct., Snow Hill, 7 p.m. and 11 a. m. 3
Hookerton Ct., Ormando, 11 a. m. 5-6
Gripton Ct., at night and 11 a. m. 7
Jones Ct., Trenton, 11 a. m. 12-13
Goldsboro, St. John, at night 18
Goldsboro Ct., Salem, 11 a. m. 19-20
La Grange Ct., La Grange, at night 20 11 a. m. ..21
Mt. Olive Ct., Rone, 11 a. m. 26-27
Mt. Olive and Claypso, Mt. Olive, at night 27

RALEIGH DISTRICT
John C. Wooten, Presiding Elder
FIRST ROUND

January

Garner Ct., Garner, 11 a. m. 6
Princeton Ct., Princeton, 11 a. m. 8-9
Selma, 7:30 p. m. 9
Smithfield, 7:30 p. m. 14
Kenley, 11 a. m. 15-16
Tar River Ct., Trinity, 11 a. m. 22-23
Granville Ct., Stem, 2 m. 28
Creedmore Ct., Banks, 11 a. m. 29-30

February

Oxford Ct., Bethel, 11 a. m. 5-6

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
FIRST ROUND

January

Robeson, Fairmont, 11 a. m. 8-9
Lumberton Ct., E. Lumberton 3:00 p. m. 9
Piedmont, West Rockingham, night 12
Ellerbe, Concord, 3 and 11 a. m. 15-16
Hamlet, night, conference later 16
Lumberton Station, night 19
Montgomery, Troy, 11 a. m. 22
Troy, night, conference Monday morning, ... 23
St. Paul, St. Paul, 3 p. m. 26
St. John and Gibson, Gibson, 3 p. m. 29-30
MaXton, night 30

February

Elizabeth, Trinity, 11 a. m. 2
Roberdel, Roberdel, 4 p. m. and 11 a. m. 5-6
Biscoe, Candor, 4 p. m. and night 6
Raeford, Raeford, 11 a. m. 12-13
Red Springs, night and Monday morning 13
Caledonia, Caledonia, 4 p. m. and 11 a. m. 19
Rowland, Rowland, night and Monday 20
Mt. Gilead Ct. Mt. Gilead, 3 p. m. 26
Mt. Gilead Station, night and Monday nine 27

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
FIRST ROUND

January

Warren, Providence 7
Warrenton, Warrenton 8-9
Norlina, Norlina 14
Middleburg, Middleburg 15
Henderson 16 17
North & So. Henderson, So. Henderson 18
Northampton, Jackson 22-23
Ahoskie, Ahoskie 28
Bertie, Windsor 29-30

February

Roanoke, Tabor 5-6
Littleton 6-7
Williamston & Hamilton, Williamston 11
Scotland Neck, Scotland Neck 12-13

WASHINGTON DISTRICT
N. H. D. Wilson, P. E.
Washington, N. C.
FIRST ROUND

January

Grimesland, Salem 1
Groenville, night 2
Stantonsburg, Stantonsburg 15-16
Fremont, Eureka 16-17
Wilson, night 17
Bailey, Bailey 18
Farmville 22-23
Ayden 23 24
Bath 29

SECOND ROUND

January

Vanceboro, ... 9
Stantonsburg, Stantonsburg, ... 15-16
Fremont, Eureka, ... 15-16
Farmville, Farmville 22-23
Ayden 23-24
Wilson, night 24
Bailey, Bailey 25
Bath, Bath 29

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
FIRST ROUND

January

Burgaw, Burgaw 7
Scott's Hill, Rocky Point 8-9
Wilmington Ct., Wesley Memorial 9 10
Tabor, St. Paul 14
Chadbourn, Evergreen 15-16
Carver's Creek, Bolton 2
Hallsboro, Hallsboro 22 23
Whiteville 23-24
Magnolia, Magnolia 8
Wallace-Rose Hill, Rose Hill 29 30

February

Swansboro, Swansboro 4
Onslow, Maysville 5-6
Town Creek, Zion 11
Shallotte, Shallotte Camp 12-13

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C.
FIRST ROUND

January

Walnut 8-9
Central 9
Rosman 15-16
Brevan 16
Leicester 22-23

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
FIRST ROUND

January

Ansonville, Ansonville, 11 a. m. 8
Morven, Sandy Plain, 11 a. m. 9
Wadesboro, night 9
Hickory Grove, 11 a. m. 16
Trinity, night 16
Dilworth, 11 a. m. 23
Duncan Memorial, night 23

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
508 Summit Ave., Greensboro, N. C.
FIRST ROUND

January

Pleasant Garden, at Pleasant Garden 8-9
Greensboro, Park Place, night 9
Wentworth, at Salem 15-16
Greensboro, Centenary night 16

MT. AIRY DISTRICT
W. F. Womble, Presiding Elder
FIRST ROUND

January

Madison, Madison 8
Mayodan, Mayodan, 3:00 and night 9
Yadkinville, Yadkinville 15-16
Summerfield, Center 22-23

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
FIRST ROUND

January

Laurel Springs, Chestnut 8-9
Sparta, Walnut Branch 11
Wilkes Ct., Union 22-23
Wilkesboro Station, Wilkesboro, night 23
N. Wilkesboro Sta., N. Wilkesboro, night 24
Cycles, Adley 29 30

District Stewards will please meet at Jefferson, November 30, 1920. Let all district stewards also notice

SALISBURY DISTRICT
John F. Kirk, Presiding Elder
SALISBURY, N. C
FIRST ROUND

January

Bethel, Oakboro, 10 a. m. 8-9
Park Avenue, 7:30 p. m. 9
Concord-Central, 11 a. m. 16
Westford, 7:30 p. m. 16
Epworth, Epworth, 11 a. m. 23
Kerr Street, 7:30 p. m. 23
China Grove, China Grove, 11 a. m. 30
Salisbury, First Church, 7:30 p. m. 30

The District Stewards and pastors are called to meet at First Church, Salisbury, Tuesday, November 16, at 11:30 in the morning. Lunch will be served at the Church. Every pastor and district steward is requested to be present.

SHELBY DISTRICT
H. H. Jordan, Presiding Elder, Gastonia, N. C.
FIRST ROUND

January

Lowell, Lowell, 11 a. m. 8 9
McAdenville, 7 p. m. 9
Bessemer, Bessemer, 11 a. m. 16
South Gastonia, 7 p. m. 16
Dallas, High Shoals, 11 a. m. 23
Mt. Holly, 7 p. m. 23
Mayworth, 11 a. m. 30
Belmont, 7 p. m. 30

Every Official member is earnestly requested to be present at the first Quarterly Conference of his Church, to assist in the planning of the year's work. There are very important interests to be considered and we must have the full strength of the Church if we are to accomplish the big task just ahead of us.

STATESVILLE DISTRICT
W. A. NEWELL, Presiding Elder
Statesville N. C.
FIRST RDUND

January

Troutman, Troutman, 11 a. m. 8 9
Huntersville, Huntersville, night 8-9

The District Conference will convene in Mooresville on Tuesday, February 8th, at nine o'clock a. m.

SECOND ROUND

January

Catawba, Concord, 11 a. m. 15-16
Newton, Newton, night 16
Hudson, Whitnell, 11 a. m. 22-23
South Lenoir, Harpers, 3 p. m. 23
Stony Point, Stony Point, 11 a. m. 29-30
Dixie, Broad Street, 11 a. m. 29-30
Mooresville, Moiresvilre, 3 p. m. 30
Mt. Zion, Mt. Zion, night 29-30

February

Broad Street, Broad Street, 11 a. m. 5-6
Race Street, Race Street, night 5-6

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
WINSTON-SALEM, N. C.
SECOND ROUND

January

Cooleemee, 11 a. m. & 2 p. m. 9
Mocksville, night 9
Centenary, Jan. 16, Q. C. night 10
Kernersville, Oak Ridge, Oak Ridge 16
West End, Jan. 23, Q. C. night 2
Burkhead, Jan. 23 night, Q. C. night 3
Thomasville Circuit, Shady Grove 29-30
Salem, at night 30

February

Welcome Circuit, Midway 5-6

February

Grace, Feb. 13, 11 a. m. Q. C. night 4
Walkertown, at night 13
West Davie, Calahan 19-20
Hanes Clemmons, Clemmons, 3 p. m. Hanes night 20
New Hope Circuit, Mecedonia 26-27

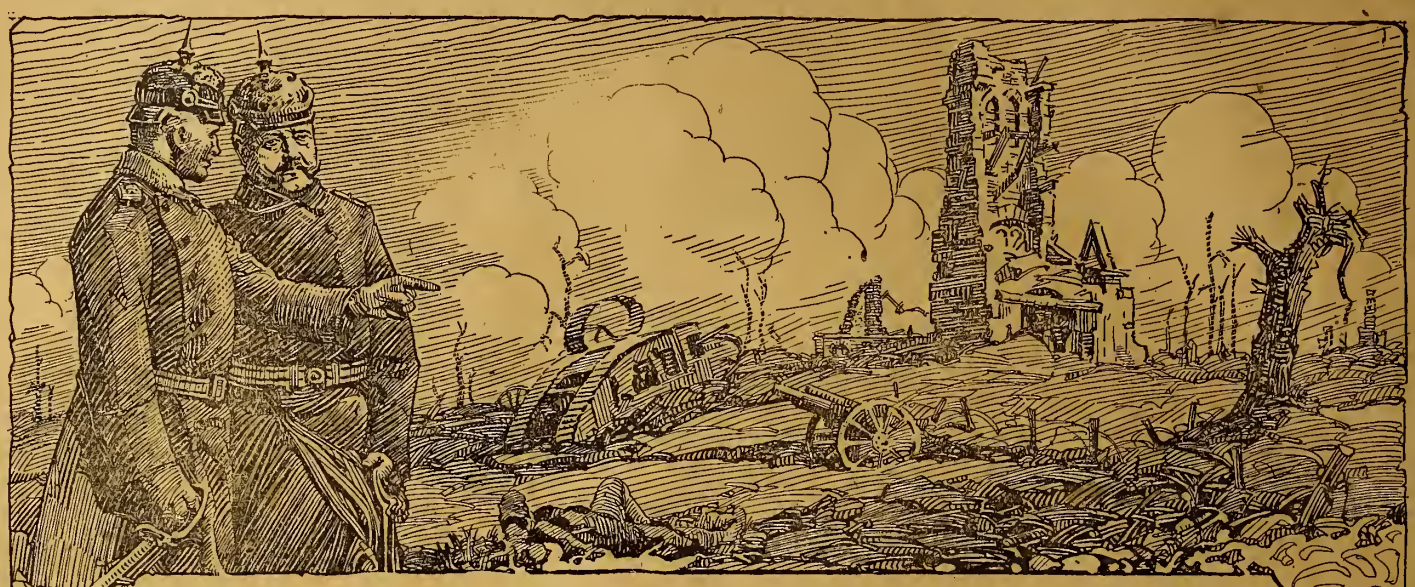
March

Southside, Q. C. night 1
Davidson Circuit, Bethel 5-6
Forsyth Circuit, Mineral Springs, ... 12-13
Advance Circuit, Advance, 3 p. m. 16
Lewisville Circuit, Union 19-20
Davie Circuit, Oak Grove, ... 26-27
Lexington First Ch. Q. C., night 31

April

Lenwood Circuit, 2 p. m. 1
Denton Circuit Clarksbury 2-3
Farmington Circuit, Wesley, ... 9-10
Southside Circuit, Vernon 16-17
South Thomasville, 3 p. m. 17
Thomasville Main St. 17
District Conference at Advance March 14th 2:30 p. m. March 16th.





"Behold The Triumph of the Prussian Schoolmaster"

When von Humboldt was asked how to develop a great Prussian Empire, he replied: "Whatever you would put into the life of the nation, you must first put into the schools of the nation."

This advice was followed. Militarism, the glorification of force, the idea of the German super-state, and the ethics of the jungle went into the schools. And when von Moltke led the triumphant hosts of Prussian militarism through the streets of conquered Paris, he remarked: "Behold the triumph of the Prussian schoolmaster."

Wrong Education Wrecked the World

Germany scrapped civilization by wrong education. In two generations she transformed a gentle, God-fearing, peace-loving people into a ruthless horde of war-mad fanatics.

This kind of education glorifies might and physical prowess, while it despises the gentler virtues of humility, truth, and honor. It exhalts the ethics of the jungle and considers, as Neitzsche did, the ethics of Jesus as fit only for "women, and cows, and Englishmen."

Thus it trained a generation to believe that the supreme interest is the state, that war is a legitimate activity, that might—military, industrial, physical—is the final arbiter of all things. So when at last "Der Taag"—"the day"—arrived the product of the Prussian schools marched across Belgium, spurred on by their preacher's declaration: "We execute God's almighty will, and he calls us to murderous battles, even if worlds should thereby fall in ruins."

Are Americans willing for the Prussian tendency now manifest in our education to become dominant?

Christian Education Can Save the World

Over against Prussianism, Christian education accepts the principle that right makes might and implants deep in the soul the fundamental principles of religion—love for God, faith in Jesus Christ, justice, humility, love.

William Hohenzollern is the product of the one. Woodrow Wilson is the product of the other.

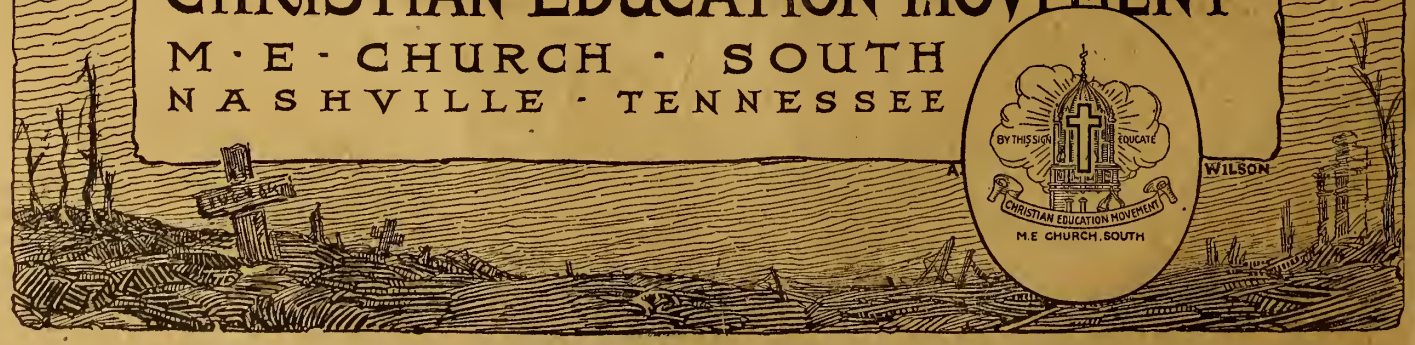
Christian education is necessary to civilization and the world's salvation. It alone can produce a generation of men devoted to righteous principles of personal, social, national, and international action. It alone can give us Christian leaders to lead the world aright. It alone can furnish men and women to do the Christian work of the world.

Germany had no Christian colleges, and she ruined the world. The Christian Education Movement proposes to give Methodism the best system of Christian colleges in America. Will you back this program?

CHRISTIAN EDUCATION MOVEMENT

M·E·CHURCH·SOUTH

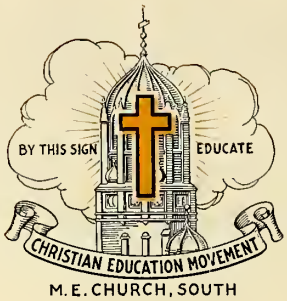
NASHVILLE·TENNESSEE





Out of the Christian College

Christian Education Movement ··· M. E. Church, South



What Is the Christian Education Movement?

The General Conference, supreme authority in the M. E. Church, South, has ordered a mighty advance throughout the Church for the cause of Christian Education; it set the date, it determined the character, and it decreed that all other general movements should be subordinated while the Church, with all its powers and energies, moved to the accomplishment of the one aim of making Christian Education dominant.

The Christian Education Movement is a spiritual enterprise. Its aims are: (1) To awake the whole Church to the importance of Christian Education in the life of the world. (2) To enlist at least 5,000 Life Service Volunteers to man the mission fields and churches, and to do the Christian work of the world. (3) To link the college and the local church by establishing departments of Religious Education in each school and thereby making each graduate a trained Sunday school expert. (4) To raise not less than $33,000,000 to adequately equip and maintain our ninety educational institutions. (5) To raise a fund of $1,000,000 as an Aid Fund to educate young Christian workers.

The aim of the Movement is to make Christian Education cover the whole of human life. Its ultimate objective is to train up a whole generation of Christians, and thus bring about the realization of the Kingdom of God.

It proposes to begin in the home, and there build up family altars and such a vital religious consciousness that children will be started right. It proposes to follow them into the Sunday school and church, supplying for these the trained leaders and preachers to make each one a center of Christian Education.

That there may be no break in the religious atmosphere, schools and colleges of the most thoroughly Christian type will be maintained. And from these will be sent out an ever-increasing stream of Christian men and women to exert their wholesome influence in every walk of life.

Such a program is urgently demanded by the chaotic times in which we live. It must be consummated in order to produce the preachers and missionaries for which the Church now seeks in vain. It is a necessity in order to make all education Christian and to counteract those Prussianized, pagan tendencies which brought the world to the brink of ruin, and which are even now appearing in our secularized American educational system.

To this mighty advance the Church invites her loyal sons and daughters. To its achievement let us consecrate our prayers, our service, our thoughts, our means.

Christian Education Movement
160 Fourth Avenue, North
Nashville, Tenn.

NORTH CAROLINA
Christian Advocate

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A DANIEL TO JUDGMENT

When the present occupants fell heir to this office they found among the effects an article already in type on "The Quickening of America" by one Daniel Lane. A Daniel had come to judgment, and the manner in which he dealt with the philosophy of history led this writer to suppose that he was among the most mature members of his conference. Imagine his surprise when he learned that the said Daniel was none other than the same young man that joined the North Carolina Conference at Oxford only seven years ago.

But that article is not all. Here comes a letter in which he deals with several minor matters and then closes by saying: Last but not least, we are including our worthy Advocate in every home in our budget for the new year."

"A Daniel come judgment! yea, a Daniel!
O wise young judge, how do I honor thee."

And you will notice on the third page that you have been nominated for presiding elder.

And then his letter contains this parting word, "Tell them to go do likewise in toto!"

And that's what they are going to do, Daniel; that's what they are going to do. We don't know whether the brethren realize it yet or not, but it is written in the stars that in course of time the Advocate shall visit regularly every Methodist home from the Smokies to the sea.

WAKE UP THE RECORDER

Will somebody please "page" the Biblical Recorder? The last issue was eagerly scanned from beginning to end, but no hint of an answer to the Advocate's "challenge" was found. The editor must have thought that the headline indicated only one more of those figurative "challenges" that are being hurled at civilization, and the church, and America, and so on, and being rather tired of so much of such, passed it up without reading. Or maybe he did not get back from Florida in time to give the challenge due consideration.

In any case, the Advocate is slow to believe that any full-fledged Baptist would willingly miss so good a chance for a fight, and Editor Johnson does not need to be reminded that back in boyhood days it was frequently stated that anybody that would take a dare would surreptitiously appropriate a sheep and "destroy all trace" by consuming the hair.

Hurry up, Brother Johnson. The Methodists are even now tugging at the leash, impatient to start on the chase. New subscriptions that ought to be counted in the contest are coming in every day, and the brethren are already writing in for the list of subscribers on their respective charges, in order that they may renew the subscriptions of those already taking the Advocate and add new names to the list. In the meantime, several thousand Methodists are failing to get the benefit of about the best Conference organ there is.

A SIGNIFICANT STRAW

For several years the idea has been more or less prevalent that our missionaries in Korea have been able to get quickest results by an effort at a repristination of the exact forms of doctrine and practice in the early church and that the type of Christianity in that country was lacking in that seasoned quality that a history of nearly two thousand years has given to the church at large. This impression has been strengthened by a recrudescence of such primitive manifestations as "the gift of tongues" and the ecstatic expectation of the immediate or early return of Christ in bodily form. Still further, a Canadian preacher, returning recently from the Orient, has said that a great shock was coming to the church in Korea, as soon as their contact with the western world opened their eyes to the fact that the theology upon which it has been reared was antiquated and wholly out of touch with the facts of the modern world.

But evidently all of these impressions are wrong. For there comes from Dr. R. A. Hardie a statement that when the administration building of Union Theological Seminary, in Seoul, Korea, was destroyed by fire about a year ago, the whole library was burnt, and that he "presents below a list of the kind of books needed to replace those that had been destroyed." And then follows such books as: "International Theological Library;" "The Essence of Christianity," by W. A. Brown; W. N. Clarke, "All his writings;" P. T. Forsyth, "All his writings;" A. M. Fairbairon, "All his writings;" Jas. Hastings, "The Great Christian Doctrines;" James Orr, "All his writings;" Salmond, "The Christian Doctrine of Immortality;" M. S. Terry, "Biblical Dogmatics;" Harnack, "The Expansion of Christianity in the First Three Centuries." In fact, the only author conspicuous for his absence is Rudolf Eucken, whose two great volumes, "The Problem of Human Life," and "The Truth of Religion," usually find their way into a preacher's library.

And the announcement is headed, "Have you some books to spare?" We have them, but not to spare—at least, not those contained in the list. The Koreans are welcome to all the rest, if they will only leave us these. The fact is, the only way Dr. Hardie is going to get such books is to buy them, because a man with one of these books in his possession would just as soon send the price of the book as the book itself.

Another word concerning Korea comes from Rev. L. C. Brannon, who went out from Alabama to that country ten years ago. He says: "This has been a remarkable year in the history of our Korean work. During my ten years in Korea I have never before witnessed such openness of mind. They are flocking into the church by hundreds and thousands. Non-Christian village after village is asking for the Gospel. Practically the whole population has turned its face toward the church. A number of villages in my district are asking for churches to be established in their midst."

With thousands clamoring to be taught and with preachers fed on such books to teach them, the type of Christianity in that country a generation from now bids fair to be second to none on the globe.

MAKING A FUSS

There comes from Rev. Saul E. Mercer a letter reminiscent of many things, among which is a scribbling of school days containing a reference to love. "I suppose," he says, "you have loved—doubtless several times, since that date—and I presume the Advocate is your newest love, judging from the amount of 'clucking on the nest' you are doing."

Now why shouldn't we cluck, and even crow? Is not the Advocate the best official organ of the two Methodist Conferences in North Carolina? And does not Brother Mercer say further that he is with us to the last ditch to make the Advocate a great church journal? "Is Saul also among the prophets?" Answer: He is.

Of course, if we were an ex-college president with the manner still clinging we would no doubt go about it with more becoming dignity, or if we lived back in the good old days when modesty was a virtue and had its own reward, we would wait patiently for others to discover the excellencies of the Advocate.

But times and manners have changed. We are now living in the days of P. T. Barnum and Billy Sunday, and while it is not to our taste to imitate their methods, in the midst of so much clatter anybody that expects to be heard is obliged to raise his voice a little.

Have not the Reverends H. M. Blair and L. S. Massey gone right on for years sending out a paper second to none in the whole family of Advocates, and yet acted with such execrable modesty —pardon Monseigneurs—that some people, and even Methodists in North Carolina, have not found it out? The limitations and shortcomings of their successors, though confessedly many, do not lie in that direction. On the other hand, they are quite willing to speak well and frequently of the product of their toil.

There is some dispute as to the origin of a certain saying to the effect that "if you write a better poem, or make a better mouse-trap than anyone else, the world will make a path to your door." Some credit Emerson with it, and others, Elbert Hubbard. But no matter who said it, it isn't so; and it is the quarter-truth in it that makes it go. And there never lived two more successful advertisers than Ralph Waldo, America's foremost literary genius, and Fra Elbertus, the most pertinacious and self-assertive individualist of modern times. Emerson got himself accused—quite justly—of heresy, and Hubbard's hair, to say nothing of other eccentricities, was a full-page scream.

If you make a better mouse-trap, etc., some people will find it out, but many others will go right on buying the article that takes pains to call attention to itself and the things it is able to do towards adding to the comforts of life. Why, there are some things that have made a place for themselves for no other reason than that they put forth some claims. Instance, Peruna and Tanlac.

And if the North Carolina Christian Advocate is the official organ of two conferences, made up of 220,000 people as true and deserving of the best that ever upon whom the sun ever shone, and if this same Advocate, backed by all of the preachers and many of the people, is on its way to becoming the best conference organ in the M. E. Church, South, why should we not crow? We should.

Duke University Library N. C. College

"COMEST THOU PEACEABLY?"

For nearly a month the following letter has been lying on our desk, denied through lack of space the respectful consideration, which it merits and demands:

To the Editor:

In your editorial paragraphs of December 2 issue these two sentences occur: "John Wesley is a writer of whom we never tire. His great common sense and catholicity of mind make him a brother to the men of all time."

Well said. But will you please tell us why the Methodist Church, as a church, has departed from the teachings and one-time orthodox doctrine of not only Wesley but of the Methodist Church? I refer to the doctrine of Sanctification and Holiness.

Now don't try to lead us astray with the word "consecrate," but stick to the "will of God, even your sanctification," in this present life.

May "the very God of peace sanctify you wholly."

A Reader.

When we came to the end of the first question, an answer arose in the form of another question, namely, "Has it?" And then, the further answer, "If it has, the Methodists of the present day have in some respects departed from Wesley, for the same reason that he himself departed from those that preceded him." Theology is a progressive science, and the views of no generation have been exactly the same as those of the generation that came before.

But as we read on and came to the caution not to side-step into the word "consecrate," but to stick to "sanctification," we began to suspect that the question was not the innocent inquiry that it seemed, but that "A Reader" was himself "an instructor of babes," accustomed to use the Socratic method of asking questions in order to have the way opened for letting in the light.

Be that as it may, limitation of space and the temperament of the editor make it impossible to enter into the inviting fields of controversy that the letter suggests. There is in the last issue of the American a story about a man who was always saying, "I gotta go to the mat with him; I gotta go

to the mat." Our more worldly readers—if there are such—will recognize in these words a reference to the prize-ring; and the story describes the conduct of a man who insisted on fighting to a finish every debatable question that arose. Now this editor is not averse to "going to the mat," but he does not desire to spend his strength contending with his friends. However, after he has vanquished the sons of Belial and put to flight the armies of the aliens, and brought down the high looks of the Catholics and Episcopalians, and chastened somewhat the Baptists and Presbyterians, he will be ready to risk an attempt to set in order the doctrinal household of the people called Methodists.

The prayer with which the letter closes touches the heart of the editor. Accustomed as he has been in former days to minister only to several hundred, he is appalled at the thought that he must now minister to hundreds of thousands, and he feels the need of the prayers of many. And while he has the witness to the fact he has a place in the Father's hand, he confesses to "a lingering remnant of the Adamic nature" that makes it necessary for him to watch carefully his steps. And further, while he fully agrees with Dr. Morrison that God is able to take out of a man anything that is foreign to his nature as a saved man, he believes that something of meanness to the "good, brown earth" is necessary for even the best of men and that some people mistake rich red blood for sin.

Many years ago a brother from the mountains pitched his tent in the suburbs of Asheville and began to expound the doctrine of entire sanctification. While he was a very ignorant man, he made up in zeal for what he lacked in learning, and as he preached he ran back and forth on a bench in front of the platform. One night in the midst of his sermon, after quoting a verse from one of the psalms, he poured forth a perfect torrent of comment, and then added hesitatingly—for at times he stammered terribly—"And—n-now — t-that's—what-I-know about holiness; and," looking hard at the writer, "if anybody here thinks he can tell it any better, he can have the bench!" We didn't take the bench. And limits of editorial space prevent us from taking it now. But if "A Reader," or any other brother, feels that he has a word to say on this or any other subject to the edification of the Advocate's readers, the columns of the paper are always open.

The value of any doctrine is measured by its power to produce a good man; and a man's goodness is measured by his ability to give practical expression of love to God and man. The writer has had many warm friends on both sides of the long-disputed question of a second work of grace, and candor compels him to add that neither side has a monopoly of the disagreeable saints.

"A Reader" lives on a rural route, and the editor knows his name and address. Some of these times the two will place their feet together on the hearth before a big oak fire and talk late into the night about the "things that God hath prepared for them that love Him," and they will not find themselves so very far apart. "Is thine heart right, as my heart is with thy heart?" "Give me thine hand."

"OUR CHRISTMAS PRESENT"

When the editors of the Advocate indulged themselves at Christmas by publishing some of the nice things that people had been saying about the paper, it was not their intention to reproduce the pleasant sensation at any time in the near future, but being novices at the business they prepared more material than the space would accommodate, and as their sense of economy will not allow them to throw away good type unused, they crave the indulgence of their readers to the extent of permitting them to publish a few more extracts that the printer had already set up.

One is from a friend and associate of former days, who is now one of the leading preachers on the Pacific coast; one is from the best loved and most influential preacher in Winston-Salem; another is from a well known physician less than a hundred miles from the home of the Advocate; and still another is from a brother editor, who welcomed us by personal letter into the fraternity immediately after the appointment was made. On the question of advertisements Brother Jim Green lines up with the doctor through a letter received at the office this week. On this matter we have as yet no fixed conviction, but realizing that the paper must use all legitimate means for making ends meet, we are simply following the example of the poor Hindoo in doing the best we can.

Editor Christian Sun: "I like the spirit that you are starting with in the North Carolina Christian Advocate, and shall watch from time to time the progress of your work, but know now that it will be of a very high standard."

Rev. C. P. Moore (Redlands, Cal.): "I have just finished reading the N. C. Advocate of Dec. 2nd, inst., with much interest. You and 'Timothy' have done a good job for a starter and I am assured will do better with practice. If I had never been an editor I might congratulate you on your 'elevation to the tripod, paste pot,' etc., but having had just a little tryout once upon a time, I don't; but I do bid you Godspeed in your new field of labor, and trust you will find it pleasant and congenial in every way." All right, so far.

Dr. H. A. Brown (Pastor Emeritus Baptist Churches, Winston-Salem): "I am sending you my check for one dollar and asking that you send me the Advocate for a few months beginning with the initial number under your editorial management. I am not a Methodist, it is true, but I do not intend that any Methodist shall love you any more than I do. I shall find myself wishing all the time that you may be of large service in our Master's kingdom in your new station of service for Him and His people. There is a wide open door of opportunity in the editorial chair, for men who have vision and courage.' Thank you, Doctor.

A[illegible]. Your very first editorial article in the Advocate of December 16th, 'Another Change of Base,' calls to my mind a matter that has long been a source of great concern to me about my church paper. You ask the question, 'But why not reject the advertisements?' That question is more pertinent than you might have intended when you asked it. I would like to see a church paper that could be used for the Christian Education Movement, benefit of superannuated preachers, and everything else that pertains to church matters, without the necessity for the transfer of the church money from one page of its ledger to another. Further than that, I would be glad to see the paper devoid of advertising.

"I like the way you have started out. What you say, and the way you talk suits me right down to the ground, and while you are about it I hope you will clean up the paper and make it respectable in its advertising policy." Ugh! again.

Likes It, But: "I have been a reader of the paper for many years and like it, but there can be some improvements made. If you will allow me to make a suggestion I would say, give us a Sunday school lesson in the Advocate each week. The Advocate being the only Methodist paper published in North Carolina, I think we should have a Sunday school lesson in it."

We might add that some of the most cheering messages have come in the form of letters of complaint. For instance, a brother down at Nashville wanted to know why he had not received the last issue of the paper, inasmuch as his subscription did not expire for three or four weeks. And several people have written from Wilmington wanting to know why the last three issues failed to reach them. And three or four men during the last three days have asked for a change of address on the ground that they were changing their location, adding that they hoped the change would be made at once, as they do "not wish to miss a single issue."

But have there been no discouraging letters? Yes, a few. For lack of space we can give only one. On the bottom of a request from the Advocate for the $2.00 necessary to extend a subscription for one year was this laconic message: "You can stop the paper. I've took it over a year, and it ain't never done me no good, as I can see. Stop it." We stopped it; reluctantly, regretfully. For we could not but think that if we could only toll the brother into the Advocate's circle of interests or by some means manage to break into his, he would not find the paper wholly without benefit. And if there are others that feel the same way about it, we cannot give them up without suggesting that they accept the advice given to Mrs. Dombey and "make an effort."

HERE AND THERE

Over fifty Baptist churches in Georgia have placed the Christian Index the official organ of the Baptist church in that State in their budget, thus providing every family in each of these congregations with the church paper.

It has occurred to us at times that it might be possible to go too fast even to a fire. Insurance Commissioner Young evidently thinks so, too. Realizing that excessive speed in responding to fire alarms by motor fire apparatus is both tempting and dangerous, he has proposed to Captain J. H. Wood of Asheville, president of the North Carolina Firemen's Association, that he take the matter up with the chiefs of all fire departments for the purpose of concrete action. Haste sometimes makes waste.

What has become of that wonderful instrument that Edison was about to invent for the accommodation of departed spirits who might wish to renew their contact with people still on this side? It has not yet appeared, and the great wizard knew it would never be produced, when he was giving the representative of The American that interview. His subtle object was to bring the whole theory of spirit communication into ridicule by a "Reductio ad absurdum." Edison was simply having his little joke at the expense at Sir Oliver Lodge.

The Advocate ventures to predict that no finer article will appear during the course of the Christian Education Movement than that in this issue by Dr. W. I. Cranford on "An Attempt to Define Christian Education." Having succeeded in getting the doctor started to writing for this paper, we confidently expect to get from him a contribution for our extra special issue on Education. When a man has the gift to write on profound themes in such a simple way that "he who runs may read," he deserves to be "shaken over the pit," until he stirs up the gift within him. What did Bishop Cannon say about resposibility for the use of power?

Bishop W. R. Lambuth has reached Vancouver on his way back from China and has just wired Dr. Pierson as follows: "Nine thousand lives saved by your draft. Situation growing worse. One thousand men, women and children frozen to death one night at Kalgan. Fourteen million now facing starvation or death from disease or cold. I bring samples of leaves, thistles, corn cobs being eaten. The wolf is at their throats. Wild-eyed mothers with shriveled breasts throw their babies into wells. China is rising to the emergency but cannot cope with it single handed. Our people must do their best and do it quick. There is no time to be lost. Just arrived from China and received telegram from President Woodrow Wilson appointing me on Famine Commission. Will do my best."

A brief note from Rev. J. Ed. Thompson remonstrating with the editors for having done what he warned them not to do, reminds us of an entry in John Wesley's Journal. There was a preacher by the name of Michael Fenwick, who expressed regret over the fact that his name never appeared among those mentioned in the published diary, and asked Wesley if he could not be so kind as to mention him the next time. As Michael was eagerly looking through the next issue, his eyes fell upon these words: "All of the people present seemed to be deeply moved, except Michael Fenwick, who sat over against a haystack fast asleep." We do not wonder that Brother Thompson was not anxious to see his countenance among the pen pictures of the assistant editor, for there is never any telling what he is going to say.

In order to understand the following extract the reader must first be told that when the pastor and editor went over to the parsonage at the close of the service on a recent Sunday night at Rocky Mount, to count up the money received for subscriptions to the Advocate, they found that they had a dollar too much: "I found the man who admitted he had been 'short-changed' by a roving editor and a certain pastor who on a recent occasion 'sat at the seat of custom.' When I offered him his 'strayed' dollar, he good humoredly declined to accept it, and said he would contribute it to the luxuries for the year. As he turned away he handed the astonished preacher a five spot, saying it was a delayed Christmas present. After he was gone I wondered if he was putting a premium on honesty, and I said to myself, 'surely it pays to be honest.'" It doesn't take a Wentworth to figure out that the Rev. J. F. E. Bates profited to the extent of $6.00 by that error. But where does the editor come in? Guess he'll have to go out and "short-change" somebody.

PEOPLE AND THINGS

Bishop Darlington is to preach in Central Church, Monroe, Sunday, February 14.

Rev. Harry M. North, Commissioner of Education of the North Carolina Conference, has decided to establish his office in Raleigh, and has gone there to live.

The Methodist congregation at Clyde is moving to install new seats in the church there, and are progressing nicely in raising funds for that purpose.

Married, at the home of the bride's father, Mr. S. S. Mann, Swan Quarter, N. C., Jan. 1, 1921, Mr. Leslie E. Jones, of Norfolk, Va., and Miss Hildah Mann, of Swan Quarter, L. T. Singleton officiating.

Just look what Race Street Church, Statesville, "has gone and done"—increased the pastor's salary to $2,500. Groce and Race are determined to be up "nigh" the head.

Married, at the home of Mr. C. W. Carter in Fairfield, N. C., on the 5th day of January, 1921, Mr. Willie Walton Williams to Miss Sudie Mann Carter, Rev. F. B. McCall officiating.

A Christmas card: "Richest holiday blessings upon you and yours and all the Conference. Thornwell Haynes, U. S. Consul, Berne, Switzerland. Have been intending to write some articles for the Advocate." Come on with them.

Rev. D. H. Tuttle, pastor of the Methodist Church at Smithfield, has received notice from General Headquarters Sons of Confederate Veterans at Memphis, Tenn., that he has been named as assistant chaplain-in-chief of that organization.

To the pastors: If you have a real worthy person who does not get the Advocate, and wishes it, if you will give us the name, through the generosity of some friends, we will be glad to enter the name for one year.

The Durham District Reflector, edited and published by the versatile Elder, Rev. M. T. Plyler, is bright and spicy. Information of importance is given for both preachers and laymen. It is well printed and well edited.

Rev. W. R. Jenkins, pastor of the Linwood charge, and Miss Notre M. Hedrick, of Lexington, were married Friday of last week by Rev. W. L. Hutchins.

Among the things that Rev. D. M. Litaker is looking back on with satisfaction after having completed his first round on the Marion District is an aggregate increase in the salaries of the preachers of more than $6,000.

A news item from Lenoir says that Rev. E. R. Welch was "severely pounded" one evening last week, adding that "Mr. Welch has made a splendid impression since his arival and has proven himself an active, energetic and progressive preacher."

Dr. F. J. Garrett, a great and good Methodist physician of Rockingham, along with a check for extending his subscription, sends the cheering words, "I am very much pleased with your paper." Say our paper, Doctor.

It is refreshing to hear the people of the South Thomasville charge talk about their new preacher, Rev. J. C. Richardson. They are happy in the new relation, and are enthusiastically entering upon the work of the new year.

A Duke special speaks in high praise of the work of Mr. Thos. W. Sprinkle, who is superintendent of the graded schools in that place. Mr. Sprinkle is a son of Rev. H. C. Sprinkle, pastor of the Centenary Church, this city.

Mr. Charles E. Stickel, of Washington, D. C., and Miss Ayla C. Bledsoe, of Wake county, N. C., daughter of Mr. and Mrs. E. T. Bledsoe, were united in marriage Saturday, January 8, 1921, Rev. R. W. Bailey officiating.

Rev. J. H. Barnhardt held a service in West Market Sunday morning for the young people, and, despite the fact that the day was inclement, the auditorium was well filled, and the service was inspiring to young and old.

"The Daughters of Wesley" is the name of the Sunday school class at New Bern, taught by Mrs. Julia Hill. In an account of an entertainment recently given by the teacher to the class the New Bern Journal says that this class is supporting a child at the Methodist Orphanage.

Rev. M. H. Vestal, pastor of Epworth, Concord, was in Greensboro a few days last week on account of the illness of his sister, Miss Lela Vestal. Bro. Vestal is in trouble because the Sunday school at Epworth has outgrown the capacity of the church, the men's Bible class alone numbering a hundred.

Bishop John C. Kilgo is now in Baltimore taking treatment at the Union Memorial Hospital, where he underwent an operation last Monday. It is gratifying to learn that the bishop stood the operation well and that he has a fair prospect of regaining his health.

Before the late sessi of the North Carolina C fere ce the West Durham charge thought they had just about the best preacher in the conference. They think now that they have got him. Brother J. W. Bradley and that good charge are starting off nicely together.

Pastor Hornaday, of Maxton, thinks perhaps there may be a half dozen people in that beautiful little city who were not present at the "pounds-ing" that he received on the night before New Year's day. We wonder why Bro. Hornaday is not gracious enough to invite the Advocate man to visit him at this time.

Rev. J. H. Barnhardt, pastor of West Market Street Church, this city, is rejoicing in the fact that Bishop U. V. W. Darlington has accepted an invitation to hold a series of services in his church, beginning April 11th and continuing ten days or two weeks. The Bishop will receive a great welcome in Greensboro.

We learn through a great church leader who lives in Atlanta, Ga., that the Rev. Costen J. Harrell, who was transferred from the North Carolina Conference at its recent session, to the First Church, Atlanta, has made a fine start in that splendid church.

In a note from Rev. J. M. Lowder he says that faculty, students and citizens of Rutherford College are most favorably impressed with Rev. W. F. Elliott, their new preacher. It is that professional look that caught them, we suppose. However, the looks are a true index to the man. Elliott knows about as much about Astronomy as he does about religion.

A marriage beautiful and impressive in its simplicity was solmenized Thursday evening, Dec. 23, at 7:30 o'clock, at the home of the bride's brother, L. T. Jones, when Miss Alice, daughter of Mrs. Tom Jones, became the bride of Silas Carroll, of Raleigh, Rev. J. C. Williams, pastor of the bride, officiating. Mr. and Mrs. Carroll will reside in Raleigh.

During the Christmas holidays Mr. and Mrs. Carl Wolf, of Union county, had as guests in their home Rev. and Mrs. T. R. Wolf, of LaFollette, Tenn.; Rev. W. D. Wolfe, of Burlington, West Virginia; Rev. S. M. Wolfe, of Knoxville, Tenn.; Mr. Frank Wolfe, of Spencer; and Mr. and Mrs. W. K. Wolfe, of Greensboro. Three preachers from one family is not bad.

When Rev. H. H. Robbins was calling on the Advocate a week or two ago, his mind was all afire with the thought that the hope of the church lies in work with the children. He is placing the emphasis here in his work at Park Avenue, Salisbury, and results are justifying his course. The same effort will accomplish five times as much with children as with grown people.

At a recent session of the American Association of Dancing Masters, held in New York City, the adoption of a new dance, which they called "The Wesleyan," was announced. This new dance is in "honor" of the great religious leaders, John and Charles Wesley. The length and breadth that such men will go to popularize their nefarious business is amazing.

Rev. C. M. Short is now living in a beautiful new parsonage at Mt. Holly. He says: "It is perhaps the most complete preacher's home in the district. This house was made possible by the whole-hearted generosity of these loyal folks and they are justly proud of their success. Mr. R. K. Davenport was chairman of the building committee and Mr. R. F. Rankin was the builder. With a new parsonage and practically a new church building, this charge now has a splendid working plant."

Rev. B. T. Hurley, the good looking pastor of the Richlands charge, has made a fine start in his new work, and has received a good pounding. Hurley will make things go anywhere. He reports that "Jeems" Daniels, the elder of the Wilmington district, has walked into the hearts of the people down there. They say he preached the best sermon heard there in more than four years. John Shore, lame of feet, preceded Jim.

In a few weeks the Advocate will come out as another special educational edition. That one will be better from every viewpoint than was last week's. We will have more time to prepare it, and there will be more contributions from experts in the educational field. Dr. T. F. Marr says we must print not less than 10,000 extra papers for distribution. What say you, Dr. North? Let us hear from you in plenty of time. The 10,000 will come if these brethren say the word.

Presiding Elder Newell and Pastor John W. Moore bring things to pass when they set their heads. At the first quarterly conference of Broad Street a junior board of stewards were elected. It will be the duty of the new board to plan for the evening services in the church. But the best thing they did at that quarterly conference was to appoint Messrs. W. D. Turner, Dorman Thompson and F. B. Bunch a committee to put the Advocate in every home in the church. Amen!

During a short business trip to Raleigh last Saturday we met some of the Central congregation, and they were just bubbling over in their praise of the new pastor. They say that Proctor is a great preacher and a fine mixer, and that large congregations hear him at each service. At another turn of the street we ran into a strong member of Edenton Street Church, and he was fulsome in his admiration of the shepherd of that flock. "Peele," he said, "preaches to capacity houses all the time." Raleigh is blessed with two of Methodism's strongest young men.

The Park Place Church, of this city, has made an enviable record during its short life. The speed limit was broken when in nineteen working days a house of worship with a number of Sunday school rooms, pastor's study, etc., was completed and services held in it. Not satisfied with this accomplishment three hundred members were added within 30 days after the organization had been completed. An increasing congregation is attending Sunday school and church services in this new church. And Pastor Goode is as happy as he was the day he first donned knickerbockers.

We are of the opinion that there is good presiding elder timber in the parsonage at Stantonsburg, and that the Stantonsburg charge is entitled to the best preacher "what is," and they seem to think they have him. This is the way Daniel Lane and the folks down there do things. The Sunday school raised $100 for European Relief and had an old fashioned Christmas tree; they observed watch night, gave their pastor $150 in cold cash, several loads of wood, fresh meats of all kinds and a big, fat turkey—they ought to have left a bottle of pepsin—but hark! They included the Advocate in their budget! It is to go in every home represented in that church. We nominate Lane for Elder of the Raleigh District.

Happy is the preacher who serves at the table where Bob Wright, Sam Underwood, and all the saints at Greenville sit. They do things and then some more. Listen: Salary increased from $2,750 to $3,600; sixty members added since conference; the Sunday school flourishing like a green bay tree under the superintendency of Prof. J. H. Rose, a son of the parsonage; the enrollment beyond five hundred, with an average attendance of more than four hundred. The attendance in Baraca and Philathea doubled; a class of one hundred students from East Carolina Training School; four extra Sunday schools, one at the mill village and three in the country. Plans have been drawn for a new Sunday school building. And Patten will have to move on next fall!

AN ATTEMPT TO DEFINE CHRISTIAN EDUCATION

Familiar Terms Cover Course From Dawn of Consciousness to Completed Development.

William I. Cranford.

The terms with which every one is most familiar are the ones most difficult of definition. Both the terms "Christian" and "Education" fall under this category. Both are too familiar to be easily defined or fully appreciated. But again the difficulty of defining Christian education springs from another source. Its beginning and its end are beyond the reach of human ken. No miscroscope of observation, memory, or imagination can so magnify the beginnings of human consciousness, either in the individual or in the race, to such proportions as to make them visible to man; nor can any telescope of human devising bring us within clear range of the upper reaches of man's completed development.

Power to Know, Power to Do, Power to Appreciate

To educate man means, of course, to lead out and to bring into exercise the powers or capabilities enfolded within the child. These powers may be classed under three main heads. They are the powers to know, to do, and to appreciate.

First, then, man enters this life "with no language but a cry," and it is a cry "in the night" and a cry "for the light." When the infant man arrives on these shores he finds "the lights turned low." He lands a stranger, among strangers and in a strange land. To him there is but a spark, or a vague glimmer, of light in a universe of mystery, coupled with an appetite, a yearning to know, that grows as it is fed until it realizes that it has no end.

Professor James somewhere says "While the desire for knowledge may not be the hottest it is one of the strongest of human passions." To feed and to nourish this desire to know so that it may live and grow and bring rejoicing and guidance to its possessor constitute one part of an education. I once heard the late John Webb, of the famous Webb School, deliver a most excellent lecture on "Learning to Read." He regarded all intellectual education as a process of learning to read. It is the unfailing faith of philosophy that every intelligent question about man, his life, and his destiny, about the world and the universe, has its answer already written in the open book before us; but the rub comes in learning to read it. To learn to read the book before us, to catch its breathings and its vocalizations, to articulate them into words that stand for things, relations and events, and to combine them into messages with a meaning, this is to begin to be educated.

One Book in Three Big Volumes—Nature, Man, God

This book that contains man's lesson is written in three big volumes. The book is one, but it may be divided into three parts. They are the Book of Nature, the Book of Man, and the Book of God. The story of each of these so interpenetrates, and is so intertwined with that of each of the others that neither one can be read with full intelligence without constant reference to both the others. It has been said that the "proper study of mankind is man;" and this is true. But we must remember that man is both a child of Nature and a son of God; while Nature is the handiwork of God, a kindergarten for His children, a playground, a practice school, a training camp where commissions may be won for service on the field where life's real battles are to be won; while "God is all and in all." The three volumes must be read, then, each in the light of the others.

Nature.

The lesson assignment, then, for those who would be educated is to learn to read Nature, to know her facts and her forces, and her ways of combining and operating these. This is to know all science and common sense together with their applications; to know the forces and how they play in the tiniest that constitutes an atom, as well as those that play among the larger systems of the stellar worlds and all that lie between these extremes; to know the materials and their combinations that make up the amoeba and those of the myriad mixtures and systems that make up the complex body of man and all the organisms that lie between; to know the origin, the history, the destination and the purpose of all these facts and forces is to know Nature. But this story of Nature has already led into the book of Man, and the second chapter in this reading lesson is the study of things human.

Man.

To learn to read the story of man as an individual and as a race, to see his contacts and relations with nature on his material side, to see how and through what channels the material world acts upon him, limits him and stimulates him, to learn the story of the dawn of his ideas, the progress of the work of his hands and the reach of his faith and the pursuit of his ideals as he has wrought them into customs, laws, institutions and civilizations, as he has striven to express them by writing them into his literature, by carving them into stone, by painting them upon canvas or by building them into his architecture, to learn of his efforts to preserve the values of all these as they pass by keeping a record of them in his history of all his doings, to read all this with its meaning is to learn the book of Man. But the story of man leads into the book of God. Man finds that the deeper mysteries that hang about the sources of his own life and that of nature below him can be made clear only by a light that shines from above him; that the deepest and most permanent longings of his own personal nature can be satisfied only by fruits that grow and ripen in a region where the winds and the shadows of earth do not interfere; that the more permanent and worthy plans of himself and of his race can find fulfillment only beyond the reaches of space and time.

God.

But he is already in the realm of Religion. To find answers to these problems he must read the book of God and learn His relation to, and His doings among, the children of men. To know God in His relations to the individual and in His dealings with the race, to know Him as He is revealed in the creation and management of Nature in the past and the present, as He is revealed in shaping the courses of human history, as He is revealed in the visions and messages of His priests and His prophets, as He is revealed in life and teachings of His Son and as He is revealed in the light and life of His Holy Spirit as He interprets the meaning of all these revelations in the heart of the true believer; to read all these is to read the book of God and to find the real truth of all books both of Nature and of Man. To read these books and to learn these truths is to become educated on the knowing side of man.

Learning by Actually Doing.

But knowing is never complete in itself. It must and does result in action. No man has ever fully known any truth until he has expressed it in action. To be educated, then, one must have learned how to act; and knowing how to act can be learned only by actually acting. The light of the truth, the light of the true judgment, must lead and light the way for the truly free will to follow; but this light never falls very far ahead, and in order for the light to be carried forward it must be advanced by the motor machine of the will. Our ideals grow, develop and advance only as, by striving to reach them, we draw nearer to them. Real education, then, must be a training to do, a learning by actually doing, to give forth one's energy to the accomplishing of results that lie beyond oneself. In short, being educated is learning to give forth one's energy to the accomplishing of results that are for the benefit of those beyond one's self. Education is never a process of taking in from without, but it is a process of unfolding and giving out what is embodied within. To improve our surroundings, to serve our fellow men, is, then, not merely the mission of education, it is education itself. An educated selfish man, a sane and sensible sinner, is a contradiction in terms, an impossibility, a group of words with no representative in reality. To obtain a Christian education, then, is to find the truth as it is in Christ Jesus, and to live it in our time and place as He lived it in His.

Desire to Find, and Ability to Recognize, True Treasure.

But neither knowing nor doing would ever take place or could ever take place were it not for feeling. There must be a consciousness of value to give warmth and vitality to truth and to release the energy of the will, or there would be neither knowing nor doing. The third main fact or phase of education, then, is learning to appreciate. To be able to put the proper price on things, to mark things at their true value, to place things and events in their proper relative positions is the third great part of being educated.

The darkest part of the picture of our ignorance of today is not due to our lack of cold intellectual light nor is it due to our lack of energy in doing the tasks we have set ourselves to do. Of self-sacrifice there is a plenty and to spare. But what are we selling ourselves to gain? To be sure no "pearl of great price." we mount our glittering glass and tawdry baubles in conspicuous places while we sweep our true diamonds and genuine jewels into the trash heap. We wear ourselves weary while in our breathless haste we attempt to keep step with the blaring ragtime of today, while the heavenly symphonies of a truer life are sounding sweet and low in deserted halls. We rush madly about to grasp the gay blossoms of an hour that pale and wilt as we touch them, while we trample beneath our feet flowers of perennial sweetness and eternal beauty. To be truly educated one must learu to price at their true value the goods of life and the works of men. But to do this one must learn to measure them by the standards of God as revealed in His Son.

REV. C. C. WILLIAMS

Ready for the Call—Joined Conference After Long Service in Local Ranks—Peculiarly Influential With Men—Warm Affection Made Him An Ideal Pastor.

By Rev. Frank Siler.

Again the Winston-Salem District and the conference are called to mourn the loss of a faithful and efficient minister of the gospel.

During his last year at Southside Church, Winston-Salem, Brother Williams's health showed signs of giving way, but it improved. In the spring of 1920 ill health recurred, and he was never well again.

On Monday, Nov. 8, he went with me to the station in Welcome, where I had spent the Sabbath afternoon and the preceding night with him. On account of his enfeebled condition he had excused himself from going with me to the Sunday night service. We talked together of his work and his plans for the immediate future. His officials fully understood that it was his purpose to go that week to a hospital for a serious operation.

As we awaited the train, he opened his heart to me, fully telling his wishes as to his funeral and burial in the event he should not recover. With the steady look of a true servant of God he told me that all was in readiness should God call him—that he had not the slightest fear of death. The following day he entered the High Point Hospital, and the day after had his operation. Little hope was held out by his surgeon of his recovery, but after a month's battling for life he did give some promise of returning to his Welcome home in time for Christmas and resuming in the early new year his loved work. On Saturday, the 19th, his symptoms became alarming. He grew steadily worse, reaching unconsciousness early Tuesday morning and at noon Dec. 21 he passed to his reward.

Christopher Columbus Williams was born in Burke county, N. C., Aug. 11, 1864. His father died when he was but two years old. His mother's maiden name was Bettie McDaniel. He is survived by one brother, Rev. A. J. Williams, a Baptist minister of Zephyr, N. C., a sister, Mrs. Nancy McKaughan, of Wilkes county, and a half-sister, Mrs. Mary Snow, of Surry county.

He was twice married. His first marriage was at the age of nineteen to Miss Ellen Tucker, daughter of Aaron and Sophie Tucker, of Surry county, to which section of the state his parents had brought him in early life. He was bereft of her in 1909 at Elkin. To this union were born four children, Luther Williams, of Fort Sam Houston, Texas; Mrs. W. A. Ladd, of Winston-Salem; Mrs. W. M. Bryant, of Chattanooga, Tenn.; and Mrs. W. R. Vaden, of Welcome, N. C.

On Febuary 11, 1911, he was married by Rev. Parker Holmes to Mrs. Alice Curtis, of Caldwell county, who survives him.

Brother Williams received sufficient education in the public schools of Surry county to enable him to enter and pursue the mercantile business on his own account at Elkin. Later he was a clerk in a store in Elkin and for several months thereafter was a traveling salesman. During this last period he met and married the faithful wife who shared bravely and devotedly the experiences of his last eleven years. He located in Thomasville and was in the employ of J. M. Morris & Sons (later J. A. Morris.) Here he clerked until he became actively

identified with the Western North Carolina Conference.

Brother Williams was converted at the age of seventeen and licensed to preach at twenty-three. While engaged in business he was an active Christian, working and preaching as opportunities came. This was especially true during his residence at Thomasville. It was in Main Street Church that he found large usefulness in the work of the men's class in Sunday school. Brother Williams had a special affection for men. He expressed to me once after a successful revival meeting at a certain church in the district where he had been especially used in reaching men that he felt that God had signally honored him by investing him with the power to lead grown men to Christ. Doubtless his sympathy and tact with men had been cultivated by his business training and experience.

Some of his strongest and abiding friendships were among the men of Thomasville. In his most intimate conversation with me he expressed his love for the pastor, Brother R. M. Courtney, during those years, and for the men with whom he had had such royal comradeship. They had all helped him into his active conference relations.

In the fall of 1913, at the Charlotte conference, presided over by Bishop McCoy, Brother Williams was appointed as a supply in the Jackson Hill circuit. Here he served two years and from here was appointed as a supply on the Jackson Hill remained a quadrennium. In each of these pastorates he showed more than average preaching and administrative ability. He put Southside on a more substantial basis and built and occupied a comfortable parsonage free of debt.

He was ordained elder by Bishop Waterhouse at Shelby Nov. 15, 1914.

His marked success led his presiding elder, Rev. H. K. Boyer, at the conference session in Asheville in 1917, to present as the voice of the district conference his application for admission on trial. After some debate he was accepted. He was received into full connection at the conference session in Greensboro in 1919. He passed his first and second year's examinations, but sickness compelled him to leave the Summer Training School at Trinity College June, 1920, without his examination.

He remained at the conference session in Salisbury until Saturday, when his physical weakness compelled him to leave. He was induced to remain on the Welcome circuit, where he had had a year's signal success by his love for his people and his work, their love for him and the hope that by medical and surgical treatment he would be able to give acceptable service.

The circuit officals and their wives will never forget an evening of hospitality at the Welcome parsonage before conference. It was intended to be a marshaling of the force for vigorous action to make a greater Welcome circuit. As we reflect upon it, it was the time and place when the good man of the house was bidding farewell to his loved parishioners.

The conspicuous qualities in the character of Brother Williams were these:

He was a man of fine sense. His judgment was uniformly sound. With proper respect for the past, he kept his face to the future. Things for which he was responsible had to move forward with assurance of success. I have seen him tested in important issues that meant progress in his church. With true prophetic vision he never wavered. He was firm, optimistic, courageous. He could express his convictions without giving needless offense. I heard him in a burning exhortation point through the window of a country church and in earnest rebuke remind his congregation that more had been spent in marble and granite for their dead than for the church home for the living.

He was democratic in spirit. I once saw him make up a board of stewards when he thought it needed to be greatly reduced in numbers. He nominated the first man and asked him to nominate the second, then he himself the third, and so on until the board was secured. The same tact was shown in making up a building committee for a new church where sentiment was divided.

He was considerate of others. He did not know how to "nag." He was emphatically for advancement always and took a firm position. But if his people would not go forward to take his counsel, he would patiently await their decision for something better.

He had a sense of humor that not only saved him from the monotony of routine work, but also saved many a difficult situation by a shift of thought that put everybody in a good humor. He was a cheerful man, rarely if ever becoming dejected. He enjoyed companionship and was never more at ease than in the homes of his people. This made him an ideal pastor.

His fund of sympathy was deep. He rarely despaired of others. He saw deeper than most of us into human hearts and lives because, I suppose, he felt more deeply. Coming himself from the local ranks and with perhaps some perturbations of spirit because of not having had an earlier start, he longed to see young and old in the church put to definite tasks.

Life service had no truer apostle than he. Were we all as earnestly on the lookout for men to preach as he, the demand would not be so far in advance of the supply. His death is a call to greater alertness in the study of all classes and conditions of our people for the discovery of such talent as is at once needed for the great program of the church made possible by the Centenary. He found himself and was found by his church late for the service he had, perhaps, been qualified for earlier. When found his service, while not of the conspicuous sort, was none the less noble and indispensable in helping to enthrone Christ.

To know and love Brother Williams at his best one had to be with him in his own home, where he showed his tender devotion to his family in all practical details of arrangement for comfort. It was a home warm with love and hospitality.

The funeral services conducted at Southside Church were attended by throngs of friends and parishioners—men, women, boys, girls and little children—whose presence and gifts of flowers showed their gratful love for this good pastor and friend.

We buried him as he requested in the old Waughtown cemetery. It is fitting the body of this faithful lover and servant of men should sleep near the great thoroughfare where a stream of human life flows all day long.

CENTENARY "PAY-UP WEEK"

Fixed in North Carolina Conference for Last Week in February—Suggestions to Local Church Workers.

A. D. Wilcox.

At a meeting of the Presiding Elders of the North Carolina Conference, held in Raleigh on December 8, it was decided to fix the Centenary "Pay-Up Week" the last week in February, 20 to 27. The object of this "Pay-Up Week" is to secure the first two year's payment on every Centenary subscription. In almost every church in the conference there are at least some subscribers who have not paid one or both of the first two installments. Every church is asked to put on a campaign either before the last week in February or during that week. Below we publish suggestions to the local church workers as to how this work might be done.

In addition to collecting delinquent subscriptions, this week will afford an excellent opportunity for collecting subscriptions on the third year's installment. Generally this third year installment fell due January 1, 1921. Where such is the case, we urge that these collections be undertaken at the same time and in the same way that we are handling the delinquent collection list. Up to January 1, the North Carolina Conference had paid $502,072.95. There was due at this time $726,738, leaving a balance of $224,665.05. Most of the balance is due in small amounts where in many cases no attempt has been made to collect the subscription. It is certain that if the churches will go after this unpaid balance with the same enthusiasm and organization with which they went after the subscription two years ago, it will be paid up to the last dollar. This is the very thing that we must do. We cannot afford to fail in collecting this $224,665.05. This, more than the original subscription, is the real test of the sincerity and intention of the church in the great missionary cause. When the church "pays up" and does it in the midst of hard times, she redeems not merely her financial pledge, but also her Christian honor. For every reason, spiritual, moral and financial, our conference should redeem its pledge to the last dollar. By faith and prayer and work, we can do it. Without these we are hopelessly discredited.

Plans for the Local Church.

Slogan—"Every Subscriber 40 per cent Paid-Up."

First: Make a list of all past due subscriptions, names and amounts. The treasurer will usually do this.

Second: The pastor with the treasurer or some interested person should select a sufficient number of collectors so that all past due subscribers can be easily seen in the week.

Third: Call meeting of collectors and assign names on lists previously prepared, keeping duplicate.

Fourth: Collectors will do well to canvass in teams, and they will retain lists until all subscribers have been seen in person.

Fifth: All lists and money should be turned into the treasurer immediately and the treasurer should promptly report to the conference Centenary treasurer, D. H. Dixon, Goldsboro, N. C.

Sixth: In no case should the pledge cards be handed out—make a list.

MOUNT AIRY DISTRICT GROUP MEETING

Day of Excellent Speeches—Must Outthink Pagan Forces of Country—Think More of Character Than of Dogs and Horses.

T. V. Crouse.

On January the 3rd, at eleven o'clock, a number of preachers, laymen and laywomen of the Mount Airy District met at Rural Hall, N. C., for the purpose of studying the Christian Education Movement. Unfortunately for the preachers of the district some were prevented by various and sundry causes from attending this meeting. However, the meeting was a decided success in every way, and of great benefit to all who did attend.

The meeting was called to order by Presiding Elder W. F. Womble, who, after singing, and prayer by Rev. J. W. Kennedy, stated the object of the meeting, and called on Dr. T .F. Marr to deliver the opening speech of the day.

Dr. Marr was at his best and made a splendid talk on Christian education. He called attention to the fact that Christianity today is face to face with Paganism. As proof of this condition he spoke of the large per cent of teachers in the leading colleges and universities of our country who do not really believe in God and personal immortality. About 50 per cent of the students turned out from these institutions each year are more or less atheistical in their beliefs. "It is sheer folly," declared the speaker, to simply denounce these deplorable conditions! They must be met in a more effective way than simply crying out against them. "We must out-think them." The pagan forces of our country must be met and defeated on their own ground; and this can only be done by strengthening and more thoroughly Christianizing our church schools and colleges.

Dr. Marr also called attention to the fact that only a very small per cent of preachers and other Christian workers come from secular schools. The church is almost wholly dependent on denominational schools for its leaders; therefore these schools should be strengthened so that the laborers may be increased.

The point was also made "That so far as known no heathen has ever been converted to Christianity without a previous course in educational training." This would tend to show that religion may be educated into people as well or better than it can be preached into them. But of course preaching is also teaching—sometimes.

After Dr. Marr, Rev. R. M. Courtney came next in order with a splendid talk on "Christian Stewardship." Bro. Courtney always speaks well, but it was unanimously agreed that he spoke better than usual on this occasion. He especially emphasized the fact that the "Christian Education Movement" deals with the fundamentals in the life of the church, and seeks to develop in all of its members an abiding faith in and practice of Christian Stewardship—of time, wealth, talents and life. The speaker called attention to a fact presented by Dr. Marr, that all thought centers about three things—God, the World and Man. He also showed in this connection how prone we are to direct our thoughts toward the world and man—leaving God entirely out! when in reality God should be the center of all our thinking. "God, the creator and preserver of all things, is also the owner of all things." "Men hold, not as absolute owners of any thing, but as God's stewards of everything." "Money that belongs to God and is kept back from Him is the greatest obstacle to spiritual development." The

(Continued on Page 13)

BLUE TO BLUE

ASHEVILLE DISTRICT CONFERENCE

The Asheville District Conference will meet at Black Mountain March 24-26, beginning at 3:30 o'clock p. m. Bishop Darlington will preside.

W. H. Willis.

DEDICATION AT WINGATE

Bishop Darlington to Preach the Sermon.

Please announce in next week's Advocate that Bishop Darlington will preach the dedicatory sermon at Wingate Methodist Church on January the 16th at 3 o'clock p. m.

J. J. Edwards.

DEATH OF REV. R. S. ABERNETHY

Rev. R. S. Abernethy, who joined the Conference at Fayetteville in 1887, died suddenly at his home at Connelly Springs on Monday afternoon and was buried at that place on Wednesday. Brother Abernethy served the church as a zealous itinerant until failing health compelled him to take the superannuate relation, which he has sustained for several years. An account of the funeral and a sketch of his life will be given later.

DISTRICT GROUP MEETINGS

Durham, January 11
Raleigh, January 12
Weldon, January 13
Rocky Mount, January 14
Washington, January 18
Elizabeth City, January 19
Kinston, January 20
Warsaw, January 21
Wilmington, January 24
Lumberton, January 25
Hamlet, January 26
Fayetteville, January 27
Sanford, January 28

H. M. North,
Con. Sec. of Education.

SET UP MEETING FOR WILMINGTON DISTRICT

The set-up meeting for Wilmington District will be held in Wilmington at Grace Church, at 10 o'clock a. m., on January 21, 1921. All pastors, all superintendents of Sunday Schools, all lay leaders, all presidents of Epworth Leagues, and all presidents of Woman's Missionary Societies, are earnestly requested to attend. Those who will be in the city over night please notify me so that provision may be made.

J. M. Daniel, P. E.

THE PROGRAM FOR JANURY

In the program for January of the Christian Education Movement emphasis will be placed on Bible reading and prayer by the individual, by the family, and by the church in all its departments. January 23-30 will be enrollment week, when every member of the church will be given an opportunity to sign a card, similar to the one signed in the Centenary campaign. Cards can be secured on application to Rev. P. L. Cobb, Secretary, 160 Fourth Avenue, N., Nashville, Tenn.

COOL SPRINGS CHARGE

There are many signs of progress on this charge. Large Bible classes have been organized at two of the churches, and the charge has a Sunday school institute each fifth Sunday. Rose Chapel is nearly ready to begin building five Sunday school rooms and a tower to the church, which will give us one of the prettiest and one of the best equipped country churches in North Carolina. Salary has been increased in two years from $1,000 to $2,000 in spite of the fact that we have lost many members by certificate. Poundings have been on the installment plan, but appreciated none the less. We are expecting this to be the best year yet.

R. A. Swaringen, Pastor.

WHAT A COLLECTION

N. C. Christian Advocate,
Greensboro, N. C.

Dear Brother Rowe:—

The Sunday School of Hawthorne Lane Church had a very fine Christmas service last Sunday night, and raised $724.19 for the Near East Relief.

This year we decided not to have gifts for the children, but to ask an offering from every one to the Orphans of the Near East. It was a great success. We had the church full although it was an inclement evening, and every one seemed to enjoy the service more than any before. We used the service "White Gifts for the King."

Yours very truly,
J. B. Ivey, Sup't.

FROM FAIRFIELD

We are delighted to have brother F. B. McCall returned to us for another year, he and his whole family are loved by us.

We had a splendid Christmas-tree Christmas night, in the church which was such a beautiful tree, and heavily laden with many nice presents besides many had to be placed on the table.

Many of them were costly presents, among them a nice gold watch was given to the superintendent, who has faithfully served for fourteen years.

May we with renewed determination strive to do more for the Master and His cause the coming year than ever before.

I am very respectfully,
A. L. Cuthrell.

SALISBURY GROUP MEETING

At the Salisbury District Educational set-up meeting 67 representatives from 24 of the 28 charges were present, and by formal vote pladged to put on the cultural campaign with all possbile vigor, beginning at once.

Dr. T. F. Marr and Dr. W. P. Few made the principal addresses. These speeches made a fine impression and generated enough wramth to melt out any frosts of doubt and fear that may have gripped the brethren.

A thousand copies of the Educational Number of the Advocate were snapped up by the pastors for distribution among the membership of the charges, as quickly as the secretary could put down the names. That bighearted layman of Concord, Bro. D. B. Coltrane, volunteered to foot the bill. It was a fine start on a big job.

Jno. F. Kirk.

CONFRENCE MINUTES, NORTH CAROLINA CONFERENCE

The Minutes of the North Carolina Conference will probably be sent out by the time this notice appears in the Advocate. I finished reading the last pages of proof on December 22, and the printers expected to have the journals ready for delivery within a few days thereafter, but they write me that the paper they had ordered for this work has been delayed in transit, and that this is the explanation of their delay in getting them out. They assure me that the forms are ready for the presses, and that instantly upon receipt of the paper the work will be completed.

I have arranged for the Wilmington Printing Company, who are doing the printing for us this year, to mail the journals for me, they having already been furnished with a malling list. Any one failing to receive his allotment will please notify me.

R. H. Willis, Secretary.
Elizabeth City, N. C.
Jan. 7, 1921.

GOOD CHEER FROM BROTHER GREGSON

Rock Hill, S. C., Dec. 23, 1920.
Christian Advocate,
Greensboro, N. C.
Gentlemen:

Your last issue contained much wholesome religious instruction; it was refreshing to read it and with such a paper you will help us to be good and rise to a higher plane of Christian living.

I gladly endorse Brother Bowles' poetic statement that,

"Sykes and Rowe,
Will make it go."

And am sure they will not need any "Rans Dean" to solve their intricate religious problems. Nor is there any danger that either one will turn "fool" about water.

I discovered the poetic strain in Brother Bowles' make-up long ago.

With compliments of the season, I am,

Yours very truly,
Amos Gregson.

MINISTERING TO ANGELS

Dear Dr. Rowe:

We wish to take this opportunity to express our deep appreciation and indebtedness to "The Wesley Baracca Class" of Gastonia, for the most excellent Christmas greeting we have ever received.

It consisted of one hundred and ninety pounds of choice articles—cakes, candies, nuts, and groceries of all kinds—numbering 80 packages besides more than two crates of apples and oranges.

We are in school at Rutherford College, in preparation for the ministry. Under strenuous circumstances we have stayed in school these four years. But the time had come when we could no longer stem the flood. These greetings are from those who are going to help make it possible for us to continue in school. May God bless and prosper these good people.

Respectfully,
A. A. Angel and family.

RURAL HALL NOTES

The new additions to our parsonage are being made and the house will soon be ready for occupancy. When completed it will be roomy and convenient.

The churches at Germanton, King and East Bend gave their pastor handsome "poundings" during Christmas holidays. The ladies Aid Society of Rural Hall presented a bountiful purse to the pastor's wife.

Christmas exercises were held at East Bend, Germanton, Mount Pleasant, and Rural Hall.

The charge last year paid the pastor $1500.00, being $200 more than the assessment. This year the salary is fixed at $1500.00.

Revival meetings will be held at Rural Hall and probably another place this winter.

Sunday school Institutes will be held at several churches this spring conducted by Professor O. V. Woosley.

Correspondent.

NEW ADDRESS—OLD NAME

Dear Editors:

I once read a letter that an Irish woman wrote to her nephew in this country. She started out by saying:

"My Dear Nephew, I haven't sint ye a letther since the last time I wrote to ye bekase we have moved from our former place of livin' and I did not kno' where a letther would find ye."

An Irishman in this country is said to have posted his old home with a shingle and said, "I have moved from my former place of livin' to the place where I now reside." No name. That's my case, but I will sign my name to it. My postoffice is Durham, N. C., Route 2. My name is D. L. Earnhardt, and will remain that until it is changed by the Dognitaries of the church.

D. L.

P. S.—I have had more preachers to come to see me since I moved here than have been to see me before in four years. Glad to see them. Hope they will continue to come. One of them says I ought to write a book. So mote it be.

D. L.

A DAY AT MT. AIRY

Some years ago a brother "stampeded" the conference to Mt. Airy by describing droves of turkeys marching through the streets and chickens without limit. The little city more than made good, and this writer has never failed to accept an invitation to go back. Consequently, the afternoon of Christmas day found him journeying toward Mt. Airy in response to an invitation to fill the pulpit of Rev. W. B. West, who was away taking a short holiday vacation with his people. Although the day was cold, a full congregation gathered for worship and listened so attentively that the visiting preacher took the liberty to excuse them from any night service, while he himself went out to the country home of the Loveils to eat turkey and ham that made the famous "Smithfield" variety taste like common "shoulder."

Expressions from many sides indicated that the congregation is eagerly following the leadership of the strong, young pastor and appreciating the high quality of service he is rendering through the pulpit.

MARSHALL—HOT SPRINGS

Christmas has been splendid in the parsonage. We were pounded by Hot Springs congregation to that extent that a freight car was used to deliver the goods, besides checks sent by mail calling for cash. Like our first pounding this one was of the greatest variety as well as great abundance. The church there is well organized and all obligations provided for. We were remembered here in Marshall with gifts and tokens of love, not only by our own but by numbers of other communions. Early in December we helped our Baptist Brother start his revival, but were knocked out by "grippe," and tonsilitis. The meeting resulted in many conversions. We are now helping the Free-Will pastor in a gracious meeting, and working hard to keep up our own duties as to the great Educational program now on in our church. May the New Year bring coveted blessings to the Advocate.

W. I. Hughes, P. C.

WATCH NIGHT SERVICE AT MILLBROOK

A watch night service was observed at Millbrook the night of December 31st, 1920, at the parsonage and church. The crowd was delightfully entertained at the parsonage by Rev. and Mrs. J. C. Williams. In connection with the watch night service was held an Epworth League social meeting, which enlivened the meeting very much for the young people. The meeting was opened by songs and prayer and the reading of a scripture lesson, and following this were several recitations by the young people. A puzzle party and several other interesting games were played. The girls rendered some interesting piano selections during the entertainment. Following the games most delicious refreshments were served in the dining room by Mrs. Williams. The party went over to the church where the watch night service was held according to the program by the Methodist Church.

The service closed with sentence prayers by those present, ending with prayer by the pastor just as the new year began.

W. N. H. Jones.

FAYETTEVILLE DISTRICT SET-UP MEETINGS CHRISTIAN EDUCATIONAL MOVEMENT

By direction of Rev. H. M. North, our Annual Conference secretary of our Church Educational Commission, a set-up meeting is called for 11 o'clock a. m. Thursday, January 27th, in Hay Street Methodist Church, Fayetteville, N. C., and another for 11 o'clock a. m., Friday, January 28th, in the Methodist Church, Sanford, N. C.

To the Fayetteville meeting the pastors of Bladen, Duke, Dunn, Fayetteville, Hay Street, Newton Grove, Parkton, Person Street and Calvary, Roseboro and Stedman charges are called. To the Sanford meeting the pastors of Buckhorn, Carthage, Glendon, Goldston, Haw River, Hemp, Jonesboro, Lillington, Pittsboro, Sanford and Siler City charges are called.

Each pastor is urged to be present promptly and bring with him at least one leading layman.

At both these meetings Secretary North and other speakers will be present to present and explain the plan, purpose and scope of the projected Christian Educational Movement by our church.

This great movement is the church's first organized effort to answer the world's great cry for Christian Education. Let us all pray earnestly for the success of these meetings.

J. D. Bundy, P. E.

PINEVILLE PREACHER BACK

Pounded Into Believing People Glad to Have Him—Pray for One Another.

Dear Advocate:

I desire to say that our people on this charge are very kind, generous and forbearing. We were here and tried to preach for them last year, and when Conference was over they said, "We are glad to have you back." Then one pounding coming just on the heels of another during the Christmas holidays really made us believe that they meant it. So it all makes us wish that we could preach better and do them great good. And we are going to try to do it.

"For I am not ashamed of the gospel of Christ, for it is the power of God unto Salvation to everyone that believeth." And I believe the world needs this precious gospel as much today as ever before. There is nothing else to bring peace and joy to a world that is filled with suffering and sin. But this gospel is good tidings of great joy, which shall be to all people. What a blessed privilege it is to go up and down through this world with such a great message from God. Preacher brother; our work is great, let us pray for each other and do our best.

Wishing the Advocate great success, I am sincerely,

T. J. Houck.

EARLY START ON WAXHAW CONFERENCE COLLECTIONS

Two months of the conference year have passed. I wish to make this brief report for Waxham Circuit. November the fourth, last, when the present pastor and his family arrived at the parsonage, they found a number of ladies of the charge and a good warm supper waiting. To this good warm and cordial reception the people of Waxhaw added a nice pounding just a few days before Christmas. So this enabled the parsonage family to join in the usual way that people celebrate Christmas, that is by having an abundance of good things to eat.

The matter of conference collections has been taken up at three of the churches. Two of these churches have very largely subscribed the amounts that are to be raised. The third church has just recently begun and have about half subscribed. The last and strongest church is just waiting for a few things to clear the road and then no doubt they will subscribe in full the amount that they will have to raise. The most of the last year's cotton crop is being held for a better price. The winter months, or the date of selling last year's cotton, is the time fixed for the paying of the conference collections and Children's Home money.

Notwithstanding the present financial depression, the interest the folks take in their church, and the blessings of the Lord upon us all are a prophecy for a good year. D. C. Ballard.

KANNAPOLIS CIRCUIT

Dear Mr. Editor: Please permit me space for the first time since coming to this work, on the 6th of November, 1919. We had a good year last year. The people of the circuit have been very good to us. They have pounded us on every side. We have four good Sunday schools, though small in number, but they are doing a good work. There were 19 pupils added to the church last year. Now we have started out on a new year with greater determination.

We held a watch night service at one of our churches, and I think a profitable one, enjoyed by all who attended, and then following the next day, the first day of the year, our first quarterly meeting was held by our P. E., Rev. John F. Kirk, and a good quarterly meeting it was, because of the spirit manifested. Brother Kirk preached a fine sermon, as he always does. He laid the foundation for Christian Education, and that the only thing really worth while was a service rendered in Jesus' name and for His sake, prompted by the love of God in the heart.

Also on Sunday morning he preached us another good sermon, after which the Lord's Supper was administered.

We are always glad to have our P. E. with us, and to hear him preach. May God bless him in his labors this year, and may we have the best year on the Salisbury District that we have ever had. Brethren, let us pray to that end. J. C. Brown. P. C.

MUTUAL SATISFACTION AT RUFFIN

I wish to thank the Western North Carolina Conference through the Christian Advocate for their selection of a pastor for the Ruffin charge. We couldn't consider any greater blessing could have befallen Ruffin charge than in what has already been done in giving us Rev. H. F. Starr for a pastor. If the stewards of the Methodist church here had gone to conference and selected for themselves a preacher from that most noble and great body of intelligent and inspired men, I don't believe I would make a mistake in saying they would not have been more pleased than they are with Mr. Starr. He fills his place as a good preacher, a good neighbor and a citizen of excellent qualities. While we all liked Mr. D. P. Waters, our late pastor, and were very sorry his choice was to leave us. Both Mr. and Mrs. Starr seem to be perfectly satisfied in every respect, while on the other hand this entire community is very much pleased to have this good man and woman in its midst. He fills his appointments regularly, regardless of weather conditions not regarding the roads or distance, he is like one who fears not. for The Lord, his God, is with him. We are glad to believe that Mr. Starr feels at home among the people of this little village. And I feel at liberty to say that no better people can be found in any community than the people of Ruffin. They always look well to the interest of their pastor and feel that they are their brother's keeper.

A Devout worshiper of God and a true friend to Mr. and Mrs. Starr.

GREAT DOINGS AT LOWELL

Machines That March Right In and Put Things on the Table.

Dear Advocate: Please give me space in your columns to say a few words concerning the new field of mine.

On the 2nd day of November, 1920, we arrived here at an hour unexpected to these good people, it being in the morning, but had not gotten into the parsonage with our things until the good ladies came with a good warm dinner. We received a hearty welcome by all the churches of the charge and the town of all denominations. The work is encouraging and the interest is growing every day; it looks as we were going to have a great year. The stewards met and almost doubled the salary of the preceding year. We are expecting to build a new church at Lowell this year, and it is very necessary to begin it at an early date to be able to accommodate the poople who desire to attend church, as the present one is too small. In token of the appreciation of this good people, on Thursday before Christmas the people of the three churches took us by surprise, when the machines began to come in to the parsonage and marched into one of the rooms where there was a large table, and it was filled to its overflowing and things piled on the floor—things that I haven't room in the paper to mention—but everything eatable from grown hens to a half barrel of flour. I do not know when I have seen such a pounding.

I did not know what to say more than "Brethren, you are welcome, come again" at a later date, and things are still coming. May God bless these good people and help us to be a real pastor and leader of them.

God bless the editors of the Advocate and its readers, and may this be the best year along all lines of the Methodist Episcopal Church is our prayer. R. H. Kennington.

"MORE BLESSED TO GIVE"

Kinston Methodists Exercising Grace of Liberality.

Notwithstanding the fact that our section of the country is involved in a disheartening wave of financial depression at this time, the Queen Street Methodist Church, Sunday School and Epworth League, of Kinston have not failed to hear the cry of distressed Europe at this time and to respond to the same in generous fashion.

In the late fall of last year the Epworth League collected a box of clothing of various kinds and sent it to Miss Daisy Davies at Newport News for distribution under the auspices of the Methodist Polish Relief, of which Miss Davies is director. Then came the hurry call of the European Relief Council which is trying to provide sustenance and medical relief for 3,500,000 orphaned, destitute waifs of Europe.

To the "State collection," which Mr. Henry Page and his committee has been taking in behalf of these stricken ones, the church and Sunday school contributed the sum of $265. Then, following a custom of several years' standing the Sunday school this year conducted a "White Christmas" on the Sunday preceding Christmas. The program was attractively arranged and carried out the Christmas spirit while the decorations—as were the participants in the exercises—were in white.

The program was quite attractive and rendered with such success that everybody seemed to have been thrown into a happy mood; for when the offering was made it was found that it amounted to $266. This sum will be turned over to the Methodist Polish Relief.

Thus the Sunday school with the help of the church, has contributed over five hundred dollars to the cause of European Relief—about half of the sum going to the general relief fund while the rest of it goes to the special work which our Southern Methodist Church is attempting in Poland.

The plaintive cry of the little children of devastated Europe has been heard by both young and old of our Sunday school and church and the answer has been prompt.

D. T. Edwards.

THREE DEATHS AT HICKORY

Manner of Brother Bonner's Going According to His Desire.

During the two months just past, death has visited three of our homes in Hickory, claiming one little babe and two men of mature years.

December 11th, the six months old babe of Mr. and Mrs. Wade Caldwell went home to be with Jesus. This little one was the joy of the home and the separation was hard to bear. A little son three years of age is left to comfort the hearts of father and mother.

December 14th, brother Daniel Keever answered the summons from on high. Born April 6, 1833, he lacked but a few months of reaching his 88th year. Was a member of the Methodist Church 77 years. He married a sister of Rev. Max Hoyle, and to this union were born ten children six of whom survive him. Rev. Keever loved the church and was a highly respected member of the same.

In perfect peace he finished his earthly pilgrimage and went to join the saints in light.

A notice has already appeared in this paper of the translation of Rev. T. P. Bonner, a superannuate member of the North Carolina Conference, for more than thirteen years. Brother Bonner has resided in Hickory where twice he had served as pastor. His love for his church never waned and he took special pride in that his daughter, Miss Emma, was preparing for Christian work at Scarritt Bible and Training School. Brother Bonner possessed a bright mind, a keen sense of humor, and in his make-up was broadly human.

Rev. Dr. N. J. Wright and the writer visited him the very afternoon of his departure, and had left but a short time before the call came. The last talking he did, about an hour before the end came, was to tell an incident of one of his pastorates in which he won a man for Christ.

The manner of his going was according to the desires of his heart. Three days before the end, he said to a friend he hoped he would be in heaven in a week.

Fraternally,
C. S. Kirkpatrick.

GOOD FOR FREMONT

Keep Preacher in Good Condition by Feeding—Brother Earnhardt Exercising His Gifts—A Good Offering for Near East.

We were sent back to the Fremont charge for the third year, I presume on the principle that after having been persecuted for two years they had obtained grace enough to endure another year. This is evidently true but our people are acting on the idea that a well fed preacher will persecute them less than a hungry one. So, on Wednesday night after conference they got together and paid us a very pleasant visit and after a very enjoyable hour of talk and hymns and prayer and they had left, we found ourselves in possession of more good things then we have seen outside a grocery, in many a day.

We were in a very thankful mood indeed to enter into a splendid Thanksgiving service the next day. It was well attended and a good offering was taken for the Orphanage.

Rev. D. L. Earnhardt, who left two married daughters here fourteen years ago, has been with us the last three Sundays, preaching to the delight and edification of our people here and at Eureka and Yelverton's. I am sure the conference ought not to have allowed him to superannuate for I believe we are making a mistake in passing by our older men of long and tried service for our best works and giving so many of them to young men of little experience. Brother Earnhardt is a splendid preacher, hale and hearty and should be on the active list.

We had a very happy day here yesterday, in the morning a Christmas sermon with Brother Earnhardt to scotch for us with beautiful Christmas music followed by the Holy

(Continued on page 10.)

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

SCARRITT ECHOES

Sept. 16th, was a memorable day in the history of Scarritt. It marked the opening of the twenty-ninth year of this institution and the largest enrollment in our history. Girls, girls everywhere and not a place to put them. That was the problem that the managers of the school had to face—over ninety girls matriculated and because there was not room enough in the buildings, a nearby apartment was leased and seven girls are rooming there. Still others are expected.

Every Friday evening is devoted to lectures, and we have been extremely fortunate to have with us distinguished people—Prof. A. M. Trawick, of the department of Sociology, gave us a very helpful lecture on "Woman in Politics." Rev. W. L. Smith in Independence, Mo., gave a lecture on Southern Methodism in the far west, the central thought being the great need for workers. Mr. Myron Settle of the Kansas City Religious Education Association gave a very instructive talk on religious education work in the week-day school. The public Welfare work of the City was presented by Mrs. Mayfield.

We were very much pleased to have as our guest for several days Deaconess Mabel Kennedy of Centenary Church, of St. Louis. Miss Kennedy spoke at our vesper service on Sunday evening, telling of her work as Church Deaconess in that great City. We also had a delightful call from Mrs. Gross from Miami, Fla., (nee Deaconess Frances Scott of Class of 1913.)

Miss L. A. Shaffer, professor of Church History and Portuguese, was given leave of absence for three months and is taking a special course in Church History at Chicago, University.

Our Missionary Society was re-organized on October 25th. Miss Gibson has had the privilcge of organizing the Training School Auxiliary every year since the school was opened, and we count it a rare privilege to have her with us this year as our friend and counsellor in our missionary work.

We belong to Scarritt School,
—At Norledge and Askew street,
Thats where you'll find a happy home,
And splendid girls you'll meet,
O, they do have such happy times
At all their parties gay
But don't forget there are lessons too,
They're busy all the day.
O, Scarritt curriculum, tra, la, la, la.
O, my! those lessons, tra, la, la, la.
There's Booy keeping and Bible, too,
Parlimentary law and Arts
Church History and Pedagogy
And singing which melts our hearts
Nurse Training, French and Missions too
Spanish and Portuguese,
Sociology and cooking class
Where they make good things to please.

O, we arise at six o'clock
At ten they go to sleep,
O, my the things they do
Would almost make you weep.
For now they have a talk to make,
Two more three hour exams.
With all their lessons facing them,
They're meek as little lambs
(Miss) Lill Wilson, Supt. Study & P.

ANNUAL REPORT OF THE ELIZABETH HENDREN MISSIONARY SOCIETY

What was formerly known as the Woman's Missionary Society of Centenary Methodist Church is now the Elizabeth Hendren Missionary Society named in appreciation of Mrs. L. M. Hendren, who for 30 years has been President and guiding influence in the work.

In memory of our sainted Mrs. Meadows, a memorial society has been organized to perpetuate her noble life among us and today we sit together in our annual service, a band of women united in an effort to carry out the commission, "Go ye into all the world and preach the gospel to every creature and lo, I am with you always even unto the end of the world."

Death has claimed one of our most faithful members. Mrs. Kate Thornton, who passed to her reward on March 5, 1920.

"Another star has gone out in the darkness,
When silvery light shineth on."

The work for the past year has not been marked by any great change in methods or proceedure.

The business meetings have been well attended and the spirit fine—Mrs. Carrie Willis, vice-president, has conducted the business session under the direction of our President, Mrs. Hendren.

The Week of Prayer was the best in the history of the society—well attended with a splendid contribution for the Week of Prayer Specials.

More attention, than formerly, has been directed to the local work for which large sums of money have been raised and expended.

The Auxiliary was permitted to share in the work of the Polish Relief—several boxes of clothing were packed by the society and forwarded at the first appeal.

The financial status of the society will be presented by our Treasurer, Mrs. S. H. Scott.

No, that Mrs. Hendren's health does not permit her, actively, to attend to the duties of her office, she will become President Emeritus with all the love and honor in our hearts and hands to confer.

The officers of the two societies will be duly installed today.

Miss Myrtle Pope, Sec.

THE WASHINGTON AUXILIARY

The December meeting of the Woman's Missionary Society of the Washington M. E. Church, met in the ladies' parlor of the church. Monday, December 5th, at 4 o'clock. There were forty-two present, three new members. As December is the month for the election of officers for the coming year this was the main feature of the meeting. The meeting was opened by the President, followed with a beautiful prayer for guidance in our selection of officer by Mrs. N. H. D. Wilson. Then the collection of dues and payment of pledges. We are very near our $200 pledge, and I sincerely hope we will go over that amount before the conference year closes. Next in order came the election, by ballot, of officers, after which we were dismissed with a most beautiful and impressive prayer by our new pastor's wife, Mrs. M. C. Cracken, whom we are glad to welcome among us After this we were treated to delicious refreshments by the President, Mrs. Wilson. The meeting, as a whole, was a most pleasant and profitable one.

Mrs. W. E. Bryd, Cor. Sec.

MESSAGE OF FOUR LEAF CLOVER

Adorned with a pressed four leaf clover, the following beautiful little poem carried to "our missionary in Japan" the best wishes of the Florence Blackwell Society of Centenary Church, Winston-Salem, N. C. This poem was written by Mrs. Annie M. Singletary, one of the livest members of the society.

To Our Missionary in Japan.

A little pressed leaf on this page have we stuck,
To tell you, our friend, that we wish you Good Luck.

The first leaf's for Love and our Friendship for you
May your Triumphs be many, your Trials be few,
The second's for Faith that we all have in you
To go do the work that we cannot do.
The third leaf's for Hope that your work may be done—
That the "nations of darkness" may soon see the sun.
Now, the fourth leaf's for Luck, in our old timey lore,
But we want it to stand for very much more.

For Divine Providence and God's Loving care
And thougght of you always when we are at Prayer.
So when you are homesick or feel a bit blue,
Remember we love you and have faith in you too.
That Hope still abides in a far-away land
And God watches over you in lovely Japan.

NOTICE TO AUXILIARIES

As was announced a few weeks ago, it will be impossible for us to print the list of officers of the societies in the Conference, as has been our custom for several years. Because of limited space we feel that our page should be reserved for missionary news and other interesting facts bearing on our work. Our Presidents of the various auxiliaries will please make a note of this and send the list of names to the Conference officers instead of the Editor of the Woman's Page.

TO THE YOUNG PEOPLE'S SOCIETIES

In order to have a complete record of the Young People Societies in the W. N. C. Conference, the Superintendent of Young People's Work, Mrs. W. R. Harris, is anxious to have a list of the officers for 1921. Quite a number of the societies sent in the list with the quarterly report, but others failed to do so. May Mrs. Harris has these hames as early as possible.

Have you ordered a copy of the booklet entitled, "Missionary Meditation and Prayer?" This booklet is issued by the Woman's Missionary Council in response to numerous requests for the renewal publication of the missionary Prayer Calendar.

It is intended to help the women of the auxilaries in their devotions and intercessory prayer by keeping before them some phase of the work at home and abroad. It is arranged in weekly topics and may be used for a longer period than the current year. Each page gives a suggestive weekly thought, daily scriptural reading a paper, a da list of objects for intercession during the week. The names of the missionaries, home and foreign, have been placed in the back of the book for reference as each field is taken up, that the prayers may be intelligent and effective.

Prayer for missions should be a part of the daily task of each auxiliary member. Begin the New Year with prayer for our work and workers. Order now one for yourself and one for your friend. Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.

WHAT RIGHT?

What right have we to ask missionaries to go to distant lands to serve Christ if we do not support them with a sacrificial spirit equal to theirs?

What right have we to glory in Christian conquests afar if we do not help to make these conquests possible?

What right have we to call ourselves Christians if we do not lend our prayers and gifts and lives to carry out the program of Christianity?—Selected.

ECZEMA

Also Called Tetter, Salt Rheum, Pruritus, Milk Crust, Water Poison, Weeping Skin, etc.

I believe eczema can be cured to stay. I mean just what I say C-U-R-E-D and NOT merely patched up to return again. Remember, I make this statement after handling nearly a half million cases of eczema and devoting 12 years of my life to its treatment. I don't care what all you have used nor how many doctors have told you that you could not be cured, all I ask is just a chance to prove my claims. If you write me TODAY, I will send you a FREE TRIAL of mild, soothing, guaranteed treatment that will surely convince you as it has me. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me today I believe you will enjoy more real comfort than you really thought this world held for you. Just try it, and I feel sure you will agree with me.
DR. J. E. CANNADY, 1226 Court Block, Sedalia, Mo.
References: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

GENUINE FROST PROOF CABBAGE PLANTS. Early Variety, 1,000 for $1.75; 5,000 for $7.50; 10,000 for $15.00, express collect. By mail prepaid 100 for 30c; 500 for $1.25; 1,000 for $2.00. Full count guaranteed. Enterprise Co., Inc., Sumter, S. C.

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P. D. FULWOOD - - Tifton, Ga.

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Everybody is delighted with my New Early June Asters. Largest, earliest and best. Continuous bloomers
For 10c I will send 5 liberal packages, white, pink, lavender, crimson and purple. No better seeds grown.
Guaranteed to Please
Order today, send 10c to help pay postage and packing and receive the 5 new varieties of asters and my bargain Seed Book.
Charlotte M. Haines
Dept. 24, Rockford, Illinois.

DEEP-SEATED
FRECKLES
Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.
Kintho Beauty Cream
At All Druggists and Department Stores.

Headache
Sour stomach, bad health and kindred disorders destroy health. Get relief by taking
RAMON'S LIVER PILLS

DO YOU WANT SOME EXTRA MONEY?
Women and girls here is an excellent opportunity to make real "pin money" in your spare time at home making all kinds of beaded novelties such as fobs, chains, bags, etc. There is great demand for these novelties. We tell you how, and where to sell them at a profit to your advantage. Just send us your name and address and we will ship by parcel post prepaid one "simplex" beadwork loom, beads and needles for trial work and beautiful designs with instructions for your approval. If you like it pay us 50c, if not send it back. Don't delay! Send your order at once. NOVELTY MFG. CO., Room 18 Southern Bldg., Dept. 852, Tampa, Fla.

Sunday School Work

Conducted for Western North Carolna Conference by O. V. Woosley, Lexington, N. C., and for the North Carolina Conference by J. T. Jerome, Durham, N. C.

WESTERN N. C. CONFERENCE

Our Aim.

We want to make our school a school that reaches every avaliable home! a school that lives and a school that gives to make God's kingdom come.—M. W. Brabham.

MOUNT ZION

Mount Zion is a church; it is also a congregation. The church building is of brick, built on the cigar box fashion long years ago. Last year Rev. W. B. Davis persuaded his people to build Sunday school rooms on the inside of this big church and now there are fourteen nice rooms, two of which can easily be used for large departments. The outside of the church has not been changed at all so far, but some of these days more building will be the order of the day. The congregation numbers 733, and comes, for the most part, from the country. There is no other congregation in our conference that can be put in a class with Mount Zion. It is a strong rural station.

Rev. T. C. Jorhan is our pastor at Mount Zion this year and he is featuring his beginning with earnest Sunday school work. He asked Miss Womack and your humble servant to hold an institute there last week and we did the thing the best we could. Our attendance was not large, but the round dozen we had were deeply interested. We had Brother Jonathan Hoyle, and he is a dozen in himself; just like his brother, Rev. R. M. Hoyle, is a dozen in himself. Jonathan Hoyle, the father of the lamented Rev. E. M. Hoyle, is a great character. He walks with God.

Brother Jordan is having good large congregations and is organizing a fine class of young men whom he will tetach himself. He is anxious to make his Sunday school just as large as the church enrollment and just as effective as the best methods will permit. Our institute was aimed towards these accomplishments.

OAK RIDGE CONCOLIDATES

The Methodist Protestants and the Methodist Episcopals at Oak Ridge have consolidated and are henceforth to be led by the pastors sent them by the Western North Carolina Conference. Rev. E. O. Cole has led in this work and is the pastor and Brother Mauney, of the former Methodist Protestant Sunday school, is the superintendent. The church is a beautiful brick building lighted with electric lights and heated with a hot air furnace. It is to become our property and the old M. E. church is to be sold. Brother Cole expects much from this union, and to start things he asked your field workers to come over for a Sunday school institute. We went and found some very intelligent and willing workers ready to put the very best they had in the very best Sunday school to be had. One of the greatest opportunities I have yet seen is at Oak Ridge. It is a beautiful country, the people are well educated and trained for service, and some two hundred young men from all about are in attendance at the school at Oak Ridge Institute, which is located all around the church biulding. These assets are going to be used wisely to the glory of God.

YOUNG AMERICA

I have spent fourteen years in the school room and of course the school room has charms for me. Last Thursday morning Rev. and Mrs. E. O. Cole took your field workers to one of the best schools I ever visited, a four-teacher school located at Oak Ridge. Miss Notre Johnson, as principal, and three other most efficient ladies are here teaching about 150 young Americans how to become patriotic Christian Americans. They don't read the Bible in the school, they say it. On the occasion mentioned various "rooms" repeated the first Psalm, the twenty-third Psalm, the Commandments, the thirteenth chapter of Corinthians and various other good teachings in a manner that beat anything I ever saw or heard, and I used to teach my boys and girls to do the same thing.

This chool had a Christmas tree in honor of Rev. and Mrs. E. O. Cole and for no one else. There were over 100 gifts on it ranging from candy to chickens and from socks to cabbage heads. 'Twas some stunt. The children led the whole community in the enterprise and the Christmas tree became a pounding. Those Coles are warming up those good Oak Ridgers.

THEY BUILT A TABERNACLE

Rev. R. C. Kirk and his superintendent, W. E. Harkey, attended our Salisbury-Spencer Training School and at it decided to start at once that which they had previously contemplated, the enlargement of facilities at East Spencer for better Sunday school work. During December the trick was turned. The old church was sold and the proceeds went part way in the erection of a large tabernacle where the Sunday school and other church services will have three times as much room as formerly. The tabernacle is weather proof and was erected entirely by free labor, pastor leading in this free labor business. It will be used till a church can be erected.

Sunday, January 2, Brother Harkey had me come over and help him reorganize his school so as to adapt it to the proper use of Graded Lessons. Instead of sixty young children trying to get something from Olivet Picture Cards there are now four Graded Lesson classes, a Beginners' class and first, second and third year Primary classes. The rest of the school will gradually grow into the use of Graded terest shown by Pastor Kirk and Superintendent Harkey in their growing Sunday school.

NORTH CAROLINA CONFERENCE

LIVE SUNDAY SCHOOL AT BRANSON, DURHAM

Brother J. A. Martin, pastor of the church at Branson, Durham, is especially interested in his Sunday school. It would seem also that the results justify that interest. On Christmas night he presented forty-four gold pins to scholars who had a perfect record of attendance for the year.

Branson Church has more on the Sunday school roll than on the church roll. That is a sign that the church roll will have a healthy growth.

GRADED LESSONS AT CARR SUNDAY SCHOOL

The Sunday school at Carr Church, Durham, under the direction of the pastor, Rev. H. C. Smith, is taking on new life the first of the year. They have placed Graded Lessons in the Beginners' and Primary departments,

The two departments will soon have beginning the first of this year.
small chairs and other equipment necessary for their work.

PEARL MILL AND ENO

Rev. D. M. Sharpe, pastor of Pearl Mill and Eno churches, reports fine Sunday schools on his work. He is planning to put Graded Lessons in the school at Pearl Mill and organize the boys of the Sunday school for Christian training and service.

A SUNDAY SCHOOL SURVEY OF DURHAM

Trinity Church, Durham, is planning to survey the city of Durham in the near future, in the interests of the children who ought to be in Sunday schools and are not. About two hundred workers will be enlisted in the survey.

The boys and girls who are found outside the influences of the Sunday schools will be classified according to departments and their names given to the Sunday school within reach of them. Rev. A. D. Wilcox is the moving spirit in this great piece of work.

PRESENTING MR. DANIEL W. TERRY

Mr. Daniel W. Terry, assistant in the state auditor's office, Raleigh, has been named as secretary of the Wesley Bible Class Federation. Mr. Terry is planning an active campaign in the interests of the Federation meeting at Goldsboro, April 8-9-10. We respectfully urge every Wesley Bible Class in our conference to co-operate with the officers of the Federation to make this the greatest meeting in the history of the Federation.

MT. TABOR SUNDAY SCHOOL

The Field Secretary was present during the session of the Sunday school at Mt. Tabor Church on the Rougemont Circuit, last Sunday morning. Mr. S. R. Hall is the faithful superintendent of this Sunday school. While only a small number was present for the session of the school, there was evident an atmosphere of earnest purpose among officers and pupils. The prospects seem bright for a splendid Sunday school at this point.

An opportunity presented itself to speak to the congregation at Helena in the afternoon about the work of the Sunday school. Mr. A. J. Terry is the eanest and enthusiastic superintendent of the Sunday school at this place.

PRIMARY DEPARTMENT AT NEW BERN

Miss Georgia Keene is superintendent of the Primary department at Centenary Sunday school, New Bern. It is a live, wide-awake department of a good Sunday school. They are planning new equipment in the way of tables for the little folks.

The Sunday school at LaGrange is taking advantage of the fact that we have an elementary superintendent in the New Bern District and inviting Miss Keene to meet them Sunday, Jan. 16, looking to better work in the Elementary departments. More of our Sunday schools ought to call on the district officers for what help they are able to render.

THE STEREOPTICON SLIDES

Engagements are being made by the Field Secretary for the months of February and March where the set of slides furnished by Mr. Brabham may be shown to our people in the interests of the Sunday school work. It is our purpose to show these pictures to the people on circuits in our conferences, where an electric current is available in one of the churches.

FIFTH SUNDAY SCHOOL INSTITUTES

As more of our Sunday school workers come to see the importance of the work they are doing, more time is given to emphasizing the work in the community. One of the best ways to emphasize this work is by holding Sunday School Institutes on the circuits.

Many of us have come to realize that a meeting of one day's duration held once each year is not sufficient either for inspiration or instruction. So more and more of the circuit Sunday schools are planning for an institute each fifth Sunday this year.

It happens that this month (January) has five Sundays. I wonder how many of our pastors and superintendents are planning to hold a Circuit Institute the last Sunday in this month. I believe it will pay all of us if we will do it.

The Field Secretary has on hand a number of leaflets giving information about this class of work. A post card will bring help to you along this line. Or you might write to Mr. Brabham at Nashville and tell him what you want.

I am looking forward to spending the day with Brother C. M. Lance, at Rosemary, where he expects to hold an institute for Sunday school work.

The Advocate Prints anything that is Printable and Prints it like you want it and when you want it.

SIMPLE MIXTURE MAKES HENS LAY

By W. S. Burgess.

Any poultry raiser can greatly increase his profits, easily and quickly, by taking advantage of the 25 years' experience of a successful poultryman.

A life long study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted, so for a limited time any reader of this paper can get a big double size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets 30 days; if at the end of that time your hens are not laying 2 or 3 times as many eggs; if you are not more than satisfied in every way the tablets are to cost you nothing. If completely satisfied this big double size box costs you only $1.00 on this introductory offer. Simply send name —post card will do— to Milk Products Co., 158 Creamery Bldg., Kansas City, Mo., and the big box of tablets will be mailed immediately, post paid.

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Used for more than forty years. The benefit derived from it is unquestionable.

FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 43 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

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Our Orphanage Work

METHODIST ORPHANAGE
HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
Mrs. Mattie Jenkins.....Matron
Owned and maintained by the N. C. Conference.

CHILDREN'S HOME
Walter Thompson .....Superintendent
Owned and maintained by the W. N. C. Conference.

FORM OF BEQUEST

I give and bequeath to the Methodist Orphanage situated at Raleigh, N. C., ... (Here designate the bequest) .....
.....

WANTED

1. A Baby Cottage.

The printer got some of my orphanage notes somewhat scrambled last week. I have about decided never to say anything about typographical errors unless they should become misleading.

Mount Gilead and Clayton Sunday schools are doing great things for our orphanage, whereof we are glad. They are not satisfied with their last year's record, so they have assumed the support of other children in our home. For such deeds of generosity I feel deeply grateful.

A word of commendation of those who have been supporting a child in our home is in order. One of the most encouraging features of our work is the interest a large number of individuals are taking in the support of children. This living link has had a most wholesome effect both on friend and child. Without such beautiful devotion to our orphanage we could not make buckle and tongue meet. It goes without saying that I am counting on all these friends to go all the way with me again this year. I want each always to bear in mind that such generous help is sincerely appreciated.

It is sincerely hoped that we may begin actual construction on the Baby Cottage some time in the spring. I trust that those who have made subscriptions will pay one-half now and balance the first of April. In addition to these subscriptions and cash on hand we need several thousand dollars if we are to put the cottage up free of debt. There are parties who have money and would like to invest some of it in a good cause. Surely there is no object that appeals more strongly to our people than helpless orphan children of tender years. In spite of the financial depression over the country let's rise up in the strength of our God and give our orphan babies a home and a chance in life. Let us all pray and work to this end and the blessings of God will be upon us.

That our friends are going to finance the Methodist Orphanage is beyond a shadow of doubt. A few days ago I had a letter from a good Methodist saying he did not know whether his class could continue supporting one of our children, but in the event the class did not he himself would see it through. Several persons have written me substantially the same thing. With such loyalty and determination on the part of noble hearted laymen I am confidently looking forward to a year of progress in spite of unfavorable financial conditions. Our people are a unit in supporting the Methodist Orphanage. However great the sacrifice may be they will cheerfully make it for our fatherless and motherless children. Because of such unselfishness upon the part of our great Methodist hosts I feel greatly encouraged to press forward to larger and better things.

RECEIPTS

Castle Heights S.S., 5th Ave Church, Wilmington, $10; Officers 5th Ave Church, Wilmington, $108.66; Link Bible Class, 5th Ave. Church, Wilmington, $10; Weldon Baraca Class, $12.50; Pinners S. S., Rich Square Ct., Baby Cottage, $5.30; Johns S.S., Caledonia Ct., Baby Cottage, $5; Rev. D. H. Tuttle, Washington, $10; New Hope S.S., Northampton Ct., $10; Wesley Class, Mt. Gilead, $3; Parker's S.S., North Gates Ct., $12.50; Wesley Memorial S.S., Wilmington, $15 St. John's S.S., St. John's and Gibson charge, $14.65; Wesley Class, St. John's and Gibson charge, $25.61; Camp Ground S.S., Fayetteville Ct., Pahy Cottage $8; Mrs. Montgomery's Class, 5th Ave. C., Wilmington, $3.43; Excelsion Class, Memorial Ch., Durham, $10; Bethany S. S., Wanchese, Roanoke Island Chg., $15; Central S.S., Raleigh, $20; Mr. and Mrs. J. T. Williams, Rowland $10; Palmyra S. S., Scotland Neck Ct., $10; Johnson's Grove S.S., Vass Ct., $30; Concord Ch., Person Ct., $312.57; Oak Grove S.S., Person Ct., $83.25; Woodsdale S.S., Person Ct., $7.25; Asbury S.S., Bath Ct., $6; Bowmore S.S., Raeford Ct., $10; Mrs. C. A. Godfrey and Mrs. D. B. Roberton, Jonesboro, $12.50; Roberde No. 1 S. S., $4.64; Norlina S.S., $8.64; Sea Gate S.S., Wilmington, $15; Norlina Chg., $236; Norlina Baraca Class, $10; Wesley Class, Trinity Ch., Durham, $15; Fairfield S. S., $10; Kinston Baraca Class, $10; Philadelphia S.S., Gates Ct., $5; Newton Grove S. S., $1.25; Mrs. LeRoy LeGwin's Class, 5th Ave. Ch., Wilmington, $8.33; Beginners' and Primary Dept. S.S., Smithfield, $9.14; Junior Dept., Smithfield S. S., $7.72; Intermediate Dept., Smithfield S. S., $12.60; Philathea Class, Smithfield S. S., $1.25; Baraca Class, Smithfield S. S., $1.50; Volunteer Class, Smithfield S. S., $2.12; Training Class, Smithfield S. S., $2.15; Busy Men's Class, Smithfield S.S., $10; Campbell's Creek S.S., Aurora Ct., $3.18; Miss. Society of Jonesboro, $35; Galloway Wesley Class, Swepsonville, $16; Miss. Society of Whiteville, $22; Mrs. R. L. Telghman, Wilson, $9; Ladies of Woodland Ch., $6; Miss. Society of Locust Hill, $6 Aid Society of Elm City, $9; Miss. Society First Ch., Elizabeth City, $9; Circle No. 2, Edenton St. Ch., Raleigh, $6; Jr. Aid Society, Hay St. Ch., Fayetteville, $9; Miss. Society of Farmville, $7; Miss. Society of La Grange, $7; Circle No. 3, Edenton St. Ch., Raleigh, $9; W. B. Harker, Maxton Station, $10; Mr. and Mrs. W. S. Davenfort, Roper Ct., $10; A Friend, Swan Quarter, $10; Mr. and Mrs. A. Cameron, Vass, $15; South Weldon S.S., $5; S. C. Lane, Cove City, Craven Ct., $10; Jarvis Memorial S. S., Greenville, $140.17; G. E. Harris, Greenville, $120; Mrs. Martha Evans, Greenville, $15; Belhaven S.S., Belhaven Pantego, $10; Zebulon Baraca and Junior Baraca Class, $14.05; Class No. 7, Central Ch., Raleigh, $10; Daughters of Wesley Class, New Bern, $15; Garysburg S. S., $10; Leigh Wesley Workers' Class, Elizabeth City, $10; A Friend, Washington, $25; Wesley Bible Class, Conway, $20; Bible Class of Rockingham, $15; Mt. Carmel S.S., Hemp Ct., $4; Ebenezer S. S., Garner Ct., $1; Business Men's Class, Louisburg, $12.50; Mill Brook S.S., $4.36; Whitaker's S.S., $11.56; Wesley Bible Class of Wilson, $28; Warren Plains S.S., Warrenton Ct., $10; D. C. Vick, Nashville, $5; Tabernacle S.S., Laurel Hill Ct., $1; T. R. Moffett Bible Class, Sanford, $15; Wesley Bible Class, New Bern, $20; Mrs. W. W. Cole, Smithfield, $10; Oak Grove S.S., Harlowe Ct., $15; Rosemary S.S., $13.58; Baraca Class of Kenly, $15; Mrs. H. F. Paid, Wake Forest, Baby Cottage, $25; Adult Bible Class, Robeson Ct., $10; New Hope S.S., Perquimans Ct., $6.35; Truth Sukers, Elizabeth City, $40; Mrs. M. C. Chamblee, Zebulon, $10; Selma Cotton Mills S.S., $7; Bautfort S. S., $5; W. H. Applewhite, Stanotsburg, $100; Zion S.S., Gates Ct., $15; Union S. S., Pasquotank Ct., $4.25; Banks S.S., Banks, Youngsville, $10; Council S.S., Carver's Creek Ct., $3.60; Rockingham S.S., $22.24; Wesley Bible Class, Clayton, $10; Mr. and Mrs. G. C. Boswood, Mayock Ct., $25; Mrs. J. H. Boswood, Wayock Ct., $5; Mrs. C. W. Hollowell, Sr. Elizabeth City, Baby Cottage, $50; Mr. and Mrs. J. H. Benner, Glendon Ct., $5; Oxford Baraca Class, $10; Sharon S. S., Grifton Ct., $5.

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W. N. C. CONFERENCE

CHRISTMAS OFFERINGS

Woman's Miss. Soc. Centenary Church, Wnston-Salem, $50; Home Circle, Morganton Ch., Morganton, $20; Mrs. Cora W. Best, Thomasville, $5; K. M. W. Tack, Durham, $5; Infant Class, Central Ch., Mt. Airy, $5.60; Children's Class, Teague's Chapel, Marshall, $1; R. T. Hines Hickory, $5; J. Frank Morris, Winston-Salem, $10; Randolph Church, Liberty, $2; M—Emma Link, Winston-Salem $2; Signa Tau Class, Centenary Ch., Winston-Salem, $10; Mrs. W. C. Davis, Gastonia, $10; Robert L. Smith, Albbemarle, $20; Mrs. B. F. Rich, Kokomo, Colorado, $5; Epworth League, Jamestown Ch., Jamestown, $5.05; Mr. and Mrs. E. W. Brown, Waynesville, $5; W. A. Bristol, Statesville $5; Mr. and Mrs. J. H. Thomas, Reidsville, $5; Alexander Ch., Forest City, $5; Beginners' Dept., Tryon Ch., Charlotte, $10; Clyde Sunday School, Clyde, $5; Mount Pleasant Church, Denver, $6.12; Mrs. S. E. Kinghoun New Hope Academy, $1; Catawba Sunday School, Catawba, $15; Main Street Sunday School, Gastonia, $37.41; Bettle's Bridge Sunday School, Stoneville, 36c; Central Sunday School, Albemarle, $6.75; West Market Street Sunday School, Greenshoro, $46.28; West Market Street Baraca Class, Greensboro, $25; West Market Street Junior College Class, Greensboro $1.65; Rosman Sunday School, Rosman $7.55; Park Place Sunday School, Greensboro, $56; Mrs. Mary W. Thomas, DeLand, Florida, $2.50; Bryson City Church, Bryson City, $19; Homer H. Winecoff, Concord, $25.

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CHRISTMAS IN KIND

Woman's Miss. Soc., Kings's Mountain, box Missc. articles; Y. P. Miss. Soc., Mt. Pleasant, box wearing apparel; Junior Miss Soc., Trinity, box sugar; Natt. M. Pickett Madison bbl. Flaked Oats; Jas. and Clegg Abernethy, Connelly Springs box popcorn; Second Aid Society, Linolnton, box handkerchiefs; Mrs. B. B. errell, Gastonia, box Missc. articles; Mrs. J. W. Underwood Albemarle, one coat, one quilt; Mrs. J. C. Henry's S. S. Class, North Wilkesboro, 2 bus. apples; Gate City Candy Co., Greensboro, 20 lbs. Kisses; Wadesboro friend, Wadesboro, bag walnuts; unknown friend, one doz. brooms; Sallsbury Cotton Mills, Salisbury, bale cotton fabrics; Grimes and Co., Winston-Salem, 2 boxes oranges; Ladies' Aid Soclety, Malden, box clothing; First Church, Mooresvlle, one quilt; Charlotte friend, Charlotte, box Missc. articles; Jamestown Sunday School, Jamestown, box toys; Beginners' Dept., Tryon Street, Charlotte, box toys; Junior Miss. Soc., South Main St., High Point, box toys; Mrs. T. F. Wilmott, Kannapolis 6 dolls; Asheboro Sunday School Asheboro, Christmas box; Primary Dept., Centenary Church, Winston-Salem, box oranges; Philathea Class, Franklinville box oranges; Park Place Sunday School, Greensboro, box toys; Asheboro Sunday School, 3 boxes frults, candles, toys; Mrs. L. O. Parker, Albemarle, box from Baby Class; Goose Grease Co., Greensboro, 2 dozen Mothers' Joy; Bryson City Church, Bryson City, box Missc. articles.

THANKSGIVING OFFERINGS

In Cash—Settle's Bridge S.S., Mrs. M. A. Irving Stoneville, 65c; Eden S.S., P. R. Webster, Stokesdale $2.50.

In Kind—Woman's Miss. Soc., Frankline, one quilt; a friend, Troutman, bag flour; Ladies' Aid Soc., Crouse, 2 qullts; Webb's Chapel Church, Sherrill's Ford, box dry goods; Woman's Miss. Soc., Holt's Chapel, Greensboro 4 quilts; Wesleyan Philathea Class, Monroe, box towels; Woman's Miss. Soc., Balm Grove Ch., W. Asheville, quilt and articles of clothing.

* * * *

TEN PER CENT ASSESSMENT

Unlonville Ct., Rev. T. J. Huggins, Unionville, $10; West Market St. Ch., Miss Agnes Ellenwood, Greensboro, $9; West Market St. Ch., Miss Agnes Ellenwood, Greensboro, $232.87; Wesley Memorial, F. Gurley, High Point, $50; Yadkinville Ct., Rev. T. J. Ogburn, Yadkinville, $6; Catawba Ct., W. R. Bolick, Long Island, $5.77; Trinity Church, J. R. Felts, Charlotte, $10; Lawndale, C. D. Forney, Lawndale, $12.61; Forsyth Ct., Rev. J. C. Cornett, Winston-Salem, $12.60; Albemarle Ct., Rev. C. M. McKinney, Albemarle, $9.25; Woodleaf Ct., Rev. J. C. Umberger, Woodleaf, $4; N. Monroe-Icemorlee, Rev. J. R. Warren, Monroe $17.08 Ball's Creek Ct., Rev. Jim. H. Green, Rutherford College, $120; Central Ch., Olin Auld, Asheville, $159.15; Robbinsville Ct., Mrs. J. J. Snider, Robbinsville, $30.53.

* * * *

SPECIAL SUPPORT

Ladies' Aid Society, Mrs. F. S. Detter, Dallas, $2; Main Street S. S., C. F. Lambeth, Thomasville, $100; H. A. Dunham, Asheville, $20.

GOOD FOR FREMONT

(Continued from page seven)

Communion. At the evening hour the Sunday School had its Christmas exercises assisted by the church choir which rendered several lovely selections. The White Gifts this year were for the Near East and the offering was $59.60. We also thank our people for many Christmas remembrances, and begin the new year with renewed hope, looking unto Jesus the author and finisher of our faith.

Yours sincerely,
W. T. Phipps.

THEY DESERVED IT

There comes to the Advocate a beautifully written account of what took place in the Methodist Church at Siloam on Wednesday afternoon, December 29, when Miss Jennie Lee Apperson became the bride of Rev. Houston Grayor Allen. Church decorated in smilax, white carnations, potted plants, and lighted with candles, color scheme green and white; Miss Gertie Smith, of Cooleemee, at theorgan, Miss Estelle Warlick, of Granite Falls, singing "At Dawning" and "Love, Here Is My Heart;" marching up the aisle to the strains of Lohengrin—the inexorable limitations of space must leave the imagination to supply the rest.

No, just one more sentence: "The bride was lovely in a suit of midnight blue, elaborately embroidered and trimmed in moleskin, with hat and accessories to match; her only ornament being a string of pearls, gift of the groom."

The bride, daughter of Mr. and Mrs. E. P. Apperson, is a graduate of Davenport College and has studied at Columbia University. For the past year she has been teaching in the city schools at Wilkesboro. The groom is a graduate of Emory University and has studied at the University of Chicago. Brother Allen has served three years and is now on e ing upon his fourth and best, a nville Falls.

The Reverand James B axt n Craven, Presiden' of Davenport College performed the ceremony.

A FIRE AT McKENDREE CHURCH CHRISTMAS

A Novel Plan for Repairing and Improving the Building.

Last Monday evening the men, women and children of the community gathered at McKendree Church to enjoy a Christmas tree given by the Sunday School. The plans for the occasion had been well made and the tree was a success in every way that such an event could be. Miss Nannie Mack Brown did the planning; or was chairman of the committee on arrangements.

After the gifts had been presented, the chairman of the official board, Brother W. H. Killebrew announced that a surprise for the pastor had been planned. He thereupon invited the pastor to one corner of the church where evidences of the faithfulness of the good people of McKendree were heaped up. An old fashion country methodist pounding expresses what the pastor beheld. I have two more years with these people.

Brother Killebrew announced that he had still other interesting things for the occasion, so he stated that he had plans by which the McKendree Church could be repaired and improved. He then suggested that each member plant an acre of land in something and give whatever it produced to the end that our plan for a better church might be realized. His plan was adopted. On the motion of Brother T. F. Cherry a subscription was taken in order that the work might proceed at once. Brother Cherry made his motion interesting to start with by offering one hundred dollars.

Our Womans Missionary Society is expecting to do many things toward finishing and furnishing the inside.

After Brother Richmond had agreed to cultivate an acre which Brother Killebrew is to furnish (I shall superintend the cultivation) he also made a liberal subscription. He is doing us a great and good work here already. He has made a good impression not only with our own but with the other people of the community. His preparation and deep consecration will make him one of our strongest men some day not so far away. We expect to see this become one of the most desirable circuits in the Conference within the next two or three years. Pinetops is a wide-awake, progressive little town and a good place to live.

L. L. Smith.
Pinetops, N. C., Dec. 30, 1920.

A TRIP TO UNION

It was the pleasure of the assistant editor to visit his old home town, Monroe, during the holidays, and to look into the faces of a number of former associates and acquaintances. It is exceedingly doubted if there is another town in the State that has made greater progress during the past quarter of a century than has the capital of Union county. This little city has as many pretty residences, well equipped public buildings, convenient and up-to-date business houses, well planned churches, and as many miles of paved streets, as any town of its size within the range of our knowledge. It is a real pleasure to go there for even a short time. Of course, at this time the main thing one hears is "hard times," but in reality we saw no signs of such a thing. Everybody seems to have plenty and in want of nothing that was good for them.

Methodism is, as it has always been, in the ascendancy in Monroe. One of the finest congregations of any denomination in the state, is the Central congregation there. This is a church of about eight hundred members. The church building is commodious, and well arranged. At present he congregation has under construction a mo'er. Sunday School

(Continued on page fourteen)

ORGANIZATION OF ALUMNI AND ALUMNAE OF OUR INSTITUTIONS IN THE WESTERN NORTH CAROLINA CONFERENCE FOR THE EDUCATIONAL MOVEMENT

C. F. Lambeth, Thomasville, N. C., Conference Alumni Director.

Asheville District.

Prof. A. C. Reynolds, Asheville, N. C., Chairman of Directors.
Directors for the various institutions:
Mr. W. S. Elias, Canton, N. C., for Trinity College.
Rev. H. R. Deal, Asheville, N. C., for Rutherford College.
Mrs. W. R. Harris, Asheville, N. C., for Greensboro College.
Miss Helen Fisher, Asheville, N. C., for Davenport College.
Prof. A. C. Reynolds, Asheville, N. C., for Weaver College.
Rev. P. L. Shore, Asheville, N. C., for Jefferson School.
No report as yet from Weddington Industrial Institute.

Charlotte District.

Mr. P. J. Kiker, Wadesboro, N. C., Chairman of Directors.
Directors for the various institutions:
Mr. P. J. Kiker, Wadesboro, N. C., for Trinity College.
Rev. L. A. Falls, Charlotte, N. C., for Rutherford College.
Mrs. W. F. Rucker, Charlotte, N. C., for Greensboro College.
Miss Lucy Byers, Charlotte, N. C., for Davenport College.
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Mrs. Glenn Long, Newton, N. C., for Davenport College.
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Miss Helen Fisher, Asheville, N. C., for Davenport College.
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Mrs. Z. E. Barnhardt, Winston-Salem, N. C., for Davenport College.
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OUR YOUNG FOLKS

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WINTER TIME

Let mollycoddles squirm and squeal
And stay indoors because it's cold,
For they can never know or feel
The joys that Winter would unfold,
But you, and you, come out! come out!
The world of Winter is all about.

The ice is bearing, let us go
Get out our hockey sticks and play;
Tonight it's almost sure to snow,
Let's have the skating while we may.
Be quick, there goes the other team
Along the path beside the stream!

Who cares if coldly blows the wind—
There is the struggle of the game,
There is the fun for us to find,
There is the glory and the game;
And then back home to where await
The blazing logs within the grate;

And then a tale beside the fire
Of ghosts and men of long ago
Who found the land of Heart's desire.
Outside there softly falls the snow.
Tomorrow there's the hill, the sled.
But now we're tired—let's go to bed.
—Edmund Leamy in Boy's Life, for January.

Columbia, N. C., Dec. 26, 1920.
Dear Mrs. Rowe:

I have been reading the children's page ever since I have been old enough to read and am now 13 years old. I still love the stories very much, but I think it would be nice to hear from the boys, and girls of our great church.

My father is a methodist preacher and I love the cause he represents.

I am also interested in foreign missions, and would like to hear from the children of Cuba, and Japan.

Mae Jack Smith.

Davidson, N. C., Jan. 2, 1921.
Dear Mrs. Rowe:—

Will you allow a country girl to enter your circle? I saw where the boys and girls could have space to write to the Advocate, so I am going to make an effort to write

I had a nice time Christmas, my cousins took dinner with me Christmas day, and that afternoon we had a Christmas-tree which everyone enjoyed.

I belong to the Methodist church, and go to Sunday school every Sunday. My pastor is Rev. J. R. Walker.

I have two pet cats, their names are "Tom and Bill."

The stories I like best are "The Shepherd Boy," "The story of Joseph," and "The story of Samuel."

I go to school every day. I am taking the eighth grade.

My age is fifteen, have dark eyes and hair and fair complexion. I will close hoping you will get this letter.

Your friend,
Mabel Howard.

Elizabeth City, N. C., Jan. 5, 1921.
Dear Advocate:—

I am writing you a letter. I am a little girl, nine years old, and in the fourth grade, my teacher's name is Miss Marguerite Muth, we all like her.

I spent Christmas with my uncle. and had a very nice time. I had a Christmas-tree at home. Santa Claus brought me a doll. We also had a Christmas-tree at the church.

Your little friend,
Naomi Jackson.

FAITHFUL CHUM AND FEARLESS GUARD

If you live in a big city, don't keep a collie. It is as cruel as to keep an eagle in a cage or a deer in a cellar. But if you live in the country, you will find him a wonderful chum and a fearless guard. Besides, he is the easiest of all dogs to train for herding cattle or sheep.

This last is because of his ancestry. You know, in Scotland and in other countries, for many centuries, the collie was kept as an aid to shepherds and drovers. He was taught to handle sheep and cows—especially sheep—more efficiently than a dozen men could handle them. This, for centuries and centuries.

The modern collie has all these hundreds of years of training hidden away in the back of his queer, brilliant brain, ready to re-learn it at the slightest chance. Sometimes, he remembers it by instinct—or part of it. For instance:

I knew a collie named Lad that had never seen a sheep in his life. A flock of twenty sheep were shut in a paddock on Lad's master's place, one evening, on their way to the county fair. In the night, the twenty sheep broke out of the paddock and stampeded. Now, mind you, Lad had never before set eyes on a sheep. Yet he went after that widely-scattered runaway flock, and "rounded up" all twenty of them as skillfully as any veteran shepherd could have done it.

He did it without hurting or even scaring any of the sheep. And, after that, he was so proud of his new accomplishment that he used to "round up" chickens and ducks and kittens and every other bird or animal he could find. It was the ancestral instinct working out.

The collie is descended more directly from the wolf than is any other domestic canine—except possibly the German police dog. And he has the wolf's quick brain and agile body and resourcefulness and unerring instinct. But he has lost the wolf's treachery and other of the latter's evil traits. A collie that has been brought up rightly has none of his ancestors' unpleasant ways. He is loyal and gallant and fun-loving and wise. Here is a case—a true story—to prove how he has clung to one wolf-trait, namely, the mysterious sense of direction:

A man named Roy M. Coe, left Fort Scott, Kansas, and went to Albequerque, New Mexico, to live. He took along his collie Bud. The dog was not happy at Albequerque. He wanted to get back to Kansas, to Mr. Coe's sister-in-law, whom the dog loved better than anyone else. Now, Bud had come to New Mexico in a baggage car. So he had not been able to see the country he passed through. Soon after he reached Albequerque he disappeared. For eight months, nothing was heard of him. Then, in July, 1920, he limped into the office of Mr. Coe's sister-in-law, at Fort Scott, Kansas, and lay down exhausted at her feet.

Bud had traveled nine hundred and fifty-six miles, alone and through unfamiliar country, with nothing to guide him except that queer, wolf-like sense of direction. As I said, this is a true story.

In the old days, the collies were known as "shepherd dogs." It is said that shepherds, long long ago, caught baby wolves and tamed them and crossbred them with their own domestic dogs in order that the puppies might inherit their wild parent's cleverness. Then, after a few generations of this, the dogs were brought up among sheep, to cure their savage tendency to kill the woolly creatures; and then were set to guarding the flock against their own fierce cousins, the wolves.

There are several theories as to how the collie got his name. The most likely of these is that he took it from the old English word, "coll," meaning "dark." For the first collies were either black or of very dark brown. "Coll" was pronounced like "coal." And, in parts of Scotland, you will still hear the collie called a "coalie."

There are two kinds of collies—the rough and the smooth. In America, the smooth collie is very rare. He is shaped like his rough brother, but has a coat almost as short and as harsh as a bulldog's. The rough col-

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For Boys and Girls Also

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W. E. Webb, Secretary,
Statesville, N. C.

lle is the type you are familiar with. He is found in three different kinds of coloring: the "sable," the "merle" and the "tri-color."

The tri-color collie is the collie whose principal hue is black and who has white and tan markings and usually a white chest. The merle is gray, with white chest and with tan on the cheekbones, and with black spots scattered here and there through his gray coat. Sometimes he has what is called a "marled eye;" one eye with a whitish iris that gives a false impression of blindness. Every other shade of color comes under the head of "sable," whether pale gold or dark brown, or red. There is also a "white" collie—white all over, except for a brown spot or so. But he is more or less in a class by himself.

Your collie needs all the exercise he can comfortably get. He needs plenty of fresh water to drink. He needs frequent hard brushings, if his coat is to stay beautiful. And while he is the easiest of dogs to train, he is much the easiest to ruin by wrong treatment in puppyhood.

If you own the right kind of collie, you own a treasure. If you own the wrong kind, the fault is not his, but the person's who brought him up.

—Albert Payson Terhune, in The American Boy.

MOUNT AIRY DISTRICT GROUP MEETING

(continued from page five)

man who gives his wealth to God will soon give his life to Him, for "where his treasure is there will his heart be also."

After Bro. Courtney's speech came dinner. The most and the best fried chicken, ham, rabbit, eggs, cakes, pies, hot coffee, and many other things too good and tedious to mention. One thing we all know—the good ladies of Rural Hall know how to prepare good things to eat, and they as well as their good pastor, Rev. L. P. Bogle, know how to make you feel welcome when you go there to do the eating! Thank the ladies and Bro. Bogle! We certainly appreciate their hospitality.

Dinner being over, Bro. O. V. Woosley stood up and straightened up as best he could and made a good speech on "Life Service," "Sunday Schools," "John and Mary," etc. Now these various subjects as stated might lead one to believe that Bro. Woosley's speech was somewhat scattered. But be at once undeceived! for it was all linked up in the speaker's own interesting, instructive and characteristic way, and good from start to finish. Bro. Womble has been accused of saying "hat so far as he knew Bro. Woosley never made a speech." I don't believe Bro. Womble ever said any such say—but and if he did he will now take it back since he heard our worthy, active and efficient Field Secretary tell how our young people are being trained and are going to be trained for service in the church. "Work and play, under proper supervision, will all take place in the church." The "red lantern" will not be continually swung in the faces of our young folks at every corner, stopping them short, with no way around the danger point. But a new way! a better and safer way will be pointed out to them! and "John and Mary" will come into their own in the Master's service at last!

At the close of Bro. Woosley's speech, Bro. Womble opened the meeting for anybody who wanted to ask questions or talk. Bro. J. E. Gay, of Madison, was ready and made about the best speech of the whole business. He told all about how our country is busier making money—raising thoroughbred cattle and hogs, horses and dogs! and at the same time failing to build character and raise men! when we have an over-production of everything else but men, and need them worse than all the rest! Instead of real men and women of sterling worth and character, we are running over ourselves raising a bunch of highway robbers, thieves, gamblers, blockaders, drunkards and prostitutes! such as the world has never known before! The Bible is not being taught and can never be taught in our state schools. "It's a tragedy!" declared the speaker. These conditions must be changed! Our people must be taught the Word of God, and the church school is the only place it can or will be done!

"Germany educated her people from a God-fearing and peace loving nation to a blood-thirsty and war-crazy mob—in just two generations! If education can be so effectively employed in the wrong direction, it can also be powerfully used in the right direction."

Bro. Gay stopped right here and went home. I want to hear him finish that speech some time. It was every bit the truth, and so plain!

After Bro. Gay left we asked Dr. Marr and Bro. Womble many questions and they answered them all. We know a great deal more about the Christian Education Movement than we have ever known before and are much more interested in it. If we fail in this we fail miserably! It's the hope of the church and the hope of the world! But we won't fail! In God we trust—and in Him we will triumph!

The following prospective speakers were chosen with the hope that they will kindly consent to be used within the bounds of the district:

Mount Airy—Hon. S. P. Graves, J. H. Folger, E. C. Bivens, E. H. Kochtitzky, and Rev. W. B. West.

Elkin—J. H. Allen and Rev. A. P. Ratledge.

Spray—A. D. Ivey and P. T. Haizlip.

Jonesville—Rev. R. A. Truitt.

Stokesdale—Dr. V. E. Edwards.

WISE MEN NOT AT MANGER

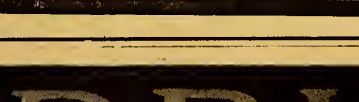
The Editor of the Advocate:

Again I read, and this time in a prominent religious journal, of the visit of the wise men to the manger. Preachers, artists, and writers often make this same mistake. Christ was more than fotry days old when the wise men made their visit and paid their homage. He had been circumcised on the eighth day, carried by his mother to the temple on the fourteenth day, then back to Bethlehem where with his mother he was in a "house"—The wise men did not see the manger in which our Lord was born. And why not read both Matthew and Luke and get the beautiful story right?

E. L. Stamey.

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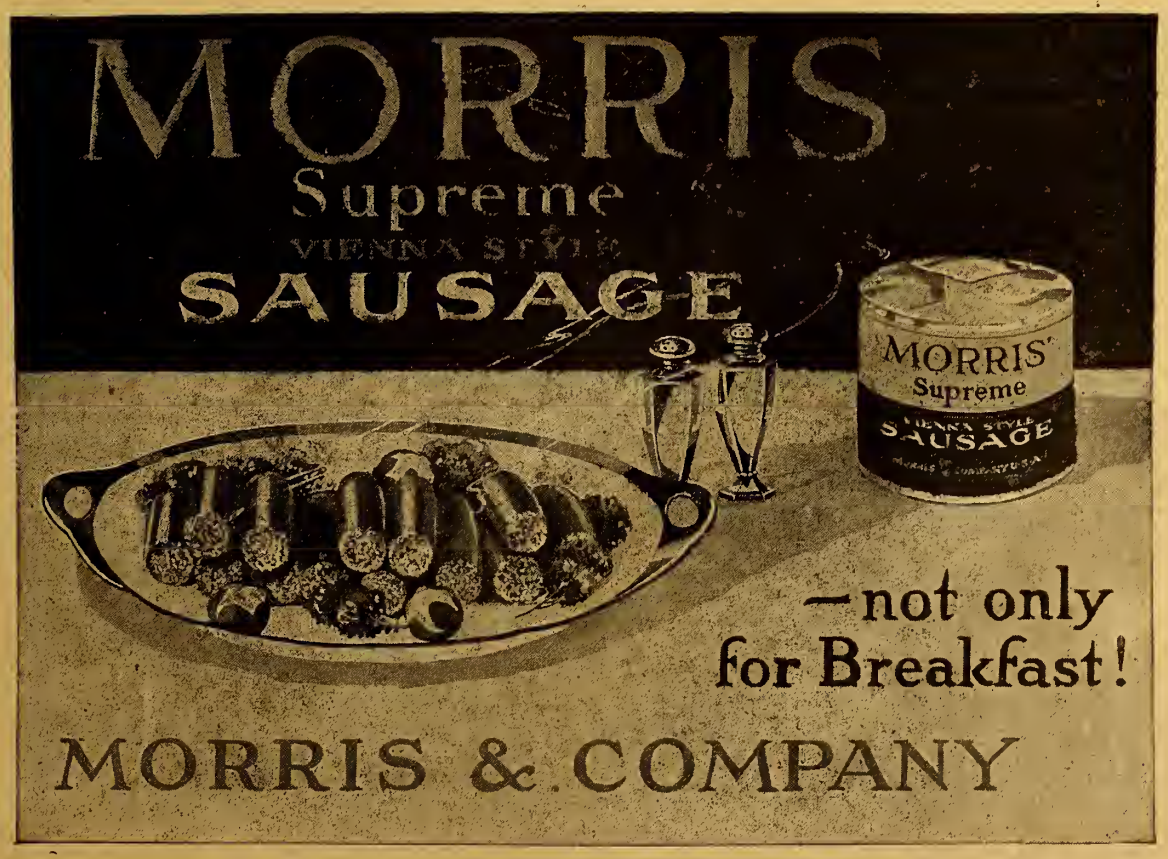
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IN MEMORIAM

SIMPSON Mrs. W. B. Simpson, of Newell N. C. who departed this life December 23rd, 1920, after a short illness, leaves to mourn her death a husband and five children, two daughters and three sons: Mrs. Baxter Taylor, Ethel, Felix Basco, and Penard Simpson. This wife. mother and friend was a true Chrstian, a life long member of the Mcthodist church. The funeral was conducted at Hickory Grove Church, of which she was an active member, attended by a large concourse of sympathizing friends.

By a Friend.

SISK—Sara Elnora (Hoke) Sisk, widow of the late Alfred William Sisk, was born March 24th, 1861, and died January 7th, 1921, after a lingering illness.

She was a loving mother, and her five children bless her memory. She was a loyal member of Centrai Church since the pastorate of Dr. Hudson. From the church where her funeral was held we carried her casket to the cemetery, where she was left sleeping beneath a mantle of flowers, a token of high esteem in which she was held in Shelby.

"Living, Christ lived in her.
Dying, she lives in Him."

W. E. Poovey, P. E.

WILSON—Robert Love Wilson, son of R. W. Wilson and Bertha Wilson, was born July 11, 1918 and died Dec. 21, 1920, at the tender age of two years, five months and ten days. Little Robert was an unusually bright and interesting child, greatly loved by his sisters brothers and consecrated parents. Hardly a Sunday passed but what he went with his parents to church. His place in the home cannot be filled, and he will be greatly missed at the church. "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven." Little Robert cannot come back to us, but what a blessed thought, we can go to him. The funeral services were conducted by the family's pastor at Kadesh Church ,and his little body laid to rest in the cemetery near the church. May our kind heavenly Father shed His richest blessings upon the sorrowing loved ones and lend comfort to their wounded spirits.

Dwight W. Brown, Pastor.

WESSON—Mrs. Sarah Elizabeth Wesson was born in Cleveland county, Sept. 24 1848. and died at Cliffside, Dec. 31, 1920 aged 72 years three months and seven days.

Early in life she gave her heart to God and joined St. Peter's Methodist Church, on the Belwood charge, and she lived a consecrated life until she was called away. Sister Wesson had not been in good health for over a year, but she was always cheerful. knowing she was in the loving care of her kind heavenly Father. Before the end came she told her friends that all was well. that she was ready to meet her Lord. Her devoted Christian life was an inspiration to her friends and children. She leaves the following sons and daughters to mourn their loss: Brothers J. A. Wesson, J. R. Wesson, W. D. Wesson, D. L. Wesson, O. C. Wesson, Ed Wesson, and Mesdames May Green, Maggie Canipe, and Ellen Price. The funeral service was conducted at St. Peter's Church by her pastor and the body laid to rest in the cemetery near the church. May the Holy Spirit. our comforter, greatiy comfort the sad hearts left behind. Dwight W. Brown.

CROWDER — Mary Little Crowder, daughter of W. A. and Fanny Crowder, was born January 1, 1920, and sweetly fell asleep December 5, 1920, age 11 months and 5 days. Little Mary Willie suffered intensely before she was called away. All that splendid physicians, father and mother and friends could do for her was done. We cannot always understand our kind heavenly Father. We do not know why He wanted to take this little jewel out of the home, but some day we shall understand. The Christ who took little chiidren in His arms when on earth has welcomed this precious child into the glory world. May the Holy Spirit, our comforter, be very near the sad hearts left behind.

Forbid them not the Saviour said,
Oh suffer them to come to Me,
Of such my heaveniy kingdom is.
Like them may all my flowers be.
Young children are the gems of earth;
The brightest jewels mothers have,
They sparkie on the throbbing breast,
But brighter shine beyond the grave.

Funeral services were conducted from the home of Rev. I. D. Harrell, of the Baptist church, and the writer, pastors of the family, and her little body tenderly laid to rest in the cemetery at Lattimore, N. C. Dwight W. Brown.

DIXON—Ambrose Clayton Dixon was born in Cleveland county, July 22, 1893, and departed this life Dec. 18, 1920, after a lingering illness of several months.

The old must die and the young do die. Death is always sad; our hearts are always heavy when we tell our friends good-hye for the last time here. We cannot hope to keep our old friends with us always. When they reach three score years and ten and possibly four score years we know life is uncertain with them, and that they cannot be with us long. It is sad to give them up, but we know we cannot keep them with us always. But the death of a young man like Brother Dixon is especially sad. He was in the very prime of life, with a great future before him. It looks like it could have been otherwise, but God knows best. Life is not measured by days but by deeds. Brother Dixon joined the church at Kadesh when quite young. Several years ago he felt he had not made the complete surrender, so he did this at his old church, and after that experience he was heard to say, "Now I have what I have been seeking for." He was one of our splendid young men. Just before he died he told his mother to meet him in heaven, that he was ready to go.

He is survived by his mother, one brother, Walter C. Dixon, of Belwood; three sisters, Misses Kate and Johnny Dixon, of Charlotte, and Mrs. W. M. Dorsey, of Crosbyton, Texas. His father died 24 years ago. During all his sickness he never murmured nor complained nor seemed to think his cross heavy to bear. His funeral service was conducted by his devoted friend and pastor on Sunday, Dec. 19th, at Kadesh Church, and his body laid to rest in the cemetery near the church. May our kind heavenly Father greatly comfort the bereaved ones. Dwight W. Brown, Pastor.

MRS. FANNIE WHITAKER

Whereas, our loving Father, in His infinite wisdom has seen fit to call home the spirit of our friend and classmate, Mrs. Fannie Whitaker we, the members of the Woman's Bible Class of Queen Street M. E. Church, Kinston, N. C., resolve:

First, That in the death of Mrs. Whitaker our class has lost one of its most consecrated and loyal members.

Second, That while we feel most keenly the loss of our friend and associate, and shall ever miss her in her accustomed place, we submit ourseives to His divine will and mourn not as those who have no hope, for our loss is heaven's gain.

Third, That we express our heartfelt sympathy and love to the family. May God's richest blessings ever abide with them.

Fourth, That a copy of these resolutions be recorded on our class record, a copy sent to the family and a copy sent to the North Carolina Christian Advocate for publication.

Woman's Bible Class.

ARCHIBALD C. CRAFT

Resolutions adopted at the reguiar meeting of the board of stewards of Grace M. E. Church, Wilmington, January 3, 1921:

Whereas the Almighty in His wisdom has removed from our midst our esteemed brother and co-worker. Archibald C. Craft. we deeply deplore the loss of our beloved brother, but bow in submission to our Father's divine will, knowing our loss is his gain.

Therefore, be it resolved by the board of stewards of Grace Church that in his services as member, and for twenty years as secretary of the board of stewards, Brother Craft was ever faithful and diligent in the performance of his duties. His religious life was an inspiration to his associates and worthy of emulaton by all who came in contact with. him.

Be it further resolved that a copy of these resoluitions be spread upon the minutes of the board of stewards and a copy each furnished the local newspapers and the Christian Advocate, and that a copy be forwarded to the family of the deased.

(Signed) H. G. Walsh, J. L. Becton, A. Graham, Committee.

RESOLUTIONS BY THE WOMAN'S MISSIONARY SOCIETY OF HOOKERTON, N. C.

For the second time the angel of death has knocked upon the door of our society and taken from us one of its charter members, Mrs. Katherine Edwards. She was ever faithful and true. She never forgot her Maker, and always gave Him credit for the success of this life. She was a devout Christian, one of those rare spiritual characters whose intimate life with Christ made her influence a benediction to those who came in contact with her. Therefore be it resolved:

First, That our Woman's Missionary Society has suffered a great loss in the death of this loyal and devout Chrstian but that we are reconciled to the will of God, for it was through His infinite wisdom that He saw fit to remove her from our midst.

Second, That we recommend her sacrificial life as an example to all. as one who was ever willing and anxious to do her Master's bidding.

Third, That we assure her saddened family and relatives of our sincere sympathy and earnest prayers, and direct them to the Father above who has power to heal all wounds.

Fourth, That a copy of these resolutions be placed upon the minutes of our Missionary Society, a copy sent to the family, and to the North Carolina Christian Advocate.

Mrs. E. O. Allen,
Miss Thelma Dixon,
Miss Emma Palmer,
Committee.

IN MEMORY OF MRS. J. A. CLARKE

Just as the sun was throwing its shining light on the quiet settlement of Lakewood community on December 23rd, 1920, God in His infinite power whispered to his angel in the little tone that has come so many a tired heart saying, "It's nearing time to celebrate my only Son's birth. Go ye into the world, search carefully, pluck the fairest flower that you can find—one with the smile of sweetness the spirit of cheerfulness and heart of helpfulness, carry to her the message that work is done, trials are over, usher her into my presence where days never grow old nor triais ever come—"

Quick as a flash to the commands of the Saviour sweeps the angel, searches the hills and planes, setties in the home of Mr. J. A. Clarke and takes with him the soul of Mrs. J. A. Clarke, wife and mother of this home. leaving to our care only the silent and peaceful form.

Mrs. Clarke prior to her death was a faithful member of Lakewood M. E. Church, also a steward in this church. No more faithful member ever came to this church than she, putting her church and God always before everything else.

The writer of this tribute came to Lakewood as pastor of the church in October. No better tribute could I pay her than that during this time she has been a mother to me. Faithful to her church, obedient to God, community and church worker and a faithful and loving mother.

She will be missed as much in her community as anyone could be. She leaves a husband and five children, four boys and one girl, and a number of friends and relatives that will reverence her name and miss her presence.

Her remains were tenderly laid to rest in the Maplewood Cemetery, where many parted sighing at the beautiful floral bed saying, "Beneath it lies one that has given to the world a life well spent."

Heaven now retains a treasure,
Earth a lonely casket keeps,
And the sunbeams long to linger
Where a faithful Christian sleeps.

W. Conn Ball,
Pastor Lakewood M. E. Church, Durham, N. C.

A TRIP TO UNION

(Continued from Page 10.)

plant that will be adequate to the needs for years to come.

This congregation honestly believes that Bishop Darlington sent them the biggest preacher he had to dispose of at the late session of the Western North Carolina Conference—they say that Weaver is a sure 'nuff preacher, and one of the finest fellows at all. He has taken hold of things with a vim, and things are compelled to come to pass down there. And Dr. Weaver thinks he has got the best charge in the conference, and it seems that this pastor and people are happy together They both say they are going to do great thinks for the Advocate. So mote it be. It was our pleasure to preach for that good people on Sunday night.

Located three miles east of Monroe is the mother church of E. K. McClarty and O. I. Hinson, old Center. In this church on the last Sunday of the year 1920, it was our privilege and pleasure to preach and speak a word for the Advocate. The pastor, Rev. J. J. Edwards, has been disabled because of sickness, to fill many of his oppointmen's since conference, but he was present Sunday morning and seemed to be in the vigor of health. He is pastor of the Marshville charge and is in high favor with his people, but they have nearly "pounded" the fellow to death. The Marshville charge is forging its way to the front, and is destined to be one of the first charges of the Conference. That good Center congregation gave the Advocate a lift and promise to do more in the near future. We are looking to Union county to stand head.

A CHRISTMAS THOUGHT

This is the happiest season of the year for children. God intended it to be so when he sent his son into the world as a little child rather than a full grown man. In all probability the tragedy in Eden would never have occurred if Adam and Eve had been made little children instead of mature adults. It is the world's misfortune that the first man and woman never knew the joys and sorrows of childhood, having had no earthly parents to love them and train them in loyal obedience. God fully corrected this mistake by making the second Adam a little child—the babe of Bethlehem. Experimentally Jesus knows all about little children and he loves them. Happy are all who love the little ones and try to make the Christmas season a joyous occasion for them.

Nume.

(If the above had come from one of the younger men, we might scent heresy. but coming as it does from a brother of settled age, whose orthodoxy has never been questioned, we let it pass.)

The Advocate Printing House prints letter heads, envelopes, statements, catalogues—anything.

APPEAL FOR RUTHERFORD COLLEGE MINISTERIAL STUDENTS RECEIVING RESPONSES

The first response was made by our good brother, J. P. Rodgers. Other responses were as follows:

Mrs. Sarah R. Lee, Vicksville $2; Reverend Raymond Browning, Hendersonville, $5.00.

The Baraca Class of the First Methodist Church at Hickory has assumed the responsibility of keeping one of our married men for the spring term. Mr. P. A. Setzer and others of Hickory have shown considerable interest. The Baraca Class of Gastonia Main Street Methodist Church has also assumed the obligation of one of our married Ministerial Students. In addition to funds furnished by his class, they have [illegible] charles, etc. The pastor, Reverend W. L. Stanford and their teacher, Mr. B. Roddey have been very enthusiastic in giving aid to this cause.

I most earnestly thank those who have joined me in what I regard as a most pleasant and worthy cause. There are some others in our Ministerial Club who could do better work and move along more rapidly in their course if they were not forced to give so much time and thought to meeting their necessary obligations. I hope to be able through the large classes in our Sunday Schools and otherwise to relieve the situation to the extent that the very best work may be done in the most rapid manner. I do not wish to be understood to be tedious or persistent to the extent of becoming objectionable, but I am simply seeking to find those who feel as I do about this matter, and will take a pleasure in it as an opportunity. The ministerial club now numbers forty-five.

M. T. Hinshaw.

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To half pint of water add 1 oz. of Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

CRAVEN HAPPY ANYWHERE

Left Good People at Fayetteville—Finds Same Kind at Mt. Olive—Likes Pariette's University

Dear Advocate:

When we put ourselves on wheels at the Methodist parsonage on Haymount in Fayetteville, on December 2, facing for Mt. Olive, we began to realize that our four good years in sacred fellowship with the many dear friends on Fayetteville Circuit had fixed them in our affections, perhaps more firmly than we thought. Their many kind contributions cheered us and helped us, and we think of them in love and gratitude sincere as we move along the way. Another brace of true friends is stored up in our heart chambers and we hold to them as our own. These itinerant rounds of addition and subtraction, mirth and melancholy, bumps and blessings, remind us that we are in Ralph Parlette's 'University of hard knocks' It is a great school!

As a climax to the many acts of kindness shown us by our good friends of Fayetteville Circuit, the ladies of the Camp Ground Woman's Missionary Society gave to my wife Mrs. Craven, on our exit, a beautiful hand bag or purse, containing a cash roll of fifteen dollars. To know by such tokens that one has a place in the esteem and affection of these noble Christian women, is better than rubies. God bless them!

Before sunset on that beautiful day we had run across from Fayetteville and found ourselves housed in our parsonage home in Mount Olive. A delightful company of God's good women had put the touch of their hands on the home and waited to greet us. An ample and delightful supper was spread. Many packages of needed provisions were in the pantry. By the thoughtful kindness also of my predecessor and a good board of stewards there were coal and wood on the yard. Our wants and comforts were anticipated in a practical way. Many bundles of choice articles have been put in our car and brought to our home from day to day. These tokens all show a spirit for which we are profoundly grateful, as well as for the goods.

We find Sunday schools and league organizations active and giving promise of much good. Of course, we are pleased and impressed with the excellence of our people. May God help us to present to them worthily the cause and the Christ that has called us here.

W. F. Craven.

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District Appointments

DURHAM DISTRICT
M. T. Plyler, P. E.
Durham, N. C.
FIRST ROUND

January
Mebane, 7:30 p. m. 1
Hillsboro, Hillsboro 15-.6
Pearl & Eno, Eno, 7:30 13
Person, Lee's Chapel 22-.3
E. Roxboro, Grace, 7 30 23
Durham Ct., M Manuens 29
Branson, 11 30
Carr, 7:30 30
Lakewood 26

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
Elizabeth City, N. C.
FIRST ROUND

January
Pergulman Oak Grove 15-16
Pasquotank, Newbegum ....2? 23
Columbia, Columbia 29
Ferrell Wesley's Chapel 30 31

February
Pantego & Belhaven, Belhaven 9
Plymouth, at Plymouth 13-14
Roper, at Roper 7-13
Kitty Hawk, Kitty Hawk 20
Dare, Mann's Harbor ....?2
Roanoke Island, Manteo ....?3
Hatteras, Frisco 24-25
Kennekeet, Salvo ....26-?7

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder
FIRST ROUND

January
Haw River, Bynum 15 16
Pittsboro, Pittsboro, night ..January 16-17 11 a. m.
Dunn, Dunn, ...January 23-24 1 p. m.
Duke, Duke, night 23
Roseboro, Roseboro, ...26
Jonesboro, ...January 29-30 1 p. m
Sanford, night ....January 29-30 9 p. m.

February
Glendon, Cool Springs, ...5-6

The District Stewards are called to meet in Hay Street Church, Fayetteville, N. C., 7 30 p. m. December 7, 1920.

NEW BERN DISTRICT
F. M. Shamburger P. E.
New Bern, N. C.
FIRST ROUND

Jan ry
Dover Ct., Asbury, 11 a. m. 15-16
Craven Ct., Clark 16-17
New Bern, Centenary, at night 27
Newport Ct., Riverdale, 11 a. m. and night ....1-?3
Harlowe Ct., Oak Grove, 11 a. m. ....22-?3
Vandemere Ct., Stonewall, 11 a. m. and night ?8 ?)
Oriental Ct., Kershaw, 11 a. m. 29-30

February
Snow Hill Ct., Snow Hill, 7 p.m. and 11 a. m. 3
Hookerton Ct., Ormando, 11 a. m. 5-6
Gripton Ct., at night and 11 a. m. 7
Jones Ct., Trenton, 11 a. m. 12-13
Goldsboro, St. John, at night 18
Goldsboro Ct., Salem, 11 a. m. 19-20
La Grange Ct., La Grange, at night 20 11 a. m. ..21
Mt. Olive Ct., Rone, 11 a. m. 26-27
Mt. Olive and Claypso, Mt. Olive, at night 27

RALEIGH DISTRICT
John C. Weeden, Presiding Elder
FIRST ROUND

January
Smithfield, 7:30 p. m. 14
Kenley, 11 a. m. 15-16
Tar River Ct., Trinity, 11 a. m. 22-23
Granville Ct., Stem, ?2 m. ....?8
Creedmore Ct., Banks, 11 a. m. 29-30

February
Oxford Ct., Bethel, 11 a. m. 5-6

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
FIRST ROUND

January
Ellerbe, Concord, 3 and 11 a. m. 15-16
Hamlet, night, conference later 16
Lumberton Station, night 19
Montgomery, Troy, 11 a. m. 22
Troy, night, conference Monday morning 23
St. Paul, St. Paul, 3 p. m. 26
St. John and Gibson, Gibson, 3 p. m. 29-30
MaXton, night 30

February
Ellzaheth, Trinity, 11 a. m. 2
Roberdel, Roberdel, 4 p. m. and 11 a. m. 5-6
Biscoe, Condor, 4 p. m. and night 6
Raeford, Raeford, 11 a. m. 12-13
Red Springs, night and Monday morning 13
Caledonia, Caledonia, 4 p. m. and 11 a. m. 19
Rowland, Rowland, night and Monday 20
Mt. Gilead Ct. Mt. Gilead, 3 p. m. 26
Mt. Gilead Station, night and Monday nine 27

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
FIRST ROUND

January
Norlina, Norlina 14
Middleburg, Middleburg 15
Henderson 16 17
North & So. Henderson, So. Henderson ....
Northampton, Jackson 22- 3
Ahoskie, Ahoskie 28
Bertie, Windsor 29-30

February
Roanoke, Tabor 5-6
Littleton 6-7
Williamston & Hamilton, Williamston 11
Scotland Neck, Scotland Neck 12-13

WASHINGTON DISTRICT
N. H. D. Wilson, P. E.
Washington, N. C.
FIRST ROUND

January
Stantonsburg, Stantonsburg, ...15-16
Fremont, Eureka, ...15-16
Farmville, Farmville 22-23
Ayden 23-24
Wilson, night 24
Bailey, Bailey 25
Bath, Bath 29

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
FIRST ROUND

January
Tabor, St. Paul 14
Chadbourn, Evergreen 15-16
Carver's Creek, Bolton ....?2
Hallsboro, Hallsboro ....22 ?3
Whiteville 23-24
Magnolia, Magnolia ....?8
Wallace-Rose Hill, Rose Hill ....?9 30

February
Swansboro, Swansboro 4
Onslow, Maysville 5-6
Town Creek, Zion 11
Shallotte, Shallotte Camp 12-13

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C.
FIRST ROUND

January
Rosman 15-16
Brevan 16
Leicester 22 23

SECOND ROUND

January
Weaverville Station 23
Swannanoa, at Bethel 29-30
Biltmore, a. m. 30
Mount Pleasant, p. m. 30

February
Hominy, Pisgah, ...5-6
Haywood Street, a. m. 6
Asheville Ct., Elk Mtn. 3 p. m. 6
Chestnut Street, ...6
Henderson, Hilliglet 12-13
Fletcher (11 a. m.) 13
Fairview, Sharon, 3 p. m. 13
Weaverville, Alexander Chapel 19
Hendersonville, 11 a. m. 20
Tryon, 3 p. m. ....?0
Central, 11 a. m. 27
Bethel 27

March
Leicester, Little Sandy (?) 5
Spring Creek, Spring Creek, a. m. 6
Walnut, at Hot Springs, 5 p. m. ....?
Mills River, Horse Shoe 12-13
Brevard, a. m. 13
Rosman Circuit, p. m. 13
Mars Hill, Valley Union 14
Marshall, ...20
West Asheville 23
Black Mountain 23

CHARLOTTE DISTRICT
[illegible] Presiding Elder [illegible] N.
FIRST ROUND

[illegible]
[illegible] Morehead Hight

GREENSBORO DISTRICT
A. W. Plyler Presiding Elder
[illegible] Ave Greensboro N

[illegible]

MT AIRY DISTRICT
[illegible] Womble Presiding Elder
FIRST ROUND

January
Yadkinville, Yadkinville 15 16
Summerfield, Center ....[illegible]

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
FIRST ROUND

January
Sparta, Walnut Branch 15-16
N. Wilkes Ct., Union ....22 ?3
Wilkesboro Station, Wilkesboro, night ....23-2?
N. Wilksboro Sta., N. Wilkeboro, night ....28 ?9
Wilks, Adley 29 30

District Stewards will please meet at Jefferson, November 30 1920. Let all district stewards take notice

SALISBURY DISTRICT
John F. Kirk, Presiding Elder
SALISBURY, N. C
FIRST ROUND

January
Concord-Central, 11 a. m. 16
Westford, 7.30 p. m. 16
Epworth, Epworth, 11 a. m. 23
Kerr Street, 7.30 p. m. 23
China Grove, China Grove, 11 a. m. 30
Salisbury, First Church, 7:30 p. m. 30

The District Stewards and pastors are called to meet at First Church, Salisbury, Tuesday, November 16, at 11.30 in the morning Lunch will be served at the Church. Every pastor and district steward is requested to be present

SHELBY DISTRICT
H. H. Jordan, Presiding Elder, Gastonia, N. C.
FIRST ROUND

January
Beseemer, Bessemer, 11 a. m. 16
South Oaetonia, 7 p. m. 16
Dallas, High Shoals, 11 a. m. 23
Mt. Holly, 7 p. m. 23
Mayworth, 11 a. m. 30
Belmont, 7 p. m. 30

Every Official member is earnestly requested to be present at the first Quarterly Conference of his Church, to assist in the planning of the year's work. There are very important interests to be considered, and we must have the full strength of the Church if we are to accomplish the big task just ahead of us

STATESVILLE DISTRICT
W. A. NEWELL, Presiding Elder
Statesville N. C.
FIRST ROUND
SECOND ROUND

January
Catawba, Concord, 11 a. m. 15-16
Newton, Newton, night 16
Hudson, Whitnell, 11 a. m. 22-23
South Lenoir, Harpers, 3 p. m. 23
Stony Point, Stony Point, 11 a. m. 29-30
Dixie, Broad Street, 11 a. m. 29-30
Mooresville, Moiresvilre, 3 p. m. 3
Mt. Zion, Mt. Zion, night ....29-3?

February
Broad Street, Broad Street, 11 a. m. 5-6
Race Street, Race Street, night 5-6

The District Conference will convene in Mooresville on Tuesday, February 8th, at nine o'clock a. m

WINSTON-SALEM DISTRICT
Frank Slier, Presiding Elder
WINSTON-SALEM, N. C.
SECOND ROUND

January
Kernersville, Oak Ridge, Oak Ridge 16
Thomasville Circuit, Shady Grove 29-30
Salem, at night 30

February
Welcome Circuit, Midway 5-6

February
Walkertown, at night 13
West Davie, Calahan 19-20
Hanes Clemmons, Clemmons, 3 p. m. Hanes night20
New Hope Circuit, Mecedonia 26-27

March
Southside, Q. C. night 1
Davidson Circuit, Bethel 5-6
West End, 11 a. m. Jan 16 Q. C. night 1
Burkhead, Jan. 23, night Q. C. 3
Grace, Feb. 13, 11 a. m. Q. C. night 4
Centenary, Jan. 23. 11 a. m. Q. C. night 10
Forsyth Circuit, Mineral Springs, ...12-13
Advance Circuit, Advance, 3 p. m. 16
Lewisville Circuit, Union 19-20
Davie Circuit, Oak Grove, ...26-27
Lexington First Ch. Q. C., night 31

April
Lenwood Circuit, 2 p. m. 1
Denton Circuit Clarksbury 2-3
Farmington Circuit, Wesley, ...9-10
Southside Circuit, Vernon 16-17
South Thomasville, 3 p. m. 17
Thomasville Main St. 17
District Conference at Advance March 14th 2:30 p. m. March 16th.



Immortal Monuments

John Doe lived for himself alone, and accounted all that he possessed as his individual property to be used in his own service. And today there is nothing left of him except a marble slab to tell that he is dead, and even that will in time decay.

Benjamin Wofford was a Methodist preacher who had large wealth. He recognized that his possessions brought him a responsibility. He called himself a steward, and he tried to use his wealth to serve his fellowman.

And today Wofford College stands proclaiming to all the world that the spirit of Benjamin Wofford is alive.

This Man Multiplied Himself

It was seventy years ago that he gave $100,000 to establish a Christian college. In that time his gift has immortalized him.

It has given to the world a United States Senator, 3 Governors, 4 Congressmen, 10 United States Officials, 9 Authors, 30 Editors, 125 Lawyers, 95 Doctors, 50 Bankers, 14 Cotton Mill Presidents, 4 Bishops, 16 Missionaries, 225 Pastors, 10 College Presidents, 60 College Professors, 31 School Superintendents, 219 Teachers, and thousands of other trained Christian leaders.

Benjamin Wofford as he was, multiplied by the services and influence of all these, shows us Benjamin Wofford as he now is. His gift has been cumulative through the years. The men it has produced are worth a million times his original bequest.

College investments build immortal monuments. They pay their dividends in character, leadership, manhood, service. They give immortality alike to the investor and his investment.

Christian Education Movement

M.E. CHURCH, SOUTH

NASHVILLE, TENNESSEE



NORTH CAROLINA

Christian Advocate

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Trinity College Library Durham, N. C.

TRUE HEARTS—FAULTY HEADS

A fine old Christian, well beyond the four score line, sat in his pastor's study freely giving his views on doctrine, when he ventured beyond his depth:

"This is what I think about the Savior; Jesus was the first and finest angel God ever made. Am I right?"

"Why, no;" replied the pastor, "you are not right; you are altogether wrong. That is Arianism pure and simple. The creed says that Jesus Christ is both God and man, and you are making Him neither, but something between in the form of an angel. If you had lived five hundred years ago, you would have been burnt at the stake for expressing such views, and Servetus was condemned to death at Geneva for that very heresy."

"What! Will I be lost then; won't I be saved?" the old man exclaimed, in some alarm.

"O, no; you won't be lost," the pastor replied; "but it will be your pure heart and not your erring pate that will save you."

It was not until the Council of Nicaea in 325 that the church arrived at a clear definition of the relation of the Eternal Son to the Eternal Father. "If any man love not the Lord Jesus, let him be anathema."

"DE GUSTIBUS"

It is the aim of the editors of the Advocate to produce a paper that will contain something for every reader, so that each may have his portion in season. Of course, they do not expect everybody to be equally interested in every part of it, for it would not be reasonable to think that fifty thousand people would be interested in all of the same things at the same time. But we do hope to have in every issue something that will be for each reader "a live wire."

May we not expect the reader to use in reading the paper the same discretion that he carries to the table? He does not expect to eat everything set before him or even to find all of it palatable. For instance, there is the pig. What could be more delicious? And yet a poet makes Mohammed say:

"There is a part in every swine,
Which no follower of mine
Shall eat, on pain of excommunication."

When it comes to back-bone and sausage in the fresh state or ham in the cured, the editor's mouth waters, even as he writes. But in spite of many recommendations, we could never become interested in souse meat or chitlins.

The same is true even of chicken, for while all of the flesh of fowl placed on the table is consumed, there are the bones which are picked and laid aside. And if per chance a pinfeather, which was overlooked by the cook, is discovered in time, it is slyly slipped under the bones to find its way to less fastidious appetites.

So with reading the Advocate. If you find the editorials too tedious, turn over to the "personals;" if these prove insipid, move on to the contributed articles; if these seem rather heavy, take a glance at the notices and letters; if these fail to interest you, take a look at what the women are doing; if that does not arrest your attention, go on over to the Sunday school columns; if there is nothing there for you—we give it up; you're hopeless. There is nothing left but to "stop the paper."

THAT CHALLENGE

In another column we are publishing a challenge which appeared in the North Carolina Christian Advocate two weeks ago. Of course, we cannot decline a challenge of this character. We have too much faith in our people to believe that they can be backed down by our sister denomination. When you get a North Carolina Baptist on his mettle he can do about anything he undertakes to do.

Dr. Rowe admits that, in some respects, he has the advantage of us. The Advocate is $2.00 a year, while the subscription price of the Recorder is $2.50. In order to offset that, we have decided to make this offer to our pastors: During the contest we shall give a rate of $2.00 when as many as 50 per cent of the families in a church are secured as subscribers. This will include renewals as well as new subscribers. Now, understand, this does not apply to the budget plan. That, we must confess, has not proven satisfactory. Many churches which put the Recorder in the budget last year have failed to renew, and we have lost some of the regular subscribers in those churches, which we must go after in an effort to get them back on our list. But if 50 per cent of the families can be secured as subscribers, we shall let them have the paper at the $2.00 rate during the contest.

Another thing Dr. Rowe might have said is, that our Methodist brethren have presiding elders who press the claims of the denomination upon the churches. We do not have presiding elders, but every Baptist pastor is a bishop, and we believe our pastors can do as much without presiding elders as our Methodist brethren can with them. It is now our opportunity to show the efficiency of our democracy.

We are writing Dr. Rowe, naming February and March as the time through which the contest is to run. We name two months for two reasons: first, February is usually a bad month, so far as the weather is concerned; and, second, many of our pastors have once-a-month appointments, and if they miss an appointment in February they will have a chance in March.

Now, brethren, let us get ready for a royal contest. Our Methodist brethren are good folks, but they must not "think of themselves more highly than they ought to think," and we have an opportunity of showing them that we are the folks. Dr. Rowe almost admits the superior loyalty of the Baptists when he says, "Baptists are 25 per cent more partial to anything Baptist than Methodists are to anything Methodist." Now, just put "loyal" in the place of "partial" and you will size up the situation. On to victory!—Biblical Recorder.

THE CHALLENGE ACCEPTED

Rev. H. M. Blair in a speech before the Conference dropped a word of gentle caution, when he quoted, "Let not him that girdeth on his harness boast himself as he that putteth it off." We were not entirely without misgivings when we issued that challenge to the Biblical Recorder, and we are beginning to wonder if it would not have been better to have tried our strength in a practice game with the Lutherans or Presbyterians before tackling the Baptists. "Don't you know," asked a good lady much experienced in such matters, "that the Baptists beat everybody else in the world working for their church? Why, you're sure to get beat."

Well, maybe so. Dr. Johnson changes our word partial to loyal, and while we would be willing to add a word and write it "partial and loyal," we are going to let him have his way. Baptists, people generally believe, are wonderfully loyal, even excelling Methodists in this trait. But Methodists have a great way of mending their ways, as well as of back-sliding, and our hope in finding ourselves justified in "this same confident boasting" is that the time has come when Methodists will begin to be as loyal as Baptists.

Dr. Johnson calls attention to the fact that we Methodists "have presiding elders who press the claims of the denominations upon the churches," intimating that we have the advantage there and tacitly acknowledging that it is at least possible for the Baptist hosts to get a drubbing. Yes, we had thought that our close-knit connectional system would help us, but Brother Johnson offsets this advantage by the fact that every Baptist preacher is a bishop and fully acts the part.

But be the advantages and disadvantages what they may, the Biblical Recorder and the North Carolina Christian Advocate have agreed to begin a contest for new subscribers on the first day of February and close it on the last day of March. Therefore, brethren, let us prepare ourselves for the event and go in with the determination to win, realizing that those on the winning side, whichever it may turn out to be, are going to know that they have been in a fight when it is over. Also let everybody keep his temper while the fight is on, and learn to be "a good loser," if it should go against him in the end.

Beginning with the first issue in February the Advocate will carry each week a list of all the pastoral charges, giving opposite each three sets of figures, namely, the number of new subscribers, the number of renewals, and the total number of subscribers on the charge.

CRITERIA OF RELIGION

As a congenial group stood about the pastor chatting away at the close of a service, mention was made of the departure of the last remaining member that was wont to give audible expression to her feelings in the public congregation.

"Who will do our shouting for us now since Sister Jones has moved away," facetiously demanded one of the ladies.

"Well, I just want you to know that there has been religion in this church and that it has not always been dead spiritually," chimed in another, and then she named over nearly a dozen that had been given to shouting in the days gone by.

But the pastor was not disturbed by the decay of this custom, although it seemed to be inseparably connected with religion in the dear sister's mind, because it had never seemed to him to be a criterion of religion. The writer was once helping in a protracted meeting, and on the second day the whole congregation broke loose. After the meeting was over he said to the pastor:

"Well, did you ever see anything like it?"

"Pshaw," said a brother standing by, "this is nothing to the time we had last year."

Shouting was a regular thing in that church at every protracted meeting. And yet that church was not noted for anything else, and the morality of the community in which it was located was rather below that of surrounding communities.

Some who have been led to believe that early Methodism still exists only in a few congregations that are given to ecstacies and explosions may take comfort from a quotation from one of John Wesley's sermons, in which he gives his opinion of the relative value of noise. It occurs in his sermon on "Knowing Christ After the Flesh," and runs as follows:

"Perhaps some may be afraid lest the refraining from these warm expressions (endearing terms addressed to the Savior), or even gently checking them, should check the fervor of our devotion. It is very possible it may check, or even prevent, some kind of fervor which has passed for devotion. Possibly it may prevent loud shouting, horrid, unnatural screaming, repeating the same words twenty or thirty times, jumping two or three feet high, and throwing about the arms or legs, both of men and women, in a manner not only shocking to religion, but to common decency; but it never will check, much less prevent, true scriptural devotion."

But while the editor can view the rise and fall of outward demonstration with unruffled mind, there are some things that pain him to the depth of the soul. For instance, a company of men were discussing a business transaction that took place in a neighboring town. A merchant had come in to a wholesale house to buy a bill of goods, and after being told that his order could be filled asked when shipment would be made.

"As soon as the cash in payment lies on this desk," the dealer answered.

"But why don't you ship on credit? Don't you think our company is solvent?"

"O. yes, I know it is, but we have a lot of trouble with the business men of your town. If you should decide for any reason that you didn't want to pay the bill and the matter should be taken to court, there are so many people in your section under obligation to you that the jury would be likely to have men on it that would decide in your favor."

"Yes," remarked another man present, "the town of J—— used to have that reputation, but A—— has about taken it away from it." And to an unsophisticated outsider it looked as if these two towns had won an unenviable reputation as rivals in rascality.

And the worst of it all was that some of the men who were casually mentioned as being tricky were the very ones that any pastor, going to those towns, would expect to be his main supporters in the work of the church. We can readily see how a Christian might not take kindly to weird experiences and fancy brands of doctrine, but we cannot see how any man can practice trickery in business and at the same time regard himself as being in "a state of grace."

DISTRICT DIRECTORS FOR ADVOCATE

As soon as Dr. Johnston, of the Biblical Recorder, accepted the challenge to enter into a friendly contest with the Advocate for subscribers, a letter was sent to each of the presiding elders asking them to appoint a man in their respective districts who would direct the Advocate campaign in his district. Some of the good elders failed us. But their reasons are good, we are sure, and we forgive them. The following are the directors appointed up to the present time:

Charlotte District—Rev. E. Myers, Charlotte, N. C., R. F. D. No. 9.

Salisbury District—Rev. J. Frank Armstrong, Concord, N. C.

Shelby District—Rev. D. W. Brown, Belwood.

Waynesville District—Rev. G. D. Herman, Waynesville, N. C.

Winston-Salem District—Mr. J. F. Morris, 578 N. Spruce St., Winston-Salem, N. C.

Greensboro District—Rev. A. C. Gibbs, Asheboro, N. C.

Mt. Airy District—Rev. T. V. Crouse, Stokesdale, N. C.

Marion District—Rev. R. L. Foster, Old Fort, N. C.

North Wilkesboro District—Rev. W. R. Ware, North Wilkesboro, N. C.

Durham District—Rev. N. C. Yearby, Mebane,

Fayetteville District—Rev. W. V. McRae, Fayetteville, N. C.

New Bern District—Rev. R. H. Broom, Hookerton, N. C.

Rockingham District—Rev. C. B. Culbreth, Aberdeen, N. C.

Elizabeth City District—Rev. T. M. Grant, Hertford, N. C.

HEAR OUR BISHOP

Huntington, W. Va., Jan. 15, 1921.

Rev. G. T. Rowe, D. D.,
Greensboro, N. C.

My Dear Dr. Rowe:

Perhaps this brief note should be addressed to the editors of the North Carolina Christian Advocate, but you may change the beginning to suit yourself. First of all, I want to congratulate you and Brother Sikes upon the good start which you have made in your efforts to give the Methodists of our church in North Carolina a good, strong Methodist paper. In fact, you are both doing what your friends expected you to do, and in saying this I am sure I express the conviction of a great many of your devoted friends and constituents in the good Old North State. You have hit a good lick and if you will keep it up, the rest is assured. The presiding elders and pastors of those two great conferences in North Carolina could do nothing better for our church than to put the North Carolina Christian Advocate in the homes of all our people. I therefore exhort with all the earnestness of my soul that all the brethren make an honest effort to supply our people with Christian literature and especially with our own paper.

In the second place I want to deliver a very brief but earnest exhortation to all the brethren, both preachers and laymen, to give heed to Brothers Marr and North in their most efficient service for the cause of Christian Education. I doubt if the people called Methodists have ever been called upon to do a greater thing than this attempt to arouse the church and thus inform the church and influence the church to do her full duty and rise to her place of leadership in the educational world. To Doctors Marr and North has been committed a great task and they fully realize that the work can not be done without the active support of our people. I sincerely trust that no presiding elder or pastor in the great state of North Carolina will fail in this hour of our supreme test. This is no time for us to be talking about "hard times," for God has raised us up for such a time as this; and instead of discussing "hard times" we must raise our voices and talk about great times and great opportunities and great responsibilities. For the battle is on and the result depends upon the kind of support we give to our leaders.

In the third place I desire to exhort very briefly concerning "Pay-up Week" which in the North Carolina Conference is February 20-27. Our leaders in the Centenary Movement and those who distribute the funds have laid out large plans for the church, and these plans cannot be carried forward unless the subscriptions are collected. We have been able thus far to see some very gracious results throughout the entire church from the Centenary funds, and there are larger things ahead of us if we can keep up the morale and collect the money. Let the brethren help Brothers Wilcox and Courtney to the utmost of their ability and by so doing carry forward the enlarged plans of our church to the ends of the earth.

Sincerely,
U. V. W. Darlington.

MANNERS OF WRITING

It is said that Horace Greely once dismissed a printer by letter, the writing in which was so bad that it was used for many years by the recipient as a certificate of character. Many others besides the famous journalist have walked in respectable ways all their lives, receiving deserved maledictions only on account of the careless way in which they wielded the pen. For instance, the noted scientist and notorious penman, Professor Edward Sylvester Morse, once received from Thomas Bailey Aldrich the following self-explaining letter:

My Dear Morse:

It is very pleasing to me to get your recent letter. I have not been able to master any of it beyond the date, which I knew, and the signature, which I guessed at. There is a singular and perpetual charm in a letter of yours; it never grows old, it never loses its novelty. One can say to one's self every morning: "Here's that letter of Morse's. I haven't read it yet. I think I'll take another shy at it today, and maybe I shall in the course of a few months be able to make out what he means by those t's that look like w's and those i's that have no eyebrows." Other letters are read and thrown away, but yours are kept forever—unread. One of them will last a reasonable man a lifetime.

Admiringly yours,
T. B. Aldrich.

A casual glance at what comes to this office to be "whipped into shape" for the printer would enable the reader to understand why the editor feels constrained to mention this subject. Never would he have believed that it could be possible to write and punctuate and spell in such a variety of ways. Nor is it because our contributors don't know any better; but rather, "knowing the better, they do the worse," for college graduates and connectional officers are among the chief offenders.

The editor has in his possession a letter which is a work of art. Never has he laid eyes on more beautiful writing, but he defies anybody except the writer of it to read it. In leisure moments he takes it out and enjoys it for a while and every now and then puzzles out another word. Fortunately in this case the information had come in from another source. But aside from the passing pleasure it gives the editor, the artistic appearance of a letter does not make any difference, for they all look alike in type. The one thing needful in any letter is that it may be read.

Of course, when it comes to punctuation there is such a variety of usage that the Advocate does not expect uniformity here. There are two simple rules, however, which he could wish to see observed, namely, a period is called for at a full stop, and a comma is used when the writer pauses with the intention of going on.

Neither is there good reason for uniformity in spelling, but there is in this country such a strong prejudice in favor of the dictionary way that the Advocate does not feel justified in attempting to counteract it. For this reason, it provokes the editor to get hold of a manuscript containing misspelled words, and he must insist that our contributors be more careful, realizing as he does that it is no easy task, for while there are a few words that he can spell off hand without a minute's premeditation, in the great majority of cases he has to consult the dictionary which is kept lying conveniently at his elbow. And as he has so many things to do that he scarcely has the time for going carefully over every piece of copy, some of these days, when provoked beyond endurance, he is going to print everything that comes in "just as it is."

One brother suggested that all of those who write for the paper should get a typewriter. Brother, you would be astonished to see what a mess some men can make of it with a typewriter. The editor attempted to correct a typewritten manuscript recently, and the number of corrections was greater than the number of original words.

Dear writer, please make your manuscript legible. We are paying the printer good money for setting up the type, but there is nothing in our contract about deciphering hieroglyphics and he sometimes consumes more time in trying to make out the words than it takes to set up the type. It will save the Advocate money and a world of trouble, if our contributors will use a dictionary and take time to write a readable hand.

HERE AND THERE

One night last week the Advocate "went into the silence" and reminded Bishop Candler by thought transference that the paper was getting hungry for something more from his pen, and on Monday morning the coveted article was placed on the desk. The subject is, "Hurting the Home Cannot Help the World," and the article addresses to the modern woman the friendly question, "Why gaddest thou about so much?" Our readers shall hear about it in Bishop Candler's characteristic way next week.

A letter just received from Mrs. J. H. McCoy begins with the request: Please let me have a personal report on the work of Miss Florence Blackwell appointed to Winston-Salem by the Woman's Missionary Council at the last session." The editor's vanity has not received so great a shock since Miss Carrie Porter gave him "a piece of her mind" for remarking on the dimness of some of her copy. Such is fame. Will Miss Porter, of the Bureau of Specials, kindly step over to the desk of the lovable secretary of Home Missions and acquaint her with the fact that Rev. Z. E. Barnhardt now enjoys the courtesies and privilges so green in the memory of the editor of the Advocate?

It appears from the report submitted to the Southern Methodist Editorial Association at its session in Hot Springs, Ark., on the seventeenth of December, by Dr. E. B. Chappell that only two conference organs enjoy a larger circulation than the North Carolina Christian Advocate. These are the Texas Christian Advocate, which issues 20,000 copies, and the Alabama Christian Advocate, with a circulation of 25,000. "Great is Texas," and we are not surprised to learn that a paper which serves seven conferences has a large ciruclation, but we are puzzled about Alabama. Having traversed "The Cotton State" from end to end and side to side, we are prepared to declare "without fear of successful contradiction" that in no respect does it excel "The Old North State." Moreover, the Methodists here are just as good, man for man, as the Methodists there, and outnumber them by 25,000. Therefore, the Methodist paper of Alabama has no business with more subscribers than the Methodist paper of North Carolina.

THE EDITOR TO GO TO LONDON

Rev. G. T. Rowe, D. D., the brilliant and scholarly editor of the North Carolina Christian Advocate, has been appointed by the College of Bishops as one of the representatives of the Methodist Episcopal Church, South, to the Ecumenical Conference in London next September. He has accepted the honor and will go. This is a happy selection. Dr. Rowe will be one of the strongest men at the conference, and will be heard with interest should he lay aside his modesty and "say a piece." It is necessary for us to "slip" this in the Advocate, as the editor says it "shan't go."

PEOPLE AND THING S

The First Methodist Church of Lenoir has just installed a new pipe organ.

Rev. R. L. Davis, superintendent of the Anti-Saloon League, paid the Advocate office a visit on Monday.

The new linotype machine for the Advocate office was shipped today and will be installed and ready for operation by the first of February.

Rev. M. B. Woosley says that the Epworth Leaguers of Davidson are planning to put the Advoc ate in every home on that charge.

Rev. John W. Moore and his Advocate committee at Statesville are doing great things for the paper. Thirty-four at one clip is not so bad.

Rev. H. C. Sprinkle and the Centenary congregation, of this city, are laying plans for a series of meetings which they propose to begin two weeks before Easter, closing on that day.

Visitors here from Franklinton Monday informed us that the Rev. Solon Cotton is preaching great sermons, and is being heard by increasing congregations.

Married, in Centenary church, Rowland circuit, at high noon, December 15, 1920, Mr. Carl Corprew Edens and Miss Myrtle Mae Ward, Rev. W. C. Merritt officiating.

Rev. John W. Ingle, portly, optimistic, always smiling, spent Wednesday night in Greensboro. He was going over to Chapel Hill to enter his son in the medical school at the University.

If the editorials in this week's issue of the Advocate fail to measure up to the standard heretofore set, charge it up to too much "eats," and Col. J. A. Smith, of High Point, will be held responsible. Rowe was down there to dinner Thursday night.

Rev. A. C. Gibbs, the happy and good natured pastor of that fine Methodist congregation at Asheboro, took the chill off the Advocate force Monday by his genial presence. He is to direct the Advocate campaign in the Greensboro district.

Rev. A. D. Wilcox, the alert, active and courageous pastor of that great flock at Trinity, Durham, walked into our office Monday and reported things in his charge as being in fine shape. He left with the Advocate a fine order for job work.

Enclosing a list of ten new subscribers to the Advocate, Rev. J. C. Humble, of the Durham district, says that it is not hard to get subscribers to the church organ. After preaching, and before he dismissed the congregation, he called for subscriptions and in about ten minutes secured ten.

In the inauguration of state officers last Wednesday Methodism was well represented. Lieutenant-Governor Cooper, Superintendent of Public Instruction Brooks, Associate Justice Stacey and State Insurance Commissioner Wade are all leading laymen in our church.

Telegram: "Have received information from Central Committee, New York, that rice and other foodstuff for China will not be accepted, owing to the cost of transportation.—W. W. Pinson." Send the cash to J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tenn.

Rev. Walter B. West ran down from Mt. Airy yesterday to meet his wife, who was returning from a visit to her father, Rev. Dr. J. W. Kilgo, of Greenwood, S. C., and meeting the editor on the street, left with him $5.00 to be used in going halves with the Advocate in sending the paper to persons not able to pay for it.

Rev. M. W. Mann, who was sent to the Hanes and Clemmons charge at the last session of the Western North Carolina Conference, has been changed, by consent of Bishop Darlington, to Walkertown, succeeding the late Rev. R. M. Taylor, Rev. Paul Tysinger takes charge of Hanes and Clemmons.

In a personal note from Rev. N. H. D. Wilson, presiding elder of the Washington District of the North Carolina Conference, we learn that Wilson, Rocky Mount, South Rocky Mount, Tarboro, Clark Street and McKendree have made substantial increase in their allowance for their pastor. A good example for all charges to follow.

Rev. L. A. Falls and Miss Gertrude, his daughter, narrowly escaped death last Sunday afternoon, when their automobile collided with a street car on South Tryon Street in Charlotte. Brother Falls is suffering from a badly swollen knee, a cut hand, a brusied chest and an upset stomach, while Miss Gertrude bears severe cuts on the face and forehead.

Rev. E. O. Cole, always warm of heart and liberal in his distribution of things material, brought happiness to the force in the Advocate office Monday by a visit. He gave out the information that the pounding mania had reached Kernersville, and that at present there is plenty to eat in the parsonage there. He invited the Advocate man up there and th invitation was forthwith accepted.

A letter from a good woman who has been called upon to pass through the storms during the past few years, conveys the information that she and her daughter have decided to convey a nice tract of land to the church for the superannuate preachers of her conference. We hope, in a short while, to be able to make public the names of these good friends of the "Forgotten Man."

The start made at First Street Church, Albemarle, by Rev. N. R. Richardson is very encouraging. Increasing congregations at both morning and evening services, enlarging Sunday school, and two or three fold increase at the mid-week prayer meetings, and the stewards attend the latter. Also, the Aid Society has ordered a nice set of pulpit chairs for the church.

On the 25th of December, 1920, Rev. Joseph J. Eads officated at the marriage of Mr. Joseph Duggins and Miss Hester Shelton, the ceremony being performed at the home of Mrs. Sarah Shelton in Stokes county. The services of the same minister were required, on the 29th of December, by Mr. Edwin L. Mitchell and Miss Edna Elizabeth Hawkins, the marriage taking place at the home of the bride in Stokes county.

Rev. B. B. Slaughter, who recently took up the work at Tarboro, that Brother Earnheart was compelled, on account of ill health, to lay down, incidentally alludes to a satisfying pounding in a business letter, adding: "Everything points to a great year for our work here this year. There is a fine spirit and atmosphere in the church and among the people here. Earnhardt did a splendid work and the results of that work can be seen on every hand. H. I. Glass' footprints are very visible also, for he did a work here that will continue to grow."

Rev. E. C. Durham in writing for a dozen copies of the Education Special says: "We are planning to build a new, up-to-date, modern brick church here at Vanceboro. The Sunday school is being held in the graded school building because of the lack of room in the church. The Craven County Farm Life School is situated here, with a hundred splendid young students, and this makes our opportunity still larger. It is a progressive little town, and we have already decided to rise up and build. The stewards have decided to make the salary, together with what the Conference pays, about twice as much as it has been heretofore. The people have pounded us in a royal manner, and we seem to be starting off nicely."

Rev J. H. Capps, who came to the Methodist Church from the Apostolic Holiness Church, at the late session of the Western North Carolina Conference, and was sent to the new charge, Broad Street and Jones' Chapel, Mooresville, is starting off at a rapid pace, and his folks are keeping up with him. The pastors salary has been provided for and it is paid in advance. A lot has been bought upon which a house of worship is to be built in the near future, but, in the meantime a temporary structure has been erected, and the congregation worships in it for the present. The new church starts out with 87 members, and a Sunday school enrollment of 125. Mr. W. H. Hartman is the superintendent. These facts leaked out as Brother Evans, one of the enthusiastic workers in the new church, was making the Advocate a call.

The day for the beginning of the contest draws near, and our Baptist brethren are tugging at the tether. They want to be off. They want March the 31st to come. For they believe on that day the Baptist star will look down upon a conquered Methodism—that is to say that Editor Johnston believes as fully that the Baptist hosts will win in more subscriptions to the Biblical Recorder than the Methodists of the state will give to the Christian Advocate as he does in the final perseverance of the saints. But we believe that the good editor will have to revise his thinking. Let every Methodist preacher and laymen in the state get to thinking with us, and, in the words of Bildad Akers, "it shall be did," and the whole church in the state will be able to rejoice in the fact that our church organ has come to the front, and will have the largest circulation of any religious paper published in the state. "To your tents, oh ye Methodists."

When the hour arrives for the special order of the day at High Point next fall for the election of delegates to the General Conference, let it be understood that the name of Dwight W. Brown, that wide-awake, hard-working and far-seeing pastor of the Belwood charge, is already nominated and that the nomination has a second. Last Wednesday morning the business office of the Advocate was astir with real joy. When the mail was opened a letter from that young preacher was in it, and it contained the renewal for seventy-nine subscribers and the money for thirteen new names to go on the mailing list. Dwight preached to his people on the importance of good literature, and held the Advocate up as the highest type of matter for all to read, and then followed his sermon up with a house to house canvass and the Advocate has in its coffers $179.00 as the result in material things and that charge is richer in spiritual and mental things. Now, just suppose that the more than four hundred preachers in the Methodist church in the state would go and do likewise! Well, our paper would be able to go to the top and a "little to the rise." Dwight is all right.

Sunday before last the editor went over to Charlotte in answer to an invitation from the pastor to encourage the congregation of Calvary in a building enterprise which that church is undertaking. The congregation is leaving the old site for a new one four or five blocks away on Mint street, where they will erect a building at a cost of about $30,000. Rev. J. A. Sharpe has the situation well in hand, and the movement, backed by the Methodism of the city, has the unanimous endorsement of the congregation. So the editor had easy sailing. Knowing that he was there to talk "building," he exercised his powers of restraint by sticking to the subject and holding the Advocate in the background for the time being. But he made up for it at Thomasville that evening, when Rev. R. G. Tuttle gave him right of way with his congregation. At the close of the service some renewed their subscriptions, several entered the family as new subscribers, and Brother John Lambeth slipped over a ten dollar bill to be used in sending the paper to still other members of that splendid congregation. It was a wild, rainy night outside, but the editor was all aglow within.

A phone message from his old friend Probert came to the editor last week, wanting to know if he would address the Charlotte Y. M. C. A. on Sunday afternoon. He would. He had had too many good times at that same place to allow such an opportunity to pass by. After filling an engagement in the morning at Jamestown, where Rev. Cecil Jones allowed him to talk to a class of young men in Sunday school and preach to a full house before setting him down to a good dinner, he hastened on to the "Queen City" for the later hour. He had a good time. If a man couldn't talk when backed up by Jenkins, Hardin, Thompson, Courtney, Probert, and the cream of the churches of Charlotte, he might as well quit trying. But more about the "Y" later—space forbids now. Just one other thing: One will notice from signs placed here and there upon the various approaches to Charlotte that "it pays to trade at Ivey's." So it does. But compensation for such is as nothing compared with sitting down at "J. B.'s" table and talking with him about the Sunday school and other things, while his wife pours tea and enlivens the conversation with an occasional illuminating remark. When he invites this scribe to take supper with him the next thing he does is to go to the phone and gently break the news to his wife that she is going to have company. Well, that's the way it was last Sunday night, and—

TWO TYPES OF RELIGION

"For John Came Neither Eating Nor Drinking, and They Say, He Hath a Devil. The Son of Man Came Eating and Drinking, and They Say, Behold a Man Gluttonous and a Wine-Bibber, a Friend of Publicans and Sinners."

"Leave it all behind,
And go and find—
A sweet little nest
Somewhere in the west—
And let the rest
Of the world go by."

A genial and spiritually minded member of the North Carolina Conference favors the Advocate with an account of a visit to a country home, in which he found two saintly souls pursuing the even tenor of their way far removed from "the world's ignoble strife." If they had lived in Palestine in the days of John the Baptist they would probably have been Essenes; if they had lived in the fourth or fifth century, they would have been hermit saints; and if they had lived two or three centuries later, they would have preferred the quiet of the monastery to the noise of secular life. Their religion is essentially of

The Ascetic Type.

Yielding to the oft-repeated invitation of a good man not a member of my charge, one day since Conference I drove my jitney through such water as I had never before encountered under such circumstances, and spent the day in his family. Some things I observed and some he told me may not be unprofitable reading. Pure religion and undefiled was no unwelcome topic in that home. You did not have to drag it in. The effort would have been to keep it out of the conversation and if you did not know at least a little about it a visit would not be satisfactory. He said:

"Brother, I lived five years yonder in the town where you live and went to church every Lord's day when I could and took the children with me; also to Sunday school. During that whole time neither they nor I ever went a single time to a circus, or to a picture show, or to any place of amusement other than what the church furnished or was responsible for. But somehow or other he seems content to dwell where he hears "not the we did not seem thoroughly to mix.

The children saw it as well as ourselves, and so after five years, yielding to them as much as to our own inclinations, we came back and here we are. The children are all married and living on their own farms, three in other sections, three in sight. The youngest with his wife and child has just moved out from us and lives in the last house you passed before you got here. We ourselves are getting a little old, but you do not know how we are enjoying doing that with the Lord's presence and help. We are living on our own place, raise our own provisions. We go to Sunday school every Sunday, to preaching every monthly appointment, and every time we go wife and I each take $2.00 to pay on our preacher's salary, which is part of the Lord's tenth which He has been getting from us for years. We take just two papers, our county paper and Dr. Morrison's Pentecostal Herald, and these with the Sunday school literature and God's blessed word furnish all the literature that we two simple old folks can attend to."

These are some of the things that good man said to this pastor. After praying in his home and his children's, too, where God came down our souls to greet, the pastor went home thinking. One thought was this, How much more in way of good he had gained from that visit than he had imparted. Sometimes, it may be frequently, it is decidedly the other way. The whole visit, the whole round is a drain and a tax and we return our heavy steps homeward with no inspiration, no brighter outlook whatever, but the reverse. Virtue has gone from us and there has been no good return of any sort. Such visits have to be made. Alas for him who never has the opportunity to make the other sort.

And then the beauty and value of such a home where two lives that have journeyed together for years now approach the sunset with no vestige of a cloud in the sky. Spiritual things get more real and priceless the nearer the journey approaches the end. Children have all gone out to well regulated homes of their own, leaving these two alone —yet not alone. Never less so than now, manifestly declared by the ring of their voices and the show of their countenances. A home where no movie star's name is ever mentioned, where not even one in the whole catalog of such celebrities is ever known, and where no increase from the sweat of their faces goes to the maintenance of such an institution, but where the names of patriarchs and apostles and the blessed name of Christ are household words and God's tenth finds its way to God's house as regularly as the man of God himself comes to break the bread of life.

Country Preacher.

The Religion of the Ordinary Man.

There is another type of religion presented in those people who feel the ties of humanity so strongly that they cannot think of themselves as removed from the common life of man. For better or for worse they are identified for good and all with the strivings of their race. This type is described in a recent issue of the Christian Guardian by Dr. Salem G. Bland, who uses the poem, "The House by the Side of the Road," by Sam Walter Foss, to illustrate what he means by "the religion of the ordinary man." All that follows is taken from Dr. Bland's article.

There is, thank God, a lonely valley, a place of quietness and peace, where souls wearied, bruised, bleeding, find refuge and recovery, where souls misunderstood, deserted, cast out of men, find God. No soul can long retain freshness or strength or health unless it visits the Mystic's Valley of Silence. Life becomes a shallow thing, a withered leaf, the sport of every wind, unless a man knows how to go down into the bottom of his soul and there find God.

The mystical Valley of Silence is a good place to visit; it is not a good place in which to dwell. And my dissatisfaction with Father Ryan's Mystic is that fall of a footstep save God's and his own" . . . "in the dim voiceless valley—alone."

Father Ryan's Mystic belongs to the class of men who have been generally regarded as saints—the unworldly, lonely type of goodness, in a word, the ascetic. Asceticism has always commanded the homage of man. There is something that may be called majestic in the character that is indifferent to money and bodily pleasure, and that seems independent of human praise or help or love. Diogenes of old had divested himself of all shelter even, but a tub. Alexander the Great, admiring his simplicity and independence, asked him what he could do for him. "Nothing," growled the old ascetic, "but keep out of my sunshine." "Were I not Alexander," was the admiring comment, "I would be Diogenes."

Diogenes illustrates that the ascetic type is not peculiar to Christianity. The streets and public places of India abound with "holy" men seeking by the utmost poverty of life, or even by physical suffering, to attain union with the divine. Buddhism is as prolific of monks as Christianity has ever been. In the history of Christianity, almost from the first, but especially since the fourth century, the ascetic, world-renouncing type of saint has had an enormous vogue.

So one sets oneself against a tremendous weight of authority when one denies that such a type of sanctity is Christian at all. It may be religious, and may be associated with Christianity, but it is not one of the distinctive elements of Christianity. The Christian doctrine of God is that He is love, and, therefore, can only be known by loving, and since there can only be love when there is some one to love, the road to God takes one, not from men, but to them.

On the whole, while admitting lovely exceptions, I think the more closely one studies this particular type of sainthood, the more critical of it one becomes.

There is generally something abnormal about men who can deliberately and persistently maintain a life of severity and aloofness. They would seem to be deficient in something God puts into normal human nature, or they have suffered much cruel blunting. It seems, too, exceedingly difficult for them not to become pleased with themselves and critical of ordinary people. Tennyson has given a penetrating study of such saintliness in his "St. Simeon Stylites." They tend, moreover, to become stubborn and overbearing, and impatient of difference of opinion. If not selfish to begin with, they must almost inevitably end in selfishness. There are so few to cross them and try them. No doubt solitude has its instruction. Tongues may be found in trees, and sermons in stones, but trees and stones have no discipline in them; they can neither love nor try to love.

It is deeply to be desired that this un-Christian ideal of sainthood should pass away. Clerical celibacy has probably in the past had its justification, long and strong as was the resistance to it in the Roman Church. It may not be without advantages today. There are some forms of missionary work probably that make marriage undesirable, or even impracticable. And unquestionably it sometimes takes far more courage for a minister with a large and dependent family to utter the full truth of God than for the unmarried, though the former, on the whole, will probably be the better man.

But the whole fabric of compulsory or perpetual celibacy is a misunderstanding of Christianity, and that seventh chapter of St. Paul's first letter to the Corinthians, which has been its corner-stone, must be understood as the personal view of one of the greatest and wisest and best of men, but who, like every other man, save One, could not escape the limitations of his idiosyncrasies.

But there is, perhaps, ground to suspect that this essentially heathen

The House by the Side of the Road

"He was a friend to man, and lived in a house by the side of the road."—Homer.

THERE are hermit souls that live withdrawn,
In the peace of their self content;
There are souls, like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths,
Where highways never ran;
But let me live by the side of the road,
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban;
Let me live in a house by the side of the road,
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road,
Like a man who dwells alone.

Let me live in my house by the side of the road,
Where the race of men go by—
They are good, they are bad; they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man.

—Sam Walter Foss.

view of sanctity prevails widely even outside of the church which so exalts it that even its celibate clergy are called secular and denied the title religious which is accorded only to those who are not only priests, but monks. If one, for example, saw in a crowded street-car two women standing, one a nun, and one an ordinary and unattractive woman, holding a babe, perhaps a squealing babe, or with a couple of children clinging to her skirts, for which would one most promptly and instinctivelv offer one's seat? Each one must answer for himself; but I, for one, would say that, nun against mother, it was the mother that deserved the higher reverence. There is more self-sacrifice in an ordinary mother's life in a week than in the life of an ordinary religieuse in a month; assuredly more of true and helpful and Christian self-sacrifice. It is only in the social activities and relations of teaching and nursing, and such forms of helpfulness that monks and nuns and other religious celibates can find true sainthood, and escape from the marring restrictions of their unsocial mode of life.

A John the Baptist may break in from the desert like a thunder clap—may startle, arouse, and excite people and get them living in a strained and unnatural way. But always there follows the reaction. Men and women are meant by their Creator to live with their feet on the earth. They can leap into the air and take their feet from the ground, but only for a very little while; they come back with a thump, and the higher they go the more disastrous the return.

John the Baptist was a great and good man, but he was not a sharer of Christ's conception of religion. The most imperfect Christian, Jesus said, was greater than John. And so with all the ascetics, or, as we may term them, the wilderness type of saints.

Jesus loved men and women. He was a man of the crowd; and the truest Christians have been like Him, full of human nature, sociable, with warm, quick, out-reaching sympathies. Such have been the great preachers—Paul (at least towards men), Francis, Luther, Beecher, Phillips Brooks, Spurgeon, Billy Sunday.

The strength of Christianity is its humanness. Its central doctrine is the Incarnation; its distinctive teaching is that God is love, and can only be known by people who love—a man, or a woman or a child, or possibly, failing these, a dog, or a cat, or a canary. Love is the feeling that makes one think more of another than of himself, and any and every kind of love is a thread that will guide to God.

But love, too, may have its tragedy. The tragedy of the Mystic is to become so intoxicated with God that he forgets men. The tragedy of the sons of Martha is when, in serving men, they fail to see that they are serving God. And the tragedy of sociable, kindly, neighborly men and women is to take the road that leads most directly and most surely to God and fail to follow it to the end.

Fellowship with God may, in dire need, be, but is not, ordinarily, a substitute for human fellowship. It is the completion and perfecting of it. Perfect friendship can be found only in God. It calls for a patience, a faith, a hopefulness, a self-suppression that only religion can supply. To be "a friend to man" with untiring and inexhaustible sweetness and helpfulness one must be also a mystic.

More of the mystical depth and strength is needed in the religious life of this continent; but there is most inspiring significance in the widespread appeal of this poem of human fellowship. Never on this continent; never, probably, on any large scale in the world before, was the spirit of brotherhood so strong as it is today in America. A few years ago, in the New York Outlook, a critic of the stage affirmed that:

"In plays, as in books and pictures, it is a significant thing to remember that the most valuable commercial commodity is the milk of human kindness. If you will study the poems, the dramas, and the pictures which have moved people, which have endured longest, you will find that they have this quality in common. It is the one thing that the audience seizes upon most earnestly and most joyously."

What will be the inevitable development of this mighty and growing sense of brotherhood? Nothing less than a new social order in which competition and profit-seeking will be replaced by co-operation and service for human needs.

The widespread profiteering during and since the war may seem to discredit this prophecy. Wherever the probe has gone the stench of exorbitant profits has come out. But this is only another illustration how evil institutions, like evil men, sometimes seem strongest just before they fall. "Give the devil long enough rope and he hangs himself."

The present industrial and commercial system, founded on individualism and compelling selfishness, seemed innocent once. Development was needed to reveal its intrinsic immorality. The ruthless profiteering of the last six years is its natural outcome. The rapacity of business in America was never so great; but the human nature of America, sweetened by churches, Sunday schools, democracy, fraternal societies, brotherly books and plays, was never so brotherly. Essentially antipathetic, though growing side by side like the wheat and the tares, as the one has become better the other has become worse. Each has developed according to its kind, and now wheat and tares have both come to a head. The great, generous heart of America, even including hosts of profiteers, victims even more than sinners, is near the greatest of all social revolutions, when it will be discovered that Christian men and women, sooner or later, must find a system based on selfishness intolerable.

CONFERENCE OF LEAGUE PRESIDENTS

Held in St. John's M. E. Church, South, St. Louis, Mo., Dec. 29-30, 1920.

Gertrude Falls.

Our conference president, Rev. W. W. Edwards, conference board president, Rev. L. A. Falls, and junior superintendent reached St. Louis on the night of Dec. 28, and were welcomed by Dr. Ralph Nollner, assistant general secretary, Prof. Garfield Evans, superintendent of Life Service, and Rev. E. O. Harbin, general field secretary. Assisting in the welcoming was a loyal and brave group of St. Louis Leaguers, brave! The thermometer stood at four degrees. Dr. Parker was detained at home because of sickness in his home, so Dr. Nollner presided during the first day. Dr. Haw, presiding elder of St. Louis District, welcomed the delegates and visitors and conducted the first devotional service. He urged every Leaguer to be a bushi—a man who got a message, even an unwelcome one, across effectively.

After this inspirational talk the first business session of the conference opened. Following roll call and appointment of committees three round table discussions were conducted; by Rev. H. L. Munger on the necessity for Epworth Leagues in our colleges and universities; Rev. G. W. Echols on how to get the co-operation of presiding elders and pastors; and Prof. Garfield Evans on the work and territory of field secretaries. Morning session adjourned at 12 o'clock. From one o'clock until 2:30 the delegates were guests of the St. Louis Leaguers on a sight-seeing tour, which took in some of the most important and largest churches, cathedrals, universities, hospitals and parks of the city. The afternoon session opened at 2:30, devotional hour by Dr. A. F. Smith, editor of St. Louis Christian Advocate. From 2:45-5:30 the delegates met in group meetings and discussed League and conference organizations, Junior and Intermediate League problems, and City League unions. At eight o'clock Dr. C. M. Yocum, of the Christian Church, gave a masterly address on the man-power that tells. We want men who can not only see through a task but see a task through. If we can not work abroad we can do our best at home. We need not worry about whether or not we have a call, but can we prove that we are exempted. He clearly proved that the world has not been made safe for democracy, so it is up to us to make it safe not only for democracy but for the little child.

Dr. Parker, having arrived during the night of the 29th, presided over the second day's sessions. After the devotional hour, conducted by Rev. J. Marvin Culbreth, Mrs. F. S. Love, who as Miss Phala Hawkins delighted us with and informed us about Junior Leagues, discussed the necessity and obligation of the pastors to organize and help support Junior and Intermediate Leagues, thus saving the children for themselves and developing leaders for our church of tomorrow. Dr. Noller conducted a round table discussion on the evangelistic campaign results of League work among the young people. Rev. E. O. Harbin next led a discussion of district standards and gave many "catchy" ideas on how to arouse and keep enthusiasm throughout our districts and conferences. How to conserve the Centenary movement as it concerns the League was discussed by Prof. Evans and the place of the League in the Christian Educational campaign was discussed by Dr. J. H. Reynolds. Morning session adjourned at 12:30. Dr. C. W. Tadlock inspired the entire conference at the devotional hour of the afternoon session. From 2:15-3:30 group meetings were again held. Reports from various meetings were read, discussed and adopted from 3:30-5. The conference accepted the invitation of the Memphis delegates to hold the next Presidents' Council in their city. At six o'clock the delegates together with the St. Louis Leaguers had a banquet, which fed not only the physical man, but the mental and spiritual were aroused, uplifted and entertained by the after dinner speeches of Dr. M. T. Haw, as toastmaster, Rev. J. T. Bagby, of Tennessee, Mr. Dennie Snapp, of Kentucky, Dr. C. W. Tadlock, pastor of Centenary M. E. Church, South, the downtown church of St. Louis, and Dr. F. S. Parker. The songs of Mr. Raymond Arnoldy gladdened the hearts of all and the yells, cheers and songs of the state delegations enlivened the delegates as well as possibly disturbing the people in the neighboring buildings. At eight o'clock the conference was adjourned after singing "God Be With You" and repeating the League benediction.

PESSIMISM GETS A SHOCK

At the Marion District Group Meeting.

R. L. Foster.

Following is a resume of the proceedings of the district set-up meeting of the Marion District held at Morganton in the Methodist Church:

The set-up meeting of the Marion District, held at Morganton the 10th and 11th of January, was a huge success. Pessimism received several severe shocks in the meeting that it may find great difficulty in overcoming. A large number of the pastors were present and a spirit of determination was manifest among these leaders of the flock.

In the first address of the meeting Dr. Marr delivered a masterful discourse on Christian Education. He defined, as none but Dr. Marr can define, the real meaning of Christian Education. In contrast with the ordinary teaching of the university it was shown that Christian education takes into account God, Jesus Christ, Christian environment and the new birth. Following Dr. Marr, Rev. J. P. Hipps, of Marion, delighted the audience with an able address on "Spiritual Resources."

On Tuesday, the second day of our meeting, Dr. Marr, after making a concise statement of the plans and purposes of the educational campaign leaders, conducted a round table discussion of the movement with the pastors and laymen present. After this discussion Dr. Spence gave a very interesting and scholarly presentation of the conditions which confront the church today. The facts, so ably presented in this speech, clearly demonstrate that the church must meet the crisis NOW. After this address it remained for Rev. C. M. Pickens to show that the great educational movement will succeed if the church recognizes and practices the fundamental principles of stewardship. Out of the vast resources of Southern Methodism, all of which belong to God, surely the church will supply the funds necessary to provide Christian education for the coming generations.

To add to the felicity of the meeting, the people of the local church at Morganton attended the services well and gave the visitors a pleasant reception. Everything conspired to make happy and profitable our sojourn in Morganton. The generous spirit of Morganton, the association of the preachers, the strong scholarly addresses, and the magnificent dinner served by the good ladies of Morganton, rest their souls, made us feel that after all this is God's country, and the educational campaign under the leadership of God will be a grand success.

Rev. John B. Culpepper, father of Evangelist Burke Culpepper, who has held meeetings in several North Carolina towns, has just been celebrating his golden jubilee as a minister. Bishop Ainsworth calls him the dean of Southern Methodist evangelists, and says that "he has probably held more meetings, preached more sermons and led more men to Christ than any other man in the Church."

BLUE TO BLUE

NOTICE

I am so situated as to be able to assist some of the brethren in revivals, if any of them so desire my services, in the Spring and Summer months.

Arrangements to that end should be made early.

J. A. Dailey.

A CHANGE IN DATES

Rev. J. D. Bundy, presiding elder of the Fayetteville district, writes that "District Set Up Meetings" will be held at Sanford on January 27th at 10:30 a. m., and at Fayetteville on January 28th, at 10:30 a. m., instead of as published last week.

MASS MEETINGS TO BE HELD

During February there will be held in thirty-six of the more important cities of our connection, great mass meetings in the interest of Christian Education. These gatherings will be for the general public, being held in some central auditorium in the various cities. The programs of the meetings will be of a popular character, planned for the purpose of presenting the cause of Christian Education in the most forceful manner possible. Prominent educators will speak and the moving picture which the Publicity Department is getting out will be shown.

CONTEST ALREADY ON

While the contest proper will not begin until the first of January, The Recorder and the Advocate have agreed that all work done from the time the Advocate challenge was accepted shall be counted. As Dr. Johnson's letter of acceptance was written on January 12, all subscriptions coming in since that date will be reported in our first issue in February and included in the total number of subscriptions received during the conest. Let the good work begin at once and continue at least until the last of March.

FOOD FOR HUNGRY CHINA

Spencer, N. C., Jan. 17, '21.
N. C. Christian Advocate,
Greensboro, N. C.
Dear Advocate:

Our church raised yesterday $106.90, which I am enclosing for the famishing Chinese, will you kindly see that this is forwarded to the proper authorities, and oblige,

Yours truly,
M. L. Kiser, Tr.
Central M. E. Church,
Spencer, N. C.

(Doubtless our brethren at Spencer read with profit the advertisement in a recent issue of the Advocate.)

JUST PLAIN BALD

Bald Creek, N. C., Jan. 17, 1921.
(For the Advocate.)

Some of my friends are getting the name of this charge mixed with the newly formed Ball's Creek charge in Catawba county. This is not Ball, neither is it Bawl, but it is Bald Creek charge. The creek takes its name from Bald Mountain. This mountain is bare or bald on top—hence the name. During conference in Shelby Dr. (now Bishop) McMurry, said a certain brother carried his marriage certificate on top of his head! Just think of that good brother's bald head next time you speak or write of this charge and you will be sure to spell it right and use the proper bald.

Very truly yours,
John M. Price.

BISHOP KILGO IMPROVING

Information received from Baltimore early this week is to the effect that Bishop John C. Kilgo is much relieved and that his physicians are hopeful of his ultimate recovery. He was operated upon on Monday, January 10, by Dr. Finney, possibly America's most renowned surgeon, and will now receive treatment at the hands of Dr. Kelly, equally well known in the medical world. Both of these are men of the deepest religious type and friends may therefore know that Bishop Kilgo is in good hands.

Bishop Kilgo will likely return to his home in Charlotte within a week or ten days and will return to Baltimore from time to time for treatment. He will receive the radium treatment at the hands of Dr. Kelly. It does not necessitate his remaining there at this time for any great length of time. His friends are confident that he will be able to resume his active work with renewed strength and vigor.

GOOD TREATMENT AT TROY

"Christian" Christian Now "Methodist" Christian Enjoys Co-operation of His People.

Since our arrival in Troy we have been the recipients of many favors and courtesies. The splendid new parsonage had been set in order for our coming by the good women of our church. We found our pantry shelves stocked with groceries and the dining table loaded with good things. We find this a most excellent people to serve. The work starts off in a very encouraging way.

Large congregations have greeted us at each service. There is every indication that the people are going to give hearty co-operation in the work of the year. The Board of Stewards have planned the budget for the year and made provision for an increase in pastor's salary. Plans have been adopted by the Sunday School for increasing the enrollment and average attendance of the school. A very appropriate Christmas entertainment was given by the school "The Birth of Christ." It was an impressive service, portraying the Biblical account of the Nativity.

J. W. Harrell.

MT. GILEAD CIRCUIT

Just One Good Thing After Another.

In returning to the Mt. Gilead Circuit for the second year, we have met with a most cordial reception which seems to be universal. Our people and neighbors generally, are very good to us. Good things to eat are almost continually coming to the parsonage. Monday before Christmas, brother Homer Jarrell, and sister Margaret Ross, came from Hebron Church, with brother Jarrell's Overland car loaded with a fine pounding. Sister Addie Little, of Philadelphia church sent us a nice turkey for Christmas. Sunday after Christmas I was given two nice packages as Christmas presents. Then to begin the new year, brother John M. Tucker, from Zion, brought a fine sack of flour, and a lot of the very best home made syrup. We appreciate all these good things, not only for their real worth, which is great, but also for that fine spirit which prompts these good people, and which they exhibit, as they give us these substantial tokens of love and esteem. Our prayer to God is: We may be helpful to them in a spiritual way. We are praying and planning for, and expecting a good year on this charge.

A. J. Groves.

ALUMNI GROUP MEETINGS

For Statesville District at Statesville, Newton, Lenoir, January 25, 26, 27.

We are planning to hold our District Alumni Group meetings on January 25, 26 and 27 at Statesville, Newton and Lenoir respectively. At Statesville we will meet at Race Street Methodist Church with Rev. T. A Groce as convener. At Newton we will meet at the First Methodist Church with Mrs. Glen Long as convener. At Lenoir we will meet at the First Methodist Church with Mrs. W. I. Pitts as convener. There is an interesting program being planned for each meeting. There will be addresses by prominent educators and distinguished leaders of the church in connection with other interesting things. The afternoon service will be from 3 to 5 p. m. Social hour and supper from 5 to 7 p. m. The evening service will begin at 7 p. m.

All of the alumni, alumnae and former students of the various Methodist institutions are cordially invited. Former students of other institutions are invited also. Come out with us and meet your friends and schoolmates.

B. C. Reavis,
Chairman District Directors.

ANOTHER SLOGAN

A brother suggests a slogan, "The Advocate in every Methodist home in North Carolina," and it suits so well that it is now adopted. The editor of the Arkansas Methodist is carrying on his stationery, "The Methodist in every home in Arkansas," and the Rev. Dr. A. C. Millar, editor of that paper, is a good man to follow.

But for temporary purposes Rev. John F. Kirk, the versatile and vigorous presiding elder of the Salisbury district, suggests another, "Beat the Baptists or Bust." The career of Brother Kirk has been followed by the Advocate with more than ordinary interest from the days when he plowed a mule over the red hills of Rowan down to the present time, and he has succeeded at everything he has undertaken to do. As teacher at Trinity and Albemarle, as shipping clerk for the Efird Manufacturing Company, as pastor of circuit and station, as financial agent for the Children's Home, and as presiding elder of the Shelby and Salisbury districts he has known what to do and has done it well.

What say you, brethren? Shall Brother Kirk's slogan be adopted? You seem to say, "It shall." Then let the slogan be: "Beat the Baptists or Bust."

MISS HARDY AT TRINITY

Pointing out that the volunteer movement offers field for service in many countries, Miss Helen Hardy, secretary of the Volunteer Movement for the Southern Methodist Church, of Nashville, Tenn., on Friday afternoon addressed the Volunteer Band at Trinity College. The eleven students who compose this body have pledged their lives to this work upon completion of their college courses.

Miss Hardy dealt specifically with the need for workers in Brazil. In that country, she declared, there is great need of men and women who shall serve in all lines of work—from that of a journalist to that of a lawyer. The press of Brazil is antagonistic to Christianity, she told the volunteers, and to counteract this influence efforts are being made to establish Christian journals. The need for workers to engage in social service among the Japanese and Koreans was especially emphasized.

Turning her attention to a consideration of why the number of students who have pledged themselves to this work is relatively small, Miss Hardy expressed the opinion that it was because the students expected some divine manifestation of God's wishes for their lives—something miraculous—while the inner voice of conscience was ignored.

CHINA FAMINE FUND

Appeal Meeting With Prompt Response—Scarritt Girls to Do Without Butter — Must Act Quickly and Liberally, W. W. Pinson.

Our appeal for the starving millions in China is meeting with a prompt response. Already we have received $31,000. More than $4,000 was received yesterday in 142 separate contributions. Contributions are coming from individuals, churches, Sunday schools, missionary societies and Epworth Leagues. Bishop H. C. Morrison contributed the first $100. Twenty-two men and women have sent as much as $100 each. The Y. W. C. A. at Macon, Georgia sent $100. The students in Scarritt Bible and Training School have resolved to dispense with butter for a month and give the amount thus saved to the starving Chinese. Memorial Church, Lynchburg, Virginia contributed $1,500; Main Street Church, Danville, Virginia contributed $500; First Church, Memphis, Tennessee contributed $603. Many smaller churches and Sunday schools are doing quite as nobly.

We have already cabled $25,000 to China. Bishop Lambuth wires that this saved nine thousand lives.

All news indicates that the situation grows worse. One report states that one thousand die daily. Bishop Lambuth wires that one thousand men, women and children froze to death one night at Kalgan. Children are being sold or killed by their mothers in agony and despair.

Let it be repeated with all emphasis that what is done should be done quickly and liberally, if the barest necessities of this dire situation are to be met.

MURFREESBORO HEARD FROM

Live Prayer Meetings — Evergreen Sunday Schools—Centenary Paid to Date.

If it is not improper for a youngster to "speak out in the meeting," I am going to tell you something of the work down here. I have been royally treated ever since I came and am staying in two of the finest homes in the state, rooming at one and boarding at the other. The interest so far has been very good, all the services being well attended and the people eager to push the work of the Kingdom. Two churches—Union and Harrelsville—have been added this year and this is now a four point circuit.

A fine Watch Night Service was held at Murfreesboro and was greatly enjoyed by a large number. The prayer meeting here certainly is not dead, and we are using it as a means of stimulating greater interest in the reading of the Scriptures. There is a live Women's Missionary Society at each of the churches and one good League. All four of the Sunday Schools, though small, are kept open twelve months in the year, and are planning for increased enrollment and attendance during the next few months.

A good quarterly conference was held last Monday. Three of the churches report a total of over $125 paid to the orphanage since conference, two report 40 per cent paid on Centenary pledges, and one, Winton, has paid over one-third of its assessfent for pastor's salary—and all this in spite of hard times! We are not expecting to do big things, for we haven't the numbers, but "as much as in us lies," we are going to do what we can and hope by the grace of the Lord to see our efforts blessed.

Sincerely,
Robert M. Price.
Murfreesboro, N. C., Jan. 7, 1921.

MIGHT HAVE BEEN WORSE

President of Southern Industrial Institute Confers Some Degrees—Time Ripe for Putting Advocate Into Every Home—That Cranford Article.

Drs. Rowe and Sikes,
Greensboro, N. C.
Dear Doctors:

Being balled up as you are together I do not see any way out of it except to doctor both of you.

What I started out to say is that the Advocate is not near so bad as

we had reason to fear. Speaking seriously, I want to say that I am enjoying the Advocate very much. It has been a source of regret to me that I have not done more for the Advocate in recent years. For two or three years I did have a particularly good record as to the paper, but I do believe that it should be the goal of every church to have the Advocate to go into the home of every member of the church, and we ought to be ashamed to do less. It ought to be taken up by charges, districts and by the Conference as a whole until it is done. But for the fact that I have been so burdened with my own work I should have pressed this matter sooner, but it seems to me that the time is particularly ripe for it now, and I believe you are the two that are going to put it across, with the help of the rest of us.

I am a great believer in putting good literature in the hands of the people and when I was a pastor I gave one-tenth of my salary to religious work and spent most of it in putting good literature in the hands of my members, and I saw it bear fruit many hundred-fold. May I say today that Dr. Cranford's article is easily worth the cost of the paper for one year. Whatever is necessary to make him do more of this, why you no doubt have it, and I hereby enjoin you to use it.

With best wishes, I am,

Very cordially yours,

J. A. Baldwin.

Charlotte, N. C., Jan. 15, 1921.

GLENDON GROWING IN GRACE

Newly Formed Work a Wonder—Fill Pantry of New Parsonage—People Hunger for Bread of Life.

On Saturday night, January first, a very large delegation of our members gave us a surprise visit. The tables and the floors of pantry and kitchen were piled with the best eatables the land affords, and with many useful articles for a family just beginning housekeeping in a new place.

We had just moved into the elegant new parsonage, and like Mother Hubbard, the pantry was bare. But not after Saturday night! And neither were our hearts empty. But as for that matter there has been no emptiness in our hearts since coming to Glendon circuit a year ago. No Methodist preacher has ever found a more loyal people nor had a more loyal support than we found upon coming to Glendon, and have received ever since we have been here.

Two churches from two other circuits were taken to form the Glendon circuit, and this new circuit is a wonder. The people are not only Methodists, but they are live Methodists. And they believe in making their Methodism and their Christianity move alive by living these. Their one great desire is for a deeper and stronger spirituality. What these people are asking for makes their pastor feel most sensibly the great responsibility of a pastor, and makes him realize that he must go constantly to the source of all good that he may be enabled to dispense to this people that Bread of Life which they so earnestly desire. We are hoping and praying and working for a great growth in spirituality on the Glendon circuit this year, and that this growth may continue for all the years to come, and we want every one of our members to pray and work for this.

We know that when we have this that we will have peace and joy and life, and that all other blessings will be added unto us.

J. C. Cummings.

Glendon, N. C., Jan. 4, 1920.

DEATH OF REV. M. A. ABERNETHY

Well Known Local Preacher Answers Call on Night of January 12.

On Wednesday night, January 12, Rev. M. A. Abernethy, who had been a local preacher in the Methodist church for forty years, died at his home in Newton, N. C. He was one of the most useful and influential men of his generation. Returning from the war penniless, he applied himself under capable teachers, one of whom was Dr. Brantley York, until he became an educated man.

Brother Abernethy was born September 26, 1844. He was with the Army of Northern Virginia during the last two years of the war, and came home after the surrender bearing the scar of one wound. In 1880 he was licensed to preach and served faithfully as a local preacher until the day of his death. In 1897, he became secretary of the Farmer's Mutual Fire Insurance Association and served in this capacity throughout the remainder of his life.

The Newton Enterprise, Brother Abernethy's home paper, says of him.

"He has been a steward in the Methodist church for more than forty years. He has kept up regular monthly services at the county home for twenty-five years or more—and always took a delight in taking a 'treat' to the old people in the county home each Christmas. It was a sore disappointment to him that he had so few responses for the 'treat' this last Christmas aeason.

Mr. Abernethy was twice married. His first wife was Miss Martha Milligan, and his second wife was Mrs. Mattie Shell. He leaves three daughters, Mrs. P. A. Keller, Mrs. S. E. Shook, Miss Jessie Abernethy and one son, Ira Abernethy, who has been living in Canton, O., for some years.

Mr. Abernethy stood like a stone wall for what he thought was right. He was active and interested in every movement that meant uplift of his county, State or nation.

The Methodist church will miss him. This community will miss him. He lived well and died with the full assurance that all was well with his soul."

MILLBROOK CIRCUIT

Had a Good Year—Preacher Glad He Went Back—Likes for the Elder to Come Around.

I was glad when I was read out for my fourth year on Millbrook charge, for I believe it was the Lord's will. The people are among the very best to be found anywhere. They have been wonderfully kind to me, in too many ways to speak of here.

We see a great development on this work. Among some of the results for the past year, which were visible, are these: Twenty-seven additions on profession of faith and eight by certificate, and a large number of definite conversions and reclamations; numbers of these were already church members.

We have completed and dedicated the church at Knightdale, which is an honor to our community, and is made up of the highest type of consecrated people. There are still improvements being made at the parsonage. We are now living in one of the best parsonages in the district.

As results of these blessings of God, might also be mentioned the fact that the charge paid all salaries and assessments in full and, also, presented to the pastor a gift of $250.

Brother J. C. Wooten, P. E., was with us December 18th on his first quarterly conference round, and he is much beloved by all of our people. His genial nature, sunshiny spirit, deep spirituality, strong preaching ability, and deep interest in the work of the church won and strengthened the hearts of all who heard him. The fine and generous board of stewards gladdened the heart of the pastor by raising his salary, an increase of $50 over last year.

We thank God for all of his goodness and mercy. May we all walk with Jesus this new year to greater love and glory than we have yet attained! Pray for us.

J. C. Williams, P. C.

LAW ENFORCEMENT CONVENTION

To Meet at Baptist Church in Greensboro, Feb. 2-3—All Eligible Who Endorse Slogan, "Blind Tigers Must Go."

The patriotic Christian citizens are up against a serious situation. Mr. Bailey reports over three thousand stills taken in North Carolina, in the past year, out of a total of fourteen thousand for the nation. From all parts of the state come reports of liquor selling. The sentiment is strong for " the other fellow" to report the violator to the officer and thus help enforce the law. Many want to shift this burden upon the shoulders of another, and some are lacking in grace and grit sufficient to meet the duties of Christian citizenship by thus reporting the violator. The liquor traffic goes merrily on and everybody is learning that the enactment of laws does not stop it. This condition will continue until the Christian citizens decide to take a hand in the enforcement. Citizens and officers can stop the lawless liquor traffic, but the law cannot. "Blind tigers must go!"

A Law-Enforcement Convention will meet at Greensboro, in the First Baptist Church, February 2 and 3, 1921. It will convene at 10 a. m. Every phase of this subject will be discussed by men who have had experience in enforcing the law and who are able to help others. If the churches and Sunday schools will avail themselves of this opportunity and send delegates, these delegates will carry back some knowledge, inspiration, and enthusiasm that will make the blind tigers go. If the preachers will come they will learn the difficulties of the officers and how the pastor can aid in this work, and may be they can say or do something that will inspire and help somebody else.

To this convention all are eligible who endorse the slogan "Blind Tigers Must Go." An effort will be made to get together officers and citizens, men and women, preachers and laymen and to begin a movement that will never stop until the liquor traffic is killed. "Blind Tigers Must Go." Will you come and help to start such a movement?

R. L. Davis, Supt.

NEW SPIRIT IN NORTH CHARLOTTE

Pastor's Assistant Provided by Hawthorne Lane—Working on a New School Proposition—Pastor Equipped

Just a word from the Spencer Memorial M. E. Church, in North Charlotte. Things are still humming. The Sunday school runs around the three hundred mark in actual attendance. The corps of teachers under the leadership of Mr. L. E. Anderson, Supt., constantly increases in efficiency. In spite of the fact that three other Sunday schools are in operation at the same time ours is right up to the mark.

The recently organized Epworth League carried off the banner for attendance at the latest Epworth League City Union Meeting. Mr. G. W. Foard heads up the work among the Young People. Some young folks have led meetings and taken part who never did such a thing before.

Miss Henrietta Logan, graduate of Moody Biblical institute is now on the job as Pastor's Assistant. She is supported by the ladies of Hawthorne Lane Church. She has the right spirit and is consecrated to her task. She has a vision of the Christ for the people.

The pastor, Rev. J. H. Armbrust, takes a vital interest in every phase of community life. He recently headed a delegation which appeared before the city commissioners asking for street improvements and better sanitation.

A school for the first and second grades is being conducted in the church basement, the teachers being furnished by the city. The pastor is working on a new school proposition for North Charlotte and indications are that success will attend the efforts. Accomodations are planned for the first four grades. Mr. C. W. Johnston has agreed to donate the site if the school board will erect the building. Mr. J. B. Ivey is chairman of the School Committee to investigate.

The Men's Bible Class is behind every movement for good. They have equipped the pastor in tools for work, including automobile, typewriter, desk, chair, pig, bulldog, garage, woodhouse, and other things too numerous to mention.

There is a new spirit in North Charlotte, and a united effort on the part of all which bids fair to make this a wholesome place in which to live.

FROM OVER THE RIDGE

Holderby Lands at Fairview—Finds It a Land of Plenty—Suggests a Slogan for the Advocate.

We received our marching orders from Bishop U. V. W. Darlington at Salisbury on October 25th, and November 4th, we boarded "The Western" train at Salisbury and took our leave of friends at East Spencer.

We found when we arrived at Biltmore station Miss Hettie Clay and her brother, Robert, waiting to take us to the parsonage at Fairview, a distance of about 11 miles, and required 30 or 40 minutes to "Ford" it over the National Highway leading from Asheville to Charlotte. When we got to the parsonage, found a nice warm supper and a company of the brethren and sisters to welcome their new preacher. Brother A. B. Bagwell and wife and son, from Tweed's Chapel,, brought over a "Ford" of good things from that church. Bethany and Sharon and Fairview were each represented and we are still being pounded. It has been continual for more than two months. Whole dressed chickens, backbone, sausage, butter, honey, Irish and sweet potatoes and luscious apples in abudance. These good folks, not only M. E. South's, but M. E.'s, Baptists and Presbyterians, know how to treat a preacher and his family.

Our popular, jovial and efficient presiding elder held our first quarterly conference Saturday and Sunday, January 1-2. He preached three sermons which were to the point, in which he emphasized the duty of Bible study daily and Christian education and child training. We have a new cover on the parsonage and the Ladies' Aid have put in new furniture, and our financial report showed that more than $400 had been raised in less than sixty days, for all purposes. Our churches at Fairview, Bethany and Skyland each had a nice Christmas tree, and Sharon Sunday school gave a treat to their children at the church. I have a Ford in which I ride to my four churches out of Fairview.

I have secured two new subscribers to the Advocate that "advocates" and if a real Methodist will not take and read and appreciate such a live and breezy church paper, I do not know just where to put him or her. Here's the 1921 slogan: The Advocate in every Methodist home in the W N. C. Conference. What do you say, boys? It can be done. Pray for us.

G. A. B. Holderby, P. C.

The Advocate Prints anything that is Printable and Prints it like you want it and when you want it.

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

NORTH CAROLINA CONFERENCE

LETTER FROM MRS. E. C. DUNCAN

Dear Social Service Superintendent:

I am sending you this letter with the prayer that the year 1921 will bring you a larger opportunity for work along your special line of Christian service.

We, as social service workers, are in the thick of the fight for the uplift of our State. Not only is the church vitally interested but the whole people seem at least to be aroused over the grave need for urgent effort to purify and elevate the social life of the State.

Our Council Superintendent has given us some lines of work which I pass on to you:

"First, the Inter-racial Conference and the new emphasis it places on the work we were already pledged to for the Negro women and children. Of course your women read The Voice, but I would call especial attention to the reports of the Conference and the Continuation Committee. These are messages for the superintendents, directed to them above all others. The plan of small local committees, composed of white and colored women, for purposes of finding out the needs of the colored community is the one we shall follow. After finding the needs the next thing is to work to secure justice, safety, better schools or whatever is agreed upon in this co-operative committee as essential.

Before this can he done the whole matter must be studied very carefully by the Social Service superintendent and her commitee. I should recommend them to send to the Inter-racial Commission for the three pamphlets on the subject that were distributed at the Memphis meeting. Address 1612 Candler Building, Atlanta, Ga. Then the subject should be tactfully, but forcefully, presented to the auxiliary.

By writing to the Southern Publicity Committee, Box 11, Burkeville, Va., short articles of publication in local papers can be had. The pamphlet by Mrs. Hammond may be had at the same address, I believe.

The increased number of lynchings reported in the newspapers and the revival of the Ku Klux in some parts of the South together with the general unrest, industrial depression, and probable increase of poverty and unemployment make the more urgent this duty of making immediate moves in the direction of a better understanding between the races.

Our Methodist women have been privileged ahove all others in the advantage of numhers attending the Inter-racial Conference, and further in having the machinery ready to go to work on the problem.

I think it would be a good plan for the "Suggestions" to be studied by the auxiliary superintendent and her committee, for there are some new suggestions and additional interpretation of some former ones. If the president were invited to meet with them for this study it might help to clear up the confusion of ideas that sometimes prevails as to the exact function of the Social Service Committee. Then, as old officers are continually going out and new ones coming in it is well to measure up now and then and see how near the auxiliary comes to the lines laid down by the Council. I have found often that the Social Service superintendent never had charge of the Social Service program because the president was not aware that it was her responsibility.

I have had the words "Social Service Topic" printed on the cover of the Quarterly Information for Leaders, so they will know that this study is part of the superintendent's material, for the program.

Some of the women in city auxiliaries may feel that this does not much concern them, but a little thought will show that nothing that affects the social life or education of the farm community for good or ill is isolated from city interests. The stream of country boys and girls is ever tending toward the city, replenishing it with healthy bodies and good moral fihre. The truism that all our wealth comes from the land is almost as true of folk as it is of food and clothing.

Then comes another question, "What can we do as a result of this study?" Is the country too far removed from the town for any direct reaction of one on the other, socially speaking? The town owners of the farms are likely to be represented in many auxiliaries. Again, "What can the city or town auxiliaries do to extend Christian fellowship to their sisters of the country church?" Invite them in to "spend the day." Entertain them with a first-class, lively interesting missionary program. Give them a simple lunch at the church and let them understand that the city auxiliary is open to a reciprocal invitation to a day at the country church, with picnic lunch. Offer to help them organize a missionary society. I believe this would work and be a splendid step in the extension of missionary interest.

The Social Service programs are so much enhanced by the accumulation of a reading list from current magazines on the topic that I would stress this habit. Everything of interest pertaining to rural social life, home life, and education will be usable in preparation for the March and June meetings this next year.

In the December Outlook is a fine short letter from a farmer's wife, entitled "The Farmer's Wife Speaks." This is, in the main on the happy, optimistic side of the subject.

If each auxiliary superintendent will send to the Bureau of Census, in Washington, D. C., for the sheet of returns on "Farm Ownership" for her own county she will have something that will not fail to interest and enlighten her women. Figures on rented and owner-worked farms for last year and the preceding decade are given. These might be bulletined where the members can see them.

If at any time you come across a good article on schools, roads, recreation, or any topic that is enlightening on the subject of rural life it would be well to make note of it and pass on the reference."

I am enclosing Social Service Handbook by Mrs. W. A. Newell, our new Council Social Service Superintendent. Mrs. Newell, by the way, is from Statesville, N. C., and we are glad to have our State so ably represented on the Council. Study this handbook and use every effort to make these suggestions yield splendid results.

Get your report blanks from your Corresponding Secretary and report to me by the first of January, April, July, and October.

With prayers for a Happy New Year and for your success in the Master's work.

Faithfully yours,
Mrs. E. C. Duncan.
Social Service Supt. N. C. Con.

PLANS AT HAMLET

The Woman's Missionary society of the Methodist church held its December meeting at the church, and the various officers of the different departments of the society were elected. Many plans for enlarging the work were discussed and new features inaugurated. A mission study class was adopted, a plan, not original, but attractive, for the enhancement of friendliness and kindliness was suggested. Envelopes were distributed in which was the name of some member of the society to whom the receiver must be especially kind and attentive for three months, without revealing her identity. At the close of the three months a social hour in which the envelope will be disclosed to each other is anticipated.

W. N. C. CONFERENCE

The following beautiful New Year poem was taken from the Charlotte Observer of January 4th, 1921, and was written by Mrs. Lina C. Harrell of Marshville, N. C.

NEW YEAR'S EVE

I looked at my rosary of years,
And fondly counted them o'er;
In a few swift flying hours
There would hang with them one more.

There were pearls of innocent childhood.
There were fair youth's turquoise sky,
The two were blended in beauty
That for me could never die.

There were crystal drops, the sapphire,
Which told of tears that fell;
The deep, red flash of the ruby
Which told of laughter as well.

Came next the mysterious opal,
Reflecting the past anew—
Then the queenly diamond, which said
Love had fallen like dew.

I fondly looked at my rosary,
And counted each bead again,
I would soon now have another
Jewel to add—nor would fain
Delay its coming for each
Has brought with it a part
Of life's great wondrous store,
And in years to come, others
Would bring me more and more.
'Till the rosary, finished, should be
A gleaming priceless whole—
My life—which the Master gave me,
Strung on a thread of gold.

NEW ORGANIZATIONS

We are glad to announce the organization of an adult missionary society at the Salem charge of the Salem circuit, Salisbury District with a charter membership of twelve enthusiastic women. The meetings of this society are to be held on the third Saturday afternoon. We wish for them the greatest success possible. Following are the officers: President, Mrs. R. O. Eller; Vice-P., Mrs. G. D. Troutman; Cor. Sec. Mrs. R. A. Lipe; Rec. Sec. Mrs. A. M. Cauble; Treas. Mrs. Dan Barringer; Supt. Y. P. Work, Miss Tena Lipe; Supt. Children's Work, Mrs. D. S. Lippard; Supt. Mission Study and Publicity, Mrs. A. L. Eudy; Supt. Social Service, Mrs. Frank Lefler; Supt. Supplies, Mrs. A. J. Lipe. Address of all officers, Albemarle, N. C., Route No. 3.

A Young People's Society has been organized at Mt. Pleasant, Salisbury District, recently with twelve members. We are sorry we have not the names of all the officers, but Miss Emily Blackwelder is President and we hope that she will see that these names are sent to Conf. Supt. of Y. P. Work, Mrs. W. R. Harris, 19 Orange St., Asheville, N. C.

Leaksville also has a young people's society which promises to do splendid work, b we have not the names of these officers. Hope that we may receive them very soon. We are delighted to add these two societies to the "Conference family," of young people and feel sure that they will be quite an addition to our department.

INSTALLATION AT DILWORTH

On Jan. 4, 1921, we had an installation service in Dilworth M. E. Church, Charlotte, N. C., our pastor, Rev. L. A. Falls, installed the newly elected officers of our Missionary Society, as follows:

President, Mrs. G. F. Bost; 1st vice-president, Mrs. J. F. Clark; 2nd vice-president, Mrs. W. G. Thompson; Supt. of local work, Mrs. J. G. Weber; Supt. of study and publicity, Mrs. C. M. Creswell; Supt. of supplies, Mrs. W. M. D. McCall; Supt. social service, Mrs. W. W. Cole; treasurer, Mrs. G. A. Elliotte; assistant treasurer, Mrs. J. L. Redwine; Cor. Sec., Mrs. S. K. Hunt; Rec. Sec., Mrs. M. W. Helmes; Asst. Sec., Mrs. J. M. Sykes; agent for Voice, Mrs. W. G. Thompson.

Mrs. C. M. Creswell,
Supt. of Study and Publicity.

TEN COMMANDMENTS FOR MEMBERS OF MISSIONARY SOCIETIES

By Mrs. Maude Goven, San Bernandino, Cal.

1. Pray.
2. Be on time for meetings.
3. Work.
4. Be loyal to your society.
5. Read missionary literature.
6. Never disappoint your officers.
7. Pay every cent you owe.
8. Get new members.
9. Answer "Ready" for any call for service.
10. Count it your society and help to make it the very best.

WORK TO OPEN IN SIBERIA

Bishop Lambuth in charge of Oriental fields, has appointed Rev. W. G. Cram former Associate Secretary of the Centenary Commission, as Superintendent of our work in Manchuria. Bishop Lambuth was authorized by the Board of Missions to open work in these fields. It will be supported by the Centenary fund.

The party which goes from Korea to survey the new field and establish the mission is composed of Bishop Lambuth, Dr. Cram, Rev. J. S. Byang. Centenary Secretary for Korea, and Rev. Chung Chai Duk who is the missionary appointed to the new task and who will be supported by the Korean church.

The mission of Methodism in Manchuria and Siberia will be largely to follow the Koreans who have gone to those countries in vast numbers. This is the second great extension of our world wide missionary work which the Centenary has made possible, the first being on the continent of Europe. The Centenary has sent Methodism into five new countries.

AMERICA'S DUTY TOWARDS CHINA

(Extracts from article by J. J. Underwood in Christian Herald.)

Grim famine stalks through China. Death by the wholesale follows in its wake. Definite figures are hard to obtain and nobody knows the exact population of the stricken provinces, but the most conservative estimate places the number at somewhere between forty and fifty millions. Unless heroic measures are promptly taken at least half of them, and quite likely nearly all of them, will die this winter. The number who will suffer the pangs of starvation and ultimate death before next spring—unless aided—is equivalent to from one-quarter to one-third of the population of the United States.

Part of the people in the famine district can yet be saved, but it will take millions of dollars to do it. In a general way it can be figured that five dollars, efficiently expended will save a human life. To save China from partial annihilation is a humanitarian duty devolving upon the United States and an economic duty as well. If America takes up the duty laid upon her we not only can save millions of human lives that are an economic factor in America's welfare, but we can prevent a recurrence of these famines in the section of China now affected, by the installation of a modern system of irrigation and by sinking throughout the provinces a series of wells."

Let the United States and especially the churches come to the rally of China.

WHY DO I NOT BELIEVE IN FOREIGN MISSIONS

Bromide Smith, in Congregationalist.

1. I have a friend who once met a man who said his wife's second cousin had been on a tour around the world, and he said the missionaries were doing more harm than good.

2. The religion of other people is as natural for them as ours is for us and just suits their needs. We have no right to go out and disturb the beautiful faith and customs of such people as the cannibals and bring them Christianity, which is, of course, purely an American invention and happens to suit us.

3. There is so much need at home, so many hospitals and schools that need to be supported, that I do not believe in sending thousands of dollars to the ends of the earth, where there are no hospitals and schools. Besides, the people are accustomed to dying out there and do not feel it as we do at home.

4. It would be much better if the money used in foreign missions were used for the immigrants in the United States. They get so hard and spoiled after they have been here for a while that something ought to be done for them immediately on arrival, seeing that unfortunately so little has been done for them in their own homes before they got here.

5. Many of the young missionaries sent out to the foreign field lose their lives there, and I feel sure that God does not mean human life to be risked in this foolhardy way. It is another case of the modern carelessness as to human life about which I was talking to my wife when out in our car last Sunday afternoon, which fills the Monday papers with awful accounts of auto accidents.

6. Foreign missions are not interesting, and I freely confess that I know nothing about them.

Sunday School Work

Conducted for Western North Carolna Conference by O. V. Woosley, Lexington, N. C., and for the North Carolina Conference by J. T. Jerome, Durham, N. C.

FLOWERS AND FRUIT

Your humble servant is enjoying his first trip to Florida and he is having the time of his life. It is startlingly pleasing for one in th dead of winter to almost suddenly be thrust into the land of blooming roses, vine covered trellises and masses of beautiful poinsettias. All these flowers are very beautiful, but to me the grandest sight of all is the luxuriant orange trees heavily laden with their golden fruit. You can't eat flowers. But just think of being able to go out most any old time and pull off real oranges, grapefruit and tangerines! It's most too good to be true.

GENERAL WORKERS' COUNCIL

The occasion for my trip to Florida is to attend the annual meeting of the General Workers' Council which is being held in Tampa. The membership of this Council is composed of the members of the General Sunday School Board of Southern Methodism, the chairmen of the Conference Sunday School Boards, the Conference field workers, the central department heads and the Sunday school editorial staff. The meeting of these people once each year is very important. Plans are discussed, policies are formulated and methods of proceedure decided upon. It is a clearing house for the Sunday school workers of Southern Methodism.

TAMPA

Tampa, on the Gulf, ranks as America's seventh seaport town. It and its environs have a population of seventy-two thousand people. One hundred of its 175 miles of streets are of hard surface and are as clean as many floors. I have been here two days and am yet to see a horse or a draft animal of any kind.

Methodism is the leading Protestant denomination in Tampa, there being ten congregations, six of whom speak English and four Spanish. Our churches do not compare favorably with other public buildings, in fact Tampa, like most seaport towns, seems to emphasize places of amusement more than places of worship. Materially speaking Tampa is a growing city and seems to exemplify its slogan, "The city with a backing and a future."

CHUCK FULL

Friday night, January 7, I attended a meeting of the Workers' Council of South Main, High Point, Sunday school. There were twenty-seven officers and teachers present, eleven of whom belong to the Beginners'-Primary Department. The Council of South Main meets each month and has adequate programs. The school there is growing and is doing good work in many ways. Last Sunday there were 381 present and the attendance good, for the near future is set at 500. The building is full to the limit and some additional building is being contemplated. Graded Lessons are used and Wesley classes abound. W. H. Davis is the superintendent and Rev. S. T. Barber the pastor in charge.

A DAY IN CHARLOTTE

Sunday, January 9, was a mighty bad day. The rain, cold rain, fell incessantly, but not hard enough to drown out our Sunday schools. On this day your field workers visited five of Charlotte's eleven Methodist Sunday schools. Miss Womack visited the three departments of the Hawthorne Lane school and I visited the Dilworth, Calvary, Duncan Memorial and Seversville schools, three being visited in the morning and one in the afternoon.

The chief purpose of these hurried visits was to emphasize a good attendance upon the Charlotte Standard Training School. All schools visited seemed alive to their opportunity and were buoyant in their hopes and plans.

DUNCAN MEMORIAL

Our youngest congregation in Charlotte is an offshoot from Brevard Street, called Duncan Memorial. The congregation meets in an old school building, but it meets, and it meets for business and does it. On the rainy day I visited it I found the largest congregation of the day. At the close of the morning service a rather unusual incident for most churches, but not for Duncan Memorial, happened. A splendid man, head of a family, came forward and openly confessed his sins and asked the congregation's and the Lord's forgiveness. Whereupon the congregation went forward and knelt around him in prayer. I am told that such is a frequent happening at this God serving congregation. Rev. J. A. Smith supplies the Duncan Memorial congregation and he is greatly beloved. Last year his congregation promised him $400, but they paid him nearly $1,000. Mr. A. A. Short is the superintendent and he is making good. Practically everybody leads in prayer at Duncan Memorial.

THE CHARLOTTE TRAINING SCHOOL

The Charlotte Standard Training School promises much. It will offer seven classes as follows:

Beginners' Methods, Primary Methods, Junior Methods, Intermediate-Senior Characteristics, Young People Methods, Pupil Study and Sunday School Organization and Administration. Some of the best teaching talent offered by the Southern Methodist Church is being engaged for this school. The school will open Sunday afternoon, January 30, and will extend through the following week.

JUST A LETTER—BUT A GOOD ONE

Dear Mr. Woosley:

I am sending you our church bulletin for today so that you may see our Sunday school directory on the back. Some weeks ago I noticed in the Sunday School page of the Advocate (I always read that first) what you had to say about a certain church directory that left out the Sunday school. I called several people's attention to it. Today this one appeared. Thus you see your work is bearing fruit.

You should see our Junior Department. You would never recognize it. The Standard Training School has worked wonders. Mrs. Smith was a wonderful teacher. I want to thank you for urging me to take her work. She certainly knows her work. Bring her back again next year.

With every good wish for you and your work during the new year, I am,

Cordially,
Virginia Jenkins.

HIGH MARKERS

1. Largest church enrollment:
   - West Market Street 1489
   - Central, Asheville 1427
2. Largest S. S. enrollment:
   - West Market 1217
   - Main St., Thomasville 1126
3. Most officers and teachers:
   - West Market Street 78
   - Rock Springs Circuit 64
4. Most Cradle Roolers:
   - Spring Garden, Greensboro.. 121
   - Trinity, Charlotte 117
5. Most in Home Dept.:
   - West Market Street 225
   - Central, Asheville 171
6. Most Wesley Classes:
   - Tryon Street, Charlotte 14
   - West Greensboro Circuit ... 12
7. Most pupils joining church:
   - Concord 107
   - Forest Hill, Concord 105
8. Most dollars for Missions:
   - West Market Street 947
   - Hendersonville 637
9. Most dollars for S. S. Day:
   - Central, Asheville 100
   - Trinity, Charlotte 52
40. Most dollars for literature:
   - West Market Street 1189
   - Tryon Street 707
11. Most dollars for Chil. Home:
   - West Market 929
   - First Church, Lexington 780
12. Most dollars for other objects:
   - West Market Street 2258
   - Main Street, Gastonia 2201
13. Most totaled dollars raised:
   - West Market Street 5363
   - Central, Asheville 3090
   - Main Street, Thomasville ...3089

ALPHA AND OMEGA

The following Sunday schools lead their districts in enrollment of Cradle Rollers and Home Department students. The first school given in each district is the Cradle Roll leader, the second the Home Department leader. Note them.

Asheville District.

Mount Pleasant 76
Central Asheville 171

Charlotte District.

Trinity, Charlotte 117
Hawthorne Lane 50

Greensboro District.

Spring Garden 121
West Market Street 225

Marion District.

Morganton Station 90
Marion Station 60
Morganton Station 60

Mount Airy District.

Mount Airy Station 91
Rural Hall Circuit 25

North Wilkesboro District.

North Wilkesboro Station 27
Boone Station 20

Salisbury District.

First Church, Salisbury 104
First Street, Albemarle 40
Central, Concord 40

Shelby District.

Belwood Circuit 70
Main Street, Gastonia 70
Belmont Station 38

Statesville District.

Mount Zion 75
Stony Point Circuit 50

Waynesville District.

Waynesville Station 40
Murphy Station 26

Winston-Salem District.

Liberty Street 90
Main Street, Thomasville 125

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WHEN you want *quick* comforting relief from any "external" pain, use Sloan's Liniment. It does the job without staining, rubbing, bandaging. Use *freely* for rheumatism, neuralgia, aches and pains, sprains and strains, backache, sore muscles.



Keep it handy

35¢ 70¢ $1.40

At all druggists

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BROOKS' APPLIANCE, the modern scientific invention, the wonderful new discovery that relieves rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air cushion. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. patents. Catalogue and measure blanks mailed free. Send name and address today.

C. E. BROOKS, 443G State St., Marshall, Mich.

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Established 1879

FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 43 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

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Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn

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Columbia Grafonola.
Gulbreason Player-Piano.
Above all new. Complete sets. Bargains.

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P. D. FULWOOD - - Tifton, Ga.

THIS GIRL IS A WONDER

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you $90 to $300 per month. You can work from your own home; all who sample your bonbons become regular customers. You start by investing less than $10 for supplies. Mary Elizabeth started her candy kitchen with $5.00 and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write today. Isabelle Inez, 322 Morewood Building, Pittsburgh, Pa.

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HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
Mrs. Mattie Jenkins.....Matron
Owned and maintained by the N. C. Conference.

CHILDREN'S HOME
Walter Thompson .....Superintendent
Owned and maintained by the W. N. C. Conference.

NORTH CAROLINA CONFERENCE

FORM OF BEQUEST

I do hereby will and bequeath to the Methodist Orphanage ..... dollars, for the purpose contemplated by the charter under the Act of the Assembly of North Carolina.

* * * *

OUR NEED

1. A Baby Cottage.

* * * *

A check for $1482.38 from the First Baptist Church of Durham puts that great church third on the honor list of the state. From its very beginning the First Church of Durham has been one of the most loyal and liberal friends the orphanage has had. — Charity and Children.

* * * *

We have many fine friends who are nobly standing by us in our efforts to finance our Home. It is a joy to be engaged in a cause that lies so close to the heart of our North Carolina Methodism. The following note from one of our young lady friends expresses the interest and love for our Methodist Orphanage: "Dear Mr. Barnes—Am sending you $30 on my little girl's support; the other will come on later. Our money is not plentiful, but we cannot fail these little ones. How is my little girl and our little boy? Can you tell me when their birthdays come? Your work is dear to me, because I am all alone and I know what it means. With every good wish for the new year."

* * * *

The Educational campaign is beginning to receive the attention of our people. We have come to a critical period in the church's life from an educational viewpoint. We must strengthen and enrich our institutions of learning or lose our influence and power as a great evangelical denomination. We canot delay our efforts longer because the need is imperative and our Leader is looking to us to measure up to the demands of this new day. Let us follow the godly wisdom of our General Conference and do our best to fulfill the great mission for which our church was born. Having done our best we can cheerfully leave the results in God's hands. I for one believe that there is a rich blessing to come upon the church through this Educational campaign. In that faith I shall work and pray, expecting great things to result from the labor of our hands.

* * * *

Building conditions have vastly improved the past few months. Indications are that with the opening of spring a great building era will begin throughout the nation. North Carolina will be among the leading states in its building activities. While others are planning the building of homes and business houses, let us keep in mind that we have reached the limit of our capacity for the care and training of orphan children. Surely we are not going to be content with the material progress when the demand for the admission of helpless orphan children is so imperative. We want to put first things first. As a great church we cannot hope for the blessing of Almighty God to rest upon us unless we throw our protecting arms around the fatherless at our very door. The thing that has saddened my life more than anything else since coming to the orphanage is that we have had to refuse hundreds of pathetic and worthy cases. While writing the above sentence I was called over the 'phone and asked to take a little child. Just three days ago I was called over long distance 'phone by one of our pastors and asked to take three children who are in need of our help and care. I had to inform that pastor that it would be the first of July before we would have any room for another child. The situation is distressing in the extreme. It looks as if we will be forced by grim necessity to do something in the near future to meet the tremendous demands which are being made upon us constantly. We need to build at the earliest possible date a Baby Cottage, two dormitories, one for boys and one for girls, and a building for our kitchen and dining hall. With the erection of these buildings it will be necessary that we have more school room for our graded and high schools and a larger chapel for the assembling of our children for religious services. With these facts in possession of our people I sincerely trust that they will see the necessity of doing something adequately to meet this distressing situation.

* * * *

RECEIPTS

L. K. Edwards, Stantonsburg, $15; Ladies' Aid Society, Rodger. $10; Gatesville S.S., Gates Ct., $11.45; Mrs. Elizabeth Edwards, Hookerton Ct. $5; Collington S.S., Kitty Hawk Ct., $3.94; Baraca Class, Mt. Olive $33; Clark's Bethel S.S., $8.20; Bethany S.S., Wuchese, Roanoke Island Chg., $20; Hampstead S.S., Scott's Hill Ct., $2.08; Elizabethtown S.S., Elizabeth Ct., $20; Miss Candace Sanders, Four Oaks Ct., $5; Mrs. J. W. Burton, Jacksonville, $5; Keener S.S., Ingold Ct., $3.70; Conetoe S.S., Bethel Ct., $37.63; Tuttle's Grove S.S., Harlowe Ct., $1; Macon S.S., Warrenton Ct., $15.95; Gray Rock S.S., Oxford Ct., $5.04; Eno S.S., Hillsboro. $20.25; Soule S.S., Swan Quarter Ct., $48.50; Cool Springs S.S., Glendon Ct., $10; McBride's S.S., Camden Ct., $12.19; Robert's Chapel S.S. Granville Ct., $10; D. Y. Cooper, Henderson, $10; H. V. Rose, Smithfield. $1; Wesley Class, Hay St. Ch., Fayetteville, $10; Pamlico S.S., Oriental Ct., $3.60; C. G. James for S.S., Roxboro, $8; Plank Chapel S.S., Tar River Ct., $20; Bethlehem S.S., Swansboro Chg., $5; Carlton S.S. Magnolia Ct., $15; Watha S.S., Burgan Ct., $4.50; L. H. Edward, Warsaw, $5; Magnolia S.S., Magnolia Ct., $10; Irwin's Creek S.S., Swansboro Ct., $8.40; Wm. E. Springer, Wilmington. $5; Summerfield S.S., Straits Ct., $7.60; Caswell Cotten Mills, Kinston, $25; B. G. Thompson, Goldsboro, $100; Bruce Thompson, New York $100; Christine and Mary Adams Bertie Ct., $5; Salem S.S., Goldsboro Ct., $20; Rev. L. S. Massey, Louisburg, $25; Whitaker's Church. $5; Bethel S.S., Leasburg Ct., $11.85; Dunn Station, $60; Mr. and Mrs. Hamp Umestead, Rougemont Ct., $10; Louisburg College S.S., $22; St. Paul S.S., St. Paul Ct., $5.37; Soapstone S.S., Millbrook Ct., $3; Mrs. M. B. Hall Rougemont Ct., $1; Mrs. M. A. Byrd, Carr Ch. East Durham. $1; Newalnd S.S., Camden Ct., $5; Andrews' Chapel S.S., Shallotte Ct., $1; Tomlinson & Co., Wilson $100; Mrsa. L. G. McLawhorn, Greenville. Baby Cottage, $10; Mrs. L. G. McLawhorn. Greenville, $5; Carver's Creek S.S., $2; H. C. Maness, Raleigh, $5; Fuquay Sprlngs S.S., Cary Ct., $10; Class No. 2 Bullock's S.S., Granville Ct., 35c; Warren Plains S.S., Warrenton Ct., $10; 5th Yr. Jr. Class of 5th Ave. Ch., Wilmington. $4.57; G. W. Avent, Jonesboro, $5; Nancy Pratt. Raleigh, $25; Mrs. J. P. Council, Carver's Creek Ct., $5; Cameron S.S., Vass Ct., $10; Lemon Springs S.S., Vass Ct.. $1.21; Grifton S. S., $10; Grifton S.S., $2.30; Y. N. Class, 5th Ave. Ch., Wilmington. $40; Core Creek S.S., Harlowe Ct., $2.50; Centenary S.S., Red Springs, $4; Gray R. King, Nashville Ct., $5; Kershaw S.S., Orlental Ct., $5.30; Bethel S.S., Mt. Olive Ct., $10; Haw River S.S., Haw River Ct., $10; C. T. Davis, Person Ct. $15; Rougemont S. S., $23.32; Brooksdale S.S., Brooksdale Chg., $5.51; Jacksonville S.S., Jacksonville S.S., Jacksonville and Richland Chg., $10; Mt. Carmen S.S., Goldsboro Ct., $2.50; Broad Creek S.S., Pamlico Ct., $10; Council S.S., Carver's Creek Ct., $6.40; Wesley Class, Trinity Ch., Wilmington. $10; Clarkton S.S., Lumberton Ct. $4.81; Primary Dept., 5th Ave. Ch., Wilmington, $10; Roberdel S.S., No. 1, $10.43; Powellsville S.S., Harrellville Ct., $5; Bethel S.S., Town Creek Chg., $2; Stantonsburg S.S. $16.09; Richland S.S., Jacksonville and Richland Ct., $15.06; T. A. Smithwick, Hill Merry, Bertie Ct., $10; Arthur Bethlehem S S., Farmville. $3.79; Mr. and Mrs. R. A. Harris, Weldon, $5; Oak Grove S.S., Perquimans Ct., $10; Mrs. L. H. Adams, Blount Creek, Aurora Ct., $1.50; Mrs. Mary Jones, Blount Creek, Aurora Ct., $1.50; Miss Clara Adams, Blount Creek, Aurora Ct., $1.50; Angier S.S., Duke Chg., $28.92; Regan S. S., St. Paul Ct., $10.20; Singletaries S. S., Elizabeth City, $20; Sharon S.S., Conway Ct., $10; Mt. Gould S.S., Bertie Ct., $11; Center Hill S.S., Chowan Ct., $5; Carr Ch. S.S., East Durham, $10; Mr. and Mrs. H. W. Foushee, Winston-Salem, $15; Anderson's S.S., Chowan Ct., $25; Ebenezer S.S., Currituck Ct., $15; Osgood S.S., Sanford Chg., $6.55; Evans S.S., Chowan Ct., $13.81; Enfield S.S., $46.81.

W. N. C. CONFERENCE

THE CHILDREN'S HOME

The church benevolent institutions face conditions which make heavy demands upon faith, human endurance and the morals of the race. And yet, in the work of homes and hospitals are included the dynamics of Christian life—teaching, preaching, healing—which was the life-program of Jesus Christ. Therefore, they can neither be forgotten nor neglected.

* * * *

January carries with it a fifth Sunday. We are wondering how many, who have not heretofore done so, will join the Fifth Sunday Family—and let The Home hear from them. In sending funds to The Home, it will help us wonderfully if the name of the district, charge and church is given. Sometimes we are puzzled, just a little bit, when a "cashier's check" comes to us (enclosed in an envelope) with no word of explanation.

* * * *

It is for the purpose of salvaging human wreckage, as well as preventible remedies, that we have orphanages, homes and hospitals. It was a wise one who said, "Literally millions of babies' and children's lives are wasted through social neglect, and lack of medical attention." Be that as it may, one thing we are almost sure of—thousands of dependent and defective children have been turned into delinquents through neglect. Yet much of this waste could be avoided by the church making a fuller provision for the care and health of these helpless ones.

* * * *

The building fund continues to grow, which is evidence that the recent campaign was a stimulus toward greater things, and it is yet on the heart of the church to do the things that are needed to be done.

* * * *

After the pleasure of the holidays the children are down to normal life and work. Not a case of sickness during the time; not a rule or regulation broken; school running on full time, and everybody able to work and eat. That's a pretty fair record for a family of our size, we think.

* * * *

RECEIPTS—FIFTH SUNDAY

S. B. Lee, Wightman S.S., Polkton, $3; Edw. S. Helms, Pleasant Grove S. S., Waxhaw, $17.50; W. C. Croggs, Beulah S.S., Moravian Falls, $1.04; G. L. Park, Jefferson S.S., Jefferson, $29.30; A. G. Odell, Forest Hill S.S., Concord, $36.45; Paul Hyatt, Bethel S.S., Canton, $4.52; C. L. Goins, Sec. Coleridge, $37.19.

TEN PER CENT

Rev. J. W. Combs, Pilot Mountain, $16; A. E. Scott, Tr., Boone, $42.82; Rev. C. C. Totherow, East Belmont, $20; Rev. J. J. Gray, Black Mountain, $18.23; Miss Docie Gatlin, Tr., Biltmore, $5.55; Mrs. J. J. Snider, Tr., Robbinsville, $30.53; A. L. Latham, Tr., Jonathan, $64.67; Rev. A. R. Bell, Ansonville, $52.78.

SPECIAL SUPPORT

Mrs. Hugh Southerland, Connelly Springs, $5; Mrs. Sallie Lee Penry, Lexington, $15; W. A. Ring, High Point, $17.50; D. T. Sink, Randleman, $20; Woman's Auxiliary, Centenary, Winston-Salem, $10; M. M. Crumel, Exec., Booneville, $80; Two Friends, Salisbury, $2; Shelby National Bank, Shelby, $30.

THANKSGIVING AND CHRISTMAS

City Schools, Miss Ethel McNairy, Statesville, $21.62; Lebanon Ch., E. B. Wilkinson, Iron Station, $6.25; Tryon St. S.S., Charlotte, $59.80; Miss Elizabeth Crowell, Charlotte, $5; Macedonia S. S., Eldorado, $1.60; Mount Holly S.S., Mount Holly, $58; Mrs. Mary W. Thomas, DeLand, Fla., $2.50; Bryson City Church, Bryson City, $19; Homer H. Winecoff, Concord, $25; Miss Lillie V. Hoover, Lenoir, $1; H. D. Duckworth, Charlotte, $10; Antioch Ch., Rural Hall, $10; Mooresville S.S., Mooresville, $6.25; Bryson City S S., box Missc. articles; Baraca Class, Pleasant Garden, 2 bags flour; Wesley Pathfinders, Lexington, box toys; Muir's Chapel S.S., Guilford College, box Missc. articles; Ladies' Aid Society, Dallas, one quilt.

BUILDING FUND

Rev. W. M. Curtis, Greensboro, $50; H. C. Sherrill, Charlotte, $100; Mount Airy Circuit, Mount Airy, $88; Joseph J. Hooker, Sylva, $22.50; Mount Olivet Ch., Lexington, $200; Cherryville Ch., Cherryville, $275.25; Franklin Ch., Frauklin, $6.20; Turnersburg Ch., Statesville, $1.

THE NEGRO PRESS

There are four hundred negro newspapers and periodicals in the land. This influence, largely for good, is being multiplied. Few of these publications are radical in appeal, none are really "red." The following from a western paper with wide circulation in the South well illustrates the loyal constructive quality of the editorial point of view: "We have never carried the red flag. We have never thrown a bomb nor wrecked a railroad. We have never betrayed the secrets of our government to the enemy. We have never joined in any bolshevik movement, and, what is more to the point, we never will. When we shoulder a gun it will never be against our government. Are we then asking too much of the powers that be to throw the full protection of the law about us, and give us a man's chance?"—Rodney W. Roundy, Associate Secretary of the Home Missions Council.

WILLING TO STAY FOR LIFE

Pounding at Maxton Followed by Watch Night Service—Preacher Locates Home There.

Editors of the Advocate:

Quite an interesting watch night service was held in St. Paul's church Friday night, December 31st. The exercises began at 8:30 o'clock and continued until 12:01. An interesting program had been prepared for the occasion, and it had been well advertised among our people, so that quite a large per cent of our members were present throughout the service. The exercises began with the singing of the doxology, and closed with silent prayer as the old year passed out and the new year greeted us. Every one who attended the service seemed to enjoy it, and I feel sure it led many of us to make resolves that will prove a blessing to us and to others.

Just before we left the parsonage for the church for the watch service a great multitude of men, women and children, with smiling faces, all loaded with boxes, bundles and packages, invaded the parsonage, marching right through the room in which we were seated and on to the dining room. In the front, and seemingly the leader, a charming young lady carried in her arms a living turkey, while a little girl six years old handed to me a nickel as her part in the "pounding." But it is a misnomer to call it a pounding, for there were a great number of articles that weighed many pounds. There is scarcely anything in the grocery line that was not represented in that great heap deposited on tables and the floor in our dining room, and in such quantities as to render it unnecessary for us to make further purchases for many days to come.

We came to this charge thirty-seven years ago and served it four years, and now we have started on our third year for this term. We have never found more loyal and lovable people during all the years of our ministry, so no one should be surprised when we state that we have located our home here.

With best wishes for the Advocate, I am, sincerely,

J. A. Hornaday.

The magnitude of the task of Protestantism in this country alone is shown by the fact that out of the mass of 1,700,000 who use the thirty-two foreign tongues that are spoken daily on the streets of New York, only 35,677 are members of evangelical churches. "At present, then," says the Interchurch Bulletin, "despite all the efforts made by the individual churches, only two per cent of the foreigners in Manhattan and the Bronx are members of the evangelical organizations."

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Soya Beans Cow Peas
Millet Clover Seeds
Grass Seeds Seed Corn
Garden Seeds Seed Oats
Every Variety of Seeds for the Cenrtal South. Write for Catalog and pricce list. 42nd Year
D. R. MAYO, Seedman, - - - Knoxville, Tenn.

PAYMENTS ON THE CENTENARY

By Charges of the W. N. C. Conference Up to January 6, 1921.

ASHEVILLE DISTRICT

Asheville—Bethel	$ 744.28
Biltmore	1112.00
Central	22174.40
Chestnut Street	2021.33
Haywood Street	4052.80
Mt. Pleasant	785.00
W. Asheville	2667.67
Asheville Circuit	473.28
Black Mountain	375.50
Brevard	1078 62
Fairview	103.00
Flat Rock and Fletchers	863.00
Hendersonville	6701.00
Hendersonville Circuit	707.65
Hominy Circuit	1631.64
Hot Springs-Marshall	27.00
Leicester	454.26
Mars Hill	
Mills River	1238.10
Rosman	259.00
Saluda-Tryon	204.00
Spring Creek	385.57
Swannanoa	375.50
Walnut-Antioch	173.30
Weaverville	2891.80
Weaverville Circuit	831.90
Total	$52,249.60

CHARLOTTE DISTRICT

Ansonville	$ 1559.50
Charlotte—Belmont Park	635.00
Brevard Street	980.55
Calvary	371.80
Chadwick	310.75
Dilworth	1770.00
Duncan Memorial	401.72
Hawthorne Lane	4138.91
Seversville	1321.00
Spencer Memorial	20.00
Trinity	6268.58
Tryon Street	10110.72
Hickory Grove	538 25
Lilesville	608.90
Marshville	1628.71
Matthews	267 25
Monroe Central	3221.79
North Monroe-Icemorlee	418.16
Morven	1936.05
Pineville	1950.70
Polkton	846.00
Prospect	485.82
Thrift-Moores	746.07
Unionville	405.25
Wadesboro	4379.54
Waxhaw	941.90
Weddington	674.74
Total	$46,229.76

GREENSBORO DISTRICT

Asheboro	$ 1447.60
Coleridge	237.75
Deep River	457.40
Gibsonville	648 62
Greensboro—Carraway Mem'l	938.50
Centenary	3825.25
Glenwood and Bethel	268.30
Park Place	
Spring Garden Street	1335.11
Walnut Street	1489.00
West Market Street	14386.04
East Greensboro	1027.26
West Greensboro	414.65
High Point—East End	318.68
Main Street	1486.00
Wesley Memorial	16926.76
Jamestown and Oakdale	1195.00
Pleasant Garden	1558.16
Ramseur and Franklinville	2822.25
Randleman	870.75
Randolph	1245.61
Reidsville—Main Street	3129.35
Ruffin	116.55
Uwharrie	715.50
Wentworth	1774.00
Total	$58,634.09

MARION DISTRICT

Bald Creek	$ 174.10
Broad River	471.31
Burnsville	203.00
Bostic Circuit	1543.60
Cliffside	1138.72
Connelly Springs	969.25
Enola	111.53
Forest City	2832.10
Glen Alpine	654.20
Henrietta-Caroleen	2131.00
Marion	2050.25
Marion Circuit	304.70
Marion Mills	392.05
McDowell Circuit	184.50
Micaville	1095.45
Mill Spring	298.55
Morganton	3716.50
Morganton Circuit	304.70
N. McDowell	
Old Fort	1563.25
Rutherfordton	2007.75
Spruce Pine and Bakersville	607.40
Table Rock	813.58
Thermal City	511.50
Total	$24,078.99

MT. AIRY DISTRICT

Ararat	$ 319.42
Danbury	416.25
Dobson	272.66
Draper	1352.50
Elkin	4312.85
Jonesville	432.50
Leaksville	2254.00
Madison-Stoneville	2859.80
Mayodan	100.00
Mt. Airy Central	5406.50
Mt. Airy and Surry Circuits	220.85
Pilot Mountain	566.40
Rural Hall	812.43
Spray	272.52
Stokesdale	995.20
Summerfield	770.15
Surry Circuit	
Walnut Cove	719.45
Yadkinville	382.50
Total	$22,445.98

NORTH WILKESBORO DISTRICT

Avery Circuit	$ 137.85
Boone	279.77
Creston	
Elkland	137.00
Elk Park	
Helton	404.00
Jefferson	825.32
Laurel Springs	
North Wilkesboro	4473.70
North Wilkes Circuit	215.90
Sparta	268.75
Watauga	896.98
Warrenville	76.00
Wilkesboro	1103.51
Wilkes Circuit	185.00
Total	$9,003.78

SALISBURY DISTRICT

Albemarle—Central	$ 1967.03
First Street	272.76
Albemarle Circuit	325.50
Badin	227.50
Bethel	625.33
China Grove	304.50
Concord—Central	2909.00
Epworth	571.79
Forest Hill	1921.50
Harmony	
Kerr Street	372.00
Westford	9.00
Concord Circuit	1247.50
Gold Hill	161.66
Kannapolis Circuit	504.25
Mount Pleasant	817.50
New London	720.95
Norwood	1152.20
Salem	412.03
Salisbury—First	3035.26
North Main	337.50
Park Avenue	705.00
South Main	951.25
Salisbury Circuit	351.98
Spencer—Central	1913.50
East Spencer	
Woodleaf	296.69
Total	$21,813.18

SHELBY DISTRICT

Belmont	$ 1003.00
East Belmont	222.00
Belwood	2556.90
Bessemer	214.75
Cherryville	1663.75
Crouse	723.45
Dallas	1468.05
Gastonia—East End	
Franklin Avenue	651.05
Main Street	6600.00
S. Gastonia and Trinity	47.00
Ranlo	
King's Mountain	1702.51
Lincolnton	165.00
Lincoln Circuit	789.72
Lowell	317.20
Lowesville	623.40
Mayworth	
McAdenville	406.70
Mt. Holly	1322.67
Polkville	744.00
Rock Springs	1906.80
Shelby—Central	6700.00
Fafayette Street	574.14
Shelby Circuit	1493.82
South Fork	653.30
Stanly	309.00
Total	$32,858.21

STATESVILLE DISTRICT

Alexander	$ 1149.50
Bald Creek	374.73
Catawba	1069 35
Cool Springs	1558.55
Davidson	288.15
Dudley Shoals	631.20
Elmwood	402.70
Granite Falls	2736.00
Hickory—First	5013.60
West View	338.91
Hiddenite	364.50
Hudson	605.00
Huntersville	
Iredell	
Lenoir—First Church	1815.90
South Lenoir	262.15
Lenoir Circuit	712.80
Maiden	772.05
Mooresville—First Church	2740.85
Dixie	
Mooresville Circuit	1003.60
Mount Zion	1813.49
Newton	2900.00
Olin	955.45
Rhodhiss	105.00
Statesville—Broad Street	5736.19
Race Street	756.75
Statesville Circuit	433.50
Stony Point	910.05
Troutman	1184.70
Total	$36,634.67

WAYNESVILLE DISTRICT

Andrews	$ 1193.90
Bethel	1229.31
Bryson-Whittier	1280.35
Canton	1772.80
Clyde	1760.20
Franklin	795.96
Franklin Circuit	854.09
Fines Creek	159.00
Glenville	46.00
Highlands	205.25
Hiawassee	
Haywood	1470.90
Hayesville	286.70
Jonathan	234.00
Judson	153.20
Macon	369.15
Murphy	967.75
Murphy Circuit	215.50
Robbinsville	350.00
Sylva	2588.07
Shoal Creek and Echota	307.20
Waynesville	3273.17
Waynesville Circuit	468.00
Webster-Cullowhee	871.60
Total	$20,852.10

WINSTON-SALEM DISTRICT

Advance	$ 269.97
Cooleemee	1199.05
Davidson	1520.10
Davie	653.00
Denton	444.40
Farmington	944.00
Forsyth	665.96
Hanes-Clemmons	254.00
Kernersville-Oak Ridge	1501.50
Lewisville	928.98
Lexington First	10006.15
Linwood	2264.98
Mocksville	1929.13
New Hope	379.00
Thomasville—Main Street	6048.12
South Thomasville	85.50
Thomasville Circuit	654.85
South Side Circuit	277.50
Walkertown	946.75
Welcome	997.20
West Davie	179.80
Winston-Salem—Burkhead	1265.60
Centenary	15078.33
Grace	259.00
Salem	684.10
Southside	822.00
West End	7881.85
Total	$58,174.82

This list of payments on the Centenary does not include amounts paid through the Sunday school, but only the amounts paid on individual pledges; nor does money that has not reached Mr. James A. Gray, Conference Centenary Treasurer, Winston-Salem, N. C., appear in this report. Otherwise the report is as complete as it could be made.

R. M. Courtney,
Conference Miss. Sec'y.

Am I doing what Christ expects of me, as His representative, to let people know of Him and what He wants to do for them?



A Big Doll For You

D-L-Y D-M-L-

What is the name of this Doll? Fill in the blank spaces above and complete the Doll's name.

This is easy; try it. Write Aunt Alice and tell her what the name of this Dolly is, and she will tell you how you can get a beautiful Doll over 15 inches tall, jointed at the shoulders and hips. It is not a cloth doll to stuff, but a real doll wearing a beautiful gingham dress with a cute little cap, socks and buckled slippers. It is a Doll that any little girl would enjoy making dresses, coats and caps for, so be the first in your neighborhood to get one. It is yours for just a little easy work.

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OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

Well, after all, the boys and girls of today do enjoy reading letters and seeing their own in print. I was beginning to think perhaps they were different from the young folks who used to scramble over the Atlanta Constitution and St. Nicholas magazine. What a thrill all of us youngsters in our household of ten experienced when we saw our sister's name appear at the end of one of those letters, telling how many churches and stores we had in our town. It looked fine, and I can tell you we were proud of her too!

Last week we had only three letters —Mae Jack's, Mabel's and Naomi's— so there was room for a story as well. This week we are turning our entire space over to our readers and turning it into what Sudie Mae calls a "letter box." And thats a very good name for it isn't it?

St. Pauls, N. C We are both thirteen and in the sophomore class in high-school. We have made "A" on all our high-school work, and both take music. We are members of the Methodist church and attend Sunday school every Sunday. The name of our class is "Sunshine," and our motto is "Others First." Our teacher is Mrs. C. C. Harrington. We all like her fine. We belong to the Epworth League, which has about thirty-five members. St. Pauls is a nice little town of around twelve hundred inhabitants. We have three churches. three cotton mills, one bank, two school buildings, and several stores. We are both fond of reading, and will be glad to read the stories and letters published on this page. We would be glad to to correspond with some girls of our age.

Mary Lee Starling.
Ela Terry.

If you girls enjoy a good story, read "The Secret Garden," by Frances Hodgson Burnett. It is a delightful little book with a thrill in every chapter. There is an old English house with over a hundred rooms in it, a thoroughly disagreeable little girl, Ben Wetherstaff and his robin, an invalid boy who has an insane temper and —, but read the book, for yourself. There is not a dull moment in it. See what Magic did for a dead garden and those bad children.

I should love to know the members of a Sunday school class whose name is "Sunshine" and whose motto is "Others First."

Dear Advocate:

As you have invited boys and girls to write letters for the young people's department, I thought I would write and tell you that my father was pastor at Franklinton and moved from there here and is one of the editors and managers of the Advocate. When we lived in Franklinton I went to school there and Miss Ward was my teacher. I went to Sunday school and Mrs. S. C. Vann was my teacher there. I now go to the Ashboro school in Greensboro, and Miss Riggs is my teacher. I go to West Market Street to Sunday school I joined the church last summer at Franklinton. I like to go to school. We are going to move to 704 Chestnut street. Santa Claus brought me a foot ball and other things. I will write again if this is published.

With lots of love to all the little folks in the conferences.

Claud Sikes.,
Greensboro, N. C.

Claud is a good scout. He helps out anywhere in the office or in the shop, and to be sure we will "publish" anything he has to say.

West Durham, Jan. 8, 1921.

I hope you will allow a West Durham girl to have a little space in your first letter box. I am a senior in high school and I am fifteen years of age. I go to the Methodist Sunday school and I am in a class of about twenty-five girls. We have lots of parties and good times. I would like to correspond with any of our young people readers.

Sudie Mae Baker.

Mabel Howard, whose letter appeared last week, is just your age, and as she lives in the country and you in a large town, an exchange of letters might prove lots of fun.

Jonesboro, N. C., Jan. 9, 1921.

Dear Mrs. Rowe:

I have never written to you before. I like the stories you put in the Advocate. I am eight years old. I am in the third grade. I belong to the Methodist church and Sunday school. We have a large Sunday school. Mr. W. L. Thomas is the Superintendent. Our Sunday school instead of having a Christmas-tree, we sent the money to the Armenians. Santa Claus brought me a lot of stationery with which I am writing to you. I am glad you are going to let us write letters to the Advocate.

Your little friend,
Laurence Ross.

That was a beautiful way to celebrate the birth-day of the Christ Child Lawrence. After all it is His birth-day and the money you sent the Armenians was a gift to Him wasn't it?

Your stationery is beautiful.

Columbia, N. C., Jan. 10, 1921.

Dear Mrs. Rowe:

I am glad that the boys and girls are going to write letters. I love to read fairy stories, but would rather hear from the boys and girls. I am nine years old and in the fourth grade at school. I go to Sunday school every Sunday. My teacher is Mrs. Beattie McCluse and we all love her. I would love to hear from the Western North Carolina boys and girls, Robert Tuttle, Olive Newell, Evelyn Erwin, and so many others I know.

I have for my pet a little black kitten. Her name is Kitty Whitefeet. Mama gave her this name because she has four little white feet. With love and best wishes for our Young Folks,

Helen W. Smith.

Robert, Olive and Evelyn will please take notice. We shall be glad to hear from them.

Your kitten has a very pretty name. I once knew a cat whose name was Whitefoot and she was a beauty, too.

Greensboro, N. C.,
Jan. 11, 1921.

Dear Mrs. Rowe:

I am glad to have the privilege to write a letter to such a good paper as this.

Troop 14 is going on an over-night hike Friday, the 14th, and going to stay until Saturday night. We are planning to have a fine time. We are going to the Battleground about six miles from here.

While I was writing a chain gang passed by on a truck. I feel sorry for the poor fellows but I suppose they deserve it; but I surely wouldn't change places with them for anything, not even a dollar. Would you?

Yours truly, A. B. Pearce, Jr.

Well, Arthur, if you go on that hike in this sleet and rain, I wouldn't change places with you for a dollar!

Boonford, N. C., Jan. 11, 1921.

Dear Mrs. Rowe:

I am a little girl eight years old. I am living in the mountains of Yancey county. I am in the fourth grade at school. I like to go to school and like my teacher fine. I have two brothers, one six years old and one eight months old. My father is a Methodist preacher; he takes the Advocate. I enjoy reading the Young Folks' page.

I enjoy reading all good books. I have read my Children's Hour and my Child's Bible Reader. My father gave me a new Bible for my birthday and I have started to read it through.

A Bantem hen is the only pet I have. I hope to see this in print. I will write again.

Crosby M. Hager.

And one of the best friends you can make, little girl, is a good book. All of those stories in the Children's Hour are splendid. Olive Thorn's stories of birds she has known are good and we are going to print some of them in the Advocate before a great while.

The mountains are full of beautiful birds. See how many kinds you can name that you know by sight.

Charlotte, N. C., Jan. 2, 1921.

Dear Mrs.Rowe:—

My two sisters and I decided we would write a letter for the Advocate because when our grand-mother was living with us, she used to get a magazine that had a page of letters from boys and girls in it, and we always enjoyed reading them. First, we will tell you about ourselves. My sisters are Jane and Mary Ellen. Jane is 9 years old and Mary Ellen is too, and that makes them twins you see. But they do not look alike and while Jane is a tomboy, Mary Ellen likes to sew and make fudge. Janes says Mary Ellen tries to boss her sometimes, but they always take up for each other. We are spending our Christfas holidays here in Charlotte with uncle Tom, but we live in the country in West Virginia.

I have a collie dog named Don and he is my best friend. While he does not know many tricks he is a smart dog. One day he hurt his foot and mother put some liniment on it that must have burned pretty badly, because if we want to run him out of the house, all we have to do is show him that brown bottle and he is gone. Every morning he used to follow me to school, but of course, the teacher would not allow this so mother began shutting him up until we had left the house. One morning she called him but he was not to be found so we started off to school. Between our house and the school was a big bill-board, and when we came to it out sprang Don from behind it where he had evidently hidden himself until we should come along.

I hope lots of boys and girls will write letters.

Very truly,
James Merritt.

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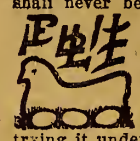
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50 Hens Laid 3 Eggs A Day. Now Lay 36

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This 3 or 4 dozen eggs a day, at winter prices, was almost clear profit. Your hens should do as well. It's no trouble to use Don Sung and you risk nothing by trying it under this offer.

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be cheerfully refunded.

Don Sung (Chinese for egg-laying) is a scientific tonic and conditioner. It is easily given in the feed, improves the hen's health and makes her stronger and more active. It tones up the egg-laying organs, and gets the eggs, no matter how cold or wet the weather.

Don Sung can be obtained promptly from your druggist or poultry remedy dealer, or send $1.04 (includes war tax) for a package by mail prepaid. Burrell-Dugger Co., 214 Columbia Bldg., Indianapolis, Ind.

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LETTER FROM AN EX-EDITOR

Rev. James Willson Expresses Opinion of Advocate—Defines Function of Conference Organ—Recommends Purchase of Waste Basket.

My Dear Editors:

A letter came this way the other day from the senior editor, which happened to pass under my eye, and I caught this expression: "Tell the old man to write an article for the Advocate and not to be ashamed for his name to appear in the paper." I had been intending for some time to do that very thing. I waited long and patiently to see the paper and to see the names of the two editors at the top of it. No, I am not ashmed for my name to appear in the church organ, edited by a stalwart writer and thinker, who many years ago (as he told me) served an apprenticeship as "the printer's devil," in the office of the Statesville Christian Advocate, which I had the honor to edit and publish for twelve years. Away down the march of so many years I am glad to note the development of that boy, and am satisfied he has dropped that unseemly name and has come to the higher place on the tripod, editor-in-chief of the joint organ of the two great North Carolina Conferences. It affords me great pleasure even to think that I may have contributed a little to bring him along this way.

I waited long, almost impatiently, for the coming of "the new paper," as we all understood it was to be. But I recognized "the Swan Song" of Brother Massey, and did not give honor to whom honor was not due, as did Brother Myers. At last it came and the initial number was a good one, and so have been all the others. I like the make-up of the paper, editorials, paragraphs, news items, contributions and all. That challenge and brotherly quarrel with the Biblical Recorder tickled me. It will help in the growth of friendly and brotherly relations, already beginning to exist more and more between the two great denominations. I must say that both of you "do right well for beginners," and if "the meal in the barrels and the oil in the cruises" are not allowed to waste and exhaust you are destined to furnish the paper the conferences and the church are looking for.

By the way, I will say right here what I have long thought to say, that we expect too much of our conference organ in the way of a literary paper. It was never designed, nor is it now the purpose of the church, to make it a great metropolitan literary magazine. It is designed to be a business paper, a circulating medium of communication between the conferences and the people, and to furnish pointed news items of the church and country, and to be an exponent, in a limited way, of the cardinal doctrines of Christianity, a visible expression of the life and activities of the church, especially in the bounds of its own circulation. And it should not allow extraneous, dead and useless matter to accumulate in its columns and be carried over for weeks and months, as for instance the presiding elders' appointments. Have you "a waste basket?" If you have not, better get one, for you will need it, especially if this scribe is to furnish occasional articles. And when you do get it, do not fail to make the best use of it by depositing worthless communications in it, and if any of mine go in it, of course I won't like it, but I won't fuss about it. Try this one that way and see.

The other Sunday a brother in the Sunday school class said to me, "Are you an agent for the Advocate?" "No, not specially so, but if you want to subscribe I will take the subscription." "My wife said to me the other day, 'Our preacher is going to be the editor, and I want to see it.'" He gave me the enclosed check for $2.00. Send the paper on as directed.

With kind assurances and all good wishes with the compliments of the Christmas season, for the editors and families, reaching out to my many friends wo will read this in the Advocate, I am,

Sincerely and cordially yours,
James Willson.

LISTEN TO BETTS

Editors Advocate:

Reading your issue of nineteenth instant we had to pinch ourselves to see if it were really and truly us and if the paper were indeed the organ of Methodism in the good old North State we used to pore over so eagerly.

After due and positive determination of our own and the paper's identity, we are moved to say:

It fairly sparkles with versatility.

Our practiced eye discovered but two typographical errors and one misplaced linotype slug.

The range of reports and variety of topics were most commendable and the personal and local paragraphs toothsome to perfection—real tidbits.

Verily the longest articles, avoided by the average reader, were strangely captivating and suggestive and brimming with instruction.

A virile tone of spirituality pervades the page refreshingly.

We exhort you to keep up the "klick," and admonish you that the splendid copy set you by the yeomen beloved and true who before you handled the difficult and delicate situation is hard to beat!

We thank you—the mechanical and editorial force—and sing our "Glory be" this tremendously beneficent Christmastide with unfeigned gratification. The East, the far and near, is again redolent with heaven's benediction upon the "men in whom He is well pleased."

Fraternally,
W. A. Betts.

Olanta, S. C. Dec. 20, 1920.

SOUTHERN STOCKMEN WIN NINE GRAND CHAMPIONS

Nine grand championships were won at the 1920 International Live Stock Exposition in Chicago by breeders from Southern states served by the Southern Railway System, the winners being:

J. N. Camden, Versailles, Ky.—Hereford bull, "Princeps Domino."

Dr. J. I. Huggins, Dandridge, Tenn.—Aberdeen-Angus bull, "Perinthian."

G. C. Parsons, St. Matthews, Ky.—Aberdeen-Angus cow, "Queen Milly of Sun Dance 3rd."

E. E. Mack & Son, Thomasville, Ga.—Poland-China boar and sow.

B. P. Evans, Shelbyville, Tenn.—Hampshire boar and sow.

J. N. Camden also won the grand championship ribbon on his Hampshire ram and Hampshire ewe.

In addition to these highest of all awards in the respective breeds, the South carried off 166 other prizes, thus surpassing the record made in 1919 when the South carried home blue ribbons on Hereford bull, Shorthorn bull, Aberdeen-Angus bull, Duroc-Jersey boar, Poland-China sow, Hampshire ram and ewe.

In speaking of the remarkable showing made at the International two years in succession, General Agricultural Agent Roland Truner, of the Southern Railway System, Atlanta, Ga., says:

"This demonstrates that Southern climate and feeds are exceptionally well adpated to the production of the highest class of all kinds of domestic animals. When this is considered in connection with economy of production, due to the long grazing season, the abundance and variety of forage crops, and proximity to markets in the great consuming centers of the United States with excellent transportation facilities, growers must recognize that there is no section of the country where meat production can be carried on more profitably than in the territory south of the Ohio and Potomac and east of the Mississippi."

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NORTH CAROLINA CHRISTIAN ADVOCATE
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G. T. ROWE.....Editor and Gen. Mgr.
T. A. SIKES..Asst. Editor and Bus. Mgr.

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IN MEMORIAM

BAILEY—Mrs. Annie Bailey, widow of the late W. A. Bailey, died Dec. 19, 1920, being 67 years old.

In 1892 she was married to W. A. Bailey. She was a member of Advance church. She lived a quiet life and was kind to all.

Her health had not been good for a long time, but her death came very unexpectedly.

Surviving are three brothers, B. R. Bailey, Bryan Bailey and Louis Bailey.

The funeral was conducted by Revs. J. A. J. Farrington and J. M. Varner.

J. M. Varner.

GILLILAND—Osborne Gilliland was born May 23, 1827, and died Jan. 1, 1921, aged 93 years, 7 months and 8 days. Thus the oldest man in the community has passed away. He was a generous-hearted, playful, child-loving man, which fact, no doubt, went far toward lengthening out his days upon earth. He surrendered his heart to God about forty years ago and found the blessed child-relation to God the great Father and ever sought to follow Him from that time on to the close of his earthly pilgrimage.

He cast in his lot with the people of the M. E. Church, South.

He leaves behind him his aged companion who has walked faithfully by his side for the past sixty-three years; two children also with fourteen grandchildren and seventeen great-grandchildren.

May the glorious gospel continue to move these hearts and the hearts of millions more until that great home gathering day shall come, when they shall behold the finished work of divine grace upon their dear ones and realize it in themselves.

J. T. Ratledge.

HONEYCUTT—On Friday evening, Dec. 17, 1920, Mrs. L. A. Honeycutt died at her home at Walnut, N. C.

Mrs. Honeycutt was the daughter of Mr. and Mrs. Westley Church, of Paint Rock, N. C., one of the best families in Madison county.

In early childhood Mrs. Honeycutt joined the Methodist church, and was ever a splendid worker. At the time of her death she was one of the best workers of her home church at Walnut.

When she was 19 years of age she and Mr. Honeycutt were married, and made their home at Walnut. In this community she made friends of every one who knew her.

Not only her husband and little girl and other relatives grieved to give her up, but all felt that we were losing one of our best friends. We miss her so much in the church, and everywhere a faithful Christian as she was is missed.

May the Lord bless her husband, her little girl, her moth-in-law, with whom she lived, and relatives who grieve her loss. And may each one of us try to live more like she lived that when the end comes with us we may go home to her.

MASSEY—Mrs. Helen Russell Palmer Massey was born in Warren county, N. C., Oct. 26, 1896.

When she was scarcely two years old her parents, Dr. J. Russell Palmer and Mrs. Helen Russell Palmer, moved to Hookerton, N. C., where Dr. Palmer died in 1905.

She was the youngest of four children.

At eleven she joined, by vows, the M. E. Church, South, Rev. R. F. Taylor, pastor.

Her educatonal training was in local schools ,followed by graduation from Durham Conservatory of Music.

After teaching music one term in Wakeion High School she was, Dec. 31, 1919, happily married to Dr. Luther M. Massey, of Zebulon, N. C.

Mother, sisters, brother, husband, relatives and friends were deeply grieved by Mrs. Massey's almost sudden passing, Dec. 7, 1920.

How mysterious is death! We cannot understand God's ways. However, we must not doubt His wise and loving purposes. He gives "the oil of joy for mourning, the garment of praise for the spirit of heaviness." "Even so them also which sleep in Jesus will God bring with Him."

R. H. Broom, Pastor.

McCOLLUM—Early last Thursday morning death entered the home of Mr. J. A. McCollum and took away his companion, Mrs. Ellen McCollum. She had been very ill for several weeks and her death was not a surprise to those who were acquainted with her condition. She was sixty-eight years old. She leaves a husband, two sisters and many realtives and friends to mourn their loss. The sisters are Mrs. Margaret Walters, of Georgia, and Miss Sarah E. McCollum, of Thomasville, Ga.

She joined the M. E. Church, South, when a girl and lived a cosecrated Christian life. She was always interested in the church work, and was a great Bible reader, having read her Bible through thirty-five times during the thirty-five years of her married life, besides doing much promiscuous reading.

Sister McCollum will be greatly missed. She will be missed in the church and in her community, but most of all will her companions miss her. Why so good a woman should be removed from our midst we cannot understand.

"Not now, but in the coming year,
It may be in the better land,
We'll read the meaning of our tears,
And there sometime we'll understand."

We extend our sympathy to the bereaved husband and sisters and bid them look to the One who said, "Come unto Me all ye that labor and are heavy laden and I will give you rest."

T. J. Huggins, Pastor.

MRS. GEORGE E. MAJOR

Whereas, our heavenly Father in His infinite love and wisdom has seen fit to take from the Woman's Missionary Society, M. E. Church, Hertford N. C., our co-worker, Mrs. George E. Major, be it resolved:

First, That in the death of Mrs. Major our church and society have suffered an irreparable loss, and while we bear with reverence and submission, yet we cherish her memory as a faithful and consecrated woman, whose influence will abide with us.

Second, That the taking of such an active member from our midst leaves a vacancy that is deeply deplored by each member.

Third, That we extend to the husband, daughter and bereaved family our heartfelt sympthy and commend them to the loving Father, "Who is too wise to err and too good to be unkind."

Fourth, That a copy of these resolutions be sent to the family, to the Christian Advocate for publication, and a copy placed on our minutes.

Mrs. W. A. Felton,
Mrs. G. E. Newby,
Mrs. C. W. Morgan,
Committee.

REV. MILES A. ABERNETHY

Resolutions of respect adopted by the second quarterly conference of Newton M. E. Church, South, of Newton, N. C., January 16, 1921:

Whereas, God in His infinite wisdom has removed from our midst one of our most consecrated men and co-worker in our church, Rev. Miles A. Abernethy;

We deeply deplore the loss of our beloved brother, but we bow in submission to our Father's divine will, knowing that our loss is his eternal gain;

Therefore be it resolved, That the board of stewards and his Sunday school class of the Newton M. E. Church, South, that in his service as a member of our board of stewards for thirty years or more, for many years chairman, (during the past few years an honorary member.)

Brother Abernethy was ever faithful and diligent in the performance of his duties as a member of the board of stewards, as teacher of a men's Bible class and to every interest of his church.

His religious life was an inspiration to his associates and worthy ef emulation by all who came in conduct with him.

Be it further resolved that a copy of these resolutions be spread on the minutes of our quarterly conference, copies furnished or local newspaper, North Carolina Advocate, Christian Advocate, Nashville, Tenn., and to the family of the deceased.

Geo. A. Warlick, H. McTravis, G. C. Little, R. P. Caldwell, L. H. Phillips, Committee.

RESOLUTIONS OF RESPECT

Adopted unanimously by the church at a memorial service held in Queen Street Methodist Church, South, Kinston, N. C., Sunday evening, Jan. 9th, 1921.

Whereas, God in His infinite wisdom, did, on the evening of November 27th, 1920, suddenly call from among us to Himself our beloved brother and co-worker, Charles M. Johnson,

Resolved, That in the death of Brother Jordan, Queen Street M, E. Church, South, Kinston, N. C., has lost a faithful and consecrated member whose place will be difficult to fill, his family a loving and devoted husband and father, and the community a Christian citizen of the loftiest type.

Resolved, That in the devotion of Brother Jordan to his duty, as he saw it, in his uncompromising attitude to sin in all its phases, in his consecrated loyalty and love to his church and to the cause of Jesus Christ, in his untiring diligence and activities in their service, and in his steady unwavering faith, he furnishes us an example worthy of our emulation.

Resolved, That while we mourn the death of our brother, we mourn not as those who have no hope, for his uniform loyalty and love to his church and to his Lord, coupled with his strong and consistent faith, furnish us the undoubted assurance that he is now with his Lord in mansions prepared for him, where he is at rest.

Resolved, That we extend to his bereaved family our deepest sympathy and pray God's blessings upon them; that they may have the comfort of His grace in this dark hour of their grief.

Resolved, That a copy of these resolutions be sent to the grief-stricken family, a copy each be sent to the North Carolina Christian Advocate and to the local press for publication, and a copy be spread upon the minutes of the official board.

Y. T. Ormond,
Chairman Board of Stewards.
W. A. Moore, Secretary.

RESOLUTIONS

Adopted by the Ladies' Auxiliary of Fifth Avenue Methodist Church, Wilmington, N. C., on the death of Mrs. Miriam K. Bell:

Eternal God, who has been our dwelling place in all our trials, and who was truly the shield and gulde of our beloved sister, Mrs. Miriam K. Bell, has, in His infinite wisdom, called her from the training school of this life to life everlasting to finish her course there with Him in undisturbed joy and peace.

To say the least, we shall miss her. But in our sorrow let us remember that her life was spent absolutely for the Master, and we shall do well to follow Him even as she did. We should thank our Father for the life of such a noble woman. She lived so close to Him and yet so close to humanity. Mrs. Bell was a tower of spiritual strength to the members of our church, the young and old alike. In her thirty years of work as president of the Ladies' Aid Society, as in all other work that she did, Mrs. Bell trusted God for the outcome and always gave Him the praise and glory. In our auxiliary meetings, when an unusually good report was read, she would say, with tears in her eyes, "Ladies, give God the thanks and praise," or she would start singing the Doxology. We realize that she was a Christian in the fullest meaning of the word; therefore

We resolve, first, That we submit meekly to this dispensation of God's providence, realizing that she had finished a life well spent in service for our Master; second, that a page in our minute book be set aside to the memory of one who was ever a benediction to us. Her glorious life can never be forgotten.

Resolved further, That the secretary be instructed to furnish a copy of these resolutions to the family and to the North Carolina Christian Advocate.

Committee: Mrs. Aaron Goldberg, Mrs. W. D. Quarles, Mrs. L. C. LeGwin, Mrs. E. F. Williams.

EPWORTH LEAGUE NOTES

Our Conference Epworth League President, Rev. F. S. Love, attended the meeting of League presidents held at St. Louis on the 29th and 30th of December, returning to Wilson in time to hear the editor of the Advocate preach to his congregation on the first Sunday of the New Year. Mrs. Love also attended the Conference, and went on from St. Louis to Springfield, Mo., for a short visit to her father, Dr. Hawkins. The conference passed strong resolutions against the "deadly spirit of worldliness," which seeks to manifest itself through certain evil indulgences, "in which many of the young people of our church are "guilty of having a part," expressing disapproval a the prevailing tendency of many of our young people to lower the standard of morality with respect to recreation and amusement."

Miss Margaret LeMay, corresponding secretary of the Epworth League at Smithfield, gives an interesting account of "a unique Epworth League Service," which took place not long ago.

As the Sunday School and church goers entered the vestibule of the Methodist church on Sunday morning the following attractive postor greeted their eyes:

"Come To Our Japanese Garden, Epworth League, Monday, 8:00 p. m., Basement Of The Church."

When the Leaguers arrived the next evening, they were received at the basement door by Miss Margaret LeMay in a Japanese costume who gave them the Japanese welcome, and showed them to seats on the rugs and pillows scattered around the basement, which had been veritably transformed into a Japanese Garden under the skillful hand of the superintendent of the Missionary Department, Mrs. Clifton Beasley. Flowers in baskets, Japanese lanterns shedding soft lights, Japanese umbrellas and fans were used in the decoration profusely.

Then followed this program:

Hymn—"The Morning Light is Breaking."

Scripture Lesson and Prayer—by Mr. I. W. Medlin.

"Old Japan" by Mr. Edward Woodall, Contrasted with

"New Japan" by Miss Sarah Patterson.

Selections from Topsy Turvey Land," by Miss Sanders.

Hymn—"From Greenland's Icy Mountains."

Reading—"Three Yards Long," by Miss Carraway.

(This proved to be the story of Joseph Neesima.)

The leader then called for those who wished to enroll in a mission study class and quite a number enlisted. At the close a social hour was spent, a Japanese contest was given which resulted in a tie between Misses Carraway and Watson. Cherry ice and cake was served by "little Japanese maidens," Misses Sarah Patterson and Arah Hooks. Souvenirs were little cakes wrapped in paper with an appropriate verse about our League. Fifty of the young people were present to enjoy this one of the most interesting and enjoyable missionary meetings ever held in our League."

C. K. Proctor.

EPWORTH LEAGUE NOTES

Every Leaguer will be glad to know that our efficient Field Secretary, Miss Grace Bradley, is able to begin working at her "Leagueal" post. She feels as if she will be able to do more than ever when her strength gets back to normal, because she is rid of that superfluous appendix. We can not determine just how much energy it takes to carry a useless appendage, so can not estimate how much extra vigor she will expend, but we do know that if she does any more work than she has been doing she will be working some.

Your Junior Superintendent recently visited the hustling Junior League at Forest Hill, Concord. Those Juniors were wide-awake and gave the Superintendent the idea that they have an enthusiastic leader in Mrs. Frank Armstrong. Later news tells us that this live bunch has organized into an intermediate League. This is a girls' League, the pastor, Brother Frank Armstrong, has organized the boys into separate organization and is doing a splendid work with them.

Brother Drymon says the Intermediates at Harmony are the "livest" folks that he has seen since reaching Concord.

Come on, Juniors and Intermediates; let's show the folks how Leagues can be organized and how Leaguers can work!

A message has been received from Brother Kirk telling of a visit made by Miss Bradley at Kings Mountain. He says: "Miss Grace Bradley, our Field Secretary of the Epworth League, came to us December 4th. She met with us at church and Sunday School on Sunday morning and gave us a brief message as an introduction to the evening service. After a visit to the Epworth League at Elbethel in the afternoon, she returned to our church in the evening and there met a splendid congregation with open minds and hearts to receive a message of vital importance not only to Leaguers, but to all Christians.

Miss Bradley spoke briefly of the place and importance of the Epworth League in the church, and of what it means to the mission field. She then spoke on the three-fold aim of the League: consecration, preparation, and service, and made a profound impression on the congregation. We shall expect results from the visit and message of Miss Bradley. Any League or church will be fortunate to have Miss Bradley give them an inspirational message or organize an Epworth League. She is at the service of our Church and the brethren should make use of her."

We feel sure that the good work that our Field Secretary accomplished at Kings Mountain was in part due to the efforts of the pastor and his wife, who are loyal Leaguers, and their splendid League President, Mrs. Troy C. Carpenter.

Gertrude Falls.

President Roosevelt, a typical American in his admiration for the heroic, thus expressed his opinion of missions:

"As high an estimate as I have of the ministry, I consider that the climax of that calling is to go out in missionary service. It takes mighty good stuff to be a missionary of the right type, the best stuff there is in this world. It takes a deal of courage to break the shell and go twelve thousand miles away to risk an unfriendly climate, to master a foreign language, perhaps the most difficult one on earth to learn; to adopt strange customs, to turn aside from earthly fame and emolument and, most of all, to say good-bye to home and the faces of the loved ones virtually forever."

SHAVER HEARD FROM

Our missionary, Rev. I. L. Shaver, has not deigned to notice the Advocate since we advised him to add writing to his language lessons, but we have received from headquarters the good news contained in the following extract from one of his letters:

"I have the Hiroshima and Yanai-O'Shima circuits consisting of about a dozen preaching places. Have been in Hiroshima but two months. I am devoting about half my time to language study. There is so much to be done. Need for more workers is urgent. I teach regularly one night each week at Fraser Institute, and have a class of boys come to our home once a week. The other day a Captain in the army came and asked me to teach him the Bible. I will begin teaching him as soon as he returns from military manouvers in another part of the Empire. I conducted a series of evangelistic services at Fraser Institute last week, and as a result twenty-five young men took their stand for God. We have organized them into a probationers class which will meet at our home every Saturday night. We expect to help them prepare for baptism and church membership. Pray for us."

NO MORE SHIPMENTS OF CLOTHING

Miss Daisy Davies, who has had charge of the Polish Relief work for our Board of Missions, requests that announcement be made that there be no further shipments of clothing to Newport News, Va. Cash contributions for relief work both in Poland and in China are needed, and amounts should be forwarded promptly to J. D. Hamilton, Treas., 810 Broadway, Nashville, Tenn.

District Appointments

DURHAM DISTRICT
M. T. Plyler, P. E.
Ourham, N. C.
FIRST ROUND

January
Person, Lea's Chapel 22-.3
E. Roxboro, Grace, 7:30 23
Durham Ct., McMannens 29
Branson, 11 30
Carr, 7:30 30
Lakewood 26

ELIZABETH CITY OISTRICT
R. H. Willis, P. E.
Elizabeth City, N. C.
FIRST ROUND

January
Pasquotank, Newbegun ..... 2° 23
Columbia, Columbia 29
Tyrell, Wesley's Chapel 30 31
February
Pantego & Belhaven, Belhaven 6
Plymouth, at Plymouth 13-14
Roper, at Roper 7-13
Kitty Hawk, Kitty Hawk 20
Dare, Mann's Harbor 22
Roanoke Island, Manteo 23
Hatteras, Frisco 24-25
Kennekeet, Salvo 26-27

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder
FIRST ROUND

January
Dunn, Dunn, ... January 23-24 7 p. m.
Duke, Duke, night 23
Roseboro, Roseboro, ... 26
Jonesboro, ... January 29-30 1 p. m
Sanford, night ..... January 29-30 9 p. m.
February
Glendon, Cool Springs, ... 5-6
The District Stewards are called to meet in Hay Street Church, Fayetteville, N. C., 7:30 p. m., December 7, 1920.

NEW BERN OISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
FIRST ROUND

January
New Bern, Centenary, at night 27
Newport Ct., Riverdale, 11 a. m. and night 1-2
Harlowe Ct., Oak Grove, 11 a. m. 22-23
Vandemere Ct., Stonewall, 11 a. m. and night 28 29
Oriental Ct., Kershaw, 11 a. m. 29-30
February
Snow Hill Ct., Snow Hill, 7 p.m. and 11 a. m. 5
Herberton Ct., Ormandsville, 11 a. m. 5-6
Gripton Ct., at night and 11 a. m. 7
Jones Ct., Trenton, 11 a. m. 12-13
Goldsboro, St. John, at night 13
Goldsboro Ct., Salem, 11 a. m. 19-20
La Grange Ct., La Grange, at night 20 11 a. m. 21
Mt. Olive Ct., Rone, 11 a. m. 26-27
Mt. Olive and Claypso, Mt. Olive, at night 27

RALEIGH DISTRICT
John C. Wooten, Presiding Elder
FIRST ROUND

January
Tar River Ct., Trinity, 11 a. m. 22-23
Granville Ct., Stem, 2 m. 28
Creedmore Ct., Banks, 11 a. m. 29-30
February
Oxford Ct., Bethel, 11 a. m. 5-6

ROCKINGHAM OISTRICT
J. H. Shore, Presiding Elder
FIRST ROUND

January
Montgomery, Troy, 11 a. m. 22
Troy, night, conference Monday morning, ... 23
St. Paul, St. Paul, 3 p. m. 26
St. John and Gibson, Gibson, 3 p. m. 29-30
MaXton, night 30
February
Elizabeth, Trinity, 11 a. m. 2
Roberdel, Roberdel, 4 p. m. and 11 a. m. 5-6
Biscoe, Condor, 4 p. m. and night 6
Raeford, Raeford, 11 a. m. 12-13
Red Springs, night and Monday morning 13
Caledonia, Caledonia, 4 p. m. and 11 a. m. 19
Rowland, Rowland, night and Monday 20
Mt. Gilead Ct. Mt. Gilead, 3 p. m. 26
Mt. Gilead Station, night and Monday nine 27

WARRENTON OISTRICT
E. M. Snipes, P. E.
Welden, N. C.
FIRST ROUND

January
Northampton, Jackson 22-.3
Ahoskie, Ahoskie 8
Bertie, Windsor 29-30
February
Roanoke, Tabor 5-6
Littleton 6-7
Williamston & Hamilton, Williamston 11
Scotland Neck, Scotland Neck 12-13

WASHINGTON OISTRICT
N. H. O. Wilson, P. E.
Washington, N. C.
FIRST ROUND

January
Farmville, Farmville 22-23
Ayden 23-24
Wilson, night 24
Bailey, Bailey 25
Bath, Bath 29

WILMINGTON OISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
FIRST ROUND

January
Carver's Creek, Bolton 22
Hallsboro, Hallsboro 22 23
Whiteville 23-24
Magnolia, Magnolia 28
Wallace-Rose Hill, Rose Hill 30
February
Swansboro, Swansboro 4
Onslow, Maysville 5-6
Town Creek, Zion 11
Shallotte, Shallotte Camp 12-13

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C.
FIRST ROUND

January
Leicester 22 23
SECOND ROUND
January
Weaverville Station 23
Saannanoa, at Bethel 29-30
Biltmore, a. m. 30
Mount Pleasant, p. m. 30
February
Hominy, Pisgah, ... 5-6
Haywood Street, a. m. 6
Asheville Ct., Elk Mtn. 3 p. m. 6
Chestnut Street, ... 6
Henderson, Hilliard 12-13
Fletcher (11 a. m.) 13
Fairview, Sharon, 3 p. m. 17
Weaverville, Alexander Chapel 19
Hendersonville, 11 a. m. 20
Tryon, 3 p. m. 20
Central, 11 a. m. 27
Bethel 27
March
Leicester, Little Sandy (?) 5
Spring Creek, Spring Creek, a. m. 6
Walnut, at Hot Springs, 5 p. m. 12-13
Mills River, Horse Shoe 12-13
Brevard, a. m. 13
Rosman Circuit, p. m. 13
Mars Hill, Valley Union 14
Marshall, ... 20
West Asheville 23
Black Mountain 23

CHARLOTTE OISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
FIRST ROUND

January
Dilworth, 11 a. m. 23
Duncan Memorial, night 23

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
508 Summit Ave., Greensboro, N. C.
SECOND ROUND

January
Wesley Memorial, High Point, 11 a. m. 23
Walnut Street, Greenshoro, night 23
West Greensboro, Friendship 29-30
Spring Garden, night 30
February
Main Street, High Point, 11 a. m. 6
Jamestown and Oakdale, Oakdale, night 6
Ashboro, 11 a. m. 15
Deep River, Cedar Falls, Q. C. 3 p. m. 12 night. 13
East Greensboro, Mount Pleasant 19-20
Gibsonville, night 20
Uwharrie, Salem 26-27
Glenwood, night 27
March
West Market Street, 11 a. m. 6
Bethel, Greensboro, night 6
Randolph, Pleasant Hill, night 12-13
East High Point, night 13
Wentworth, Lowes 19-20
Ruffin, Ruffin, night 20
Pleasant Garden, Rehobeth, 26 and 3 p. m. 27
Randleman, St. Pauls, 11 a. m. 27
Carraway Memorial, night 27
April
Coleridge, Rehobeth 2-3
Ramseur and Franklinville, Franklinville, night. 3
Park Place, 11 a. m. 10
Centenary, night 10

MARION OISTRICT
D. M. LITAKER, Presiding Elder
Marion, N. C.
SECOND ROUND

January
Marion Station, sun, 11 .....
East Marion Sta., M. M. sun, 7 16
North McDowell, N. Catawba, sun, 3 16
Morganton Sta., Fri. 7, and sun 11 21-23
Morganton Ct., Zion, Sat. 11 and 7 22
Table Rock, Mt. Grove, sun 3 and 7 22
Connnelly Springs, Mt. Harmony, sun 11 30
Enola, Warlicks, sun 3 30
Glen Alpine Station, sun 7 30
February
Rutherfordton, Gilboa, sat 11 and sun 11 6
Forest City, F. C. sun 7 and mon 10 6-7
Broad River, Kistlers, sat 7 and sun 11 12-13
Splndale-Alex, Alex, sun 7 13
Henrietta, Car, Henrietta, sun 11 20
Cliffside-Avon, Avon, sun 17 20
Bostic, Oak Grove, sun 11 and 2 27
March
Mill Spring, Lebanon, sun 11 6
Old Fort, Ebenezer, sat 11 and sun 11 12-13
Thermal City, Pisgah, sun 11 27
April
McDowell, Nebo, sat 11 and sun 11 .....
Marion Ct., Carsons, sun 7 .....
Burnsville Sta., sat and sun 7 9-10
Bald Creek, Riverside, sun 11 and 2 .....
Micaville, S. T River, sat 7 and sun 11 16-17
Spruce Pine, Bakersville, S. P. sun 7 mon 10. 17-18
District Conference meets at Forest City in Pleasant Grove Church on March 15th at 7 p. m. Bishop Darlington will preside and will preach Wednesday at 11.

MT. AIRY OISTRICT
W. F. Womble, Presiding Elder
FIRST ROUND

January
Summerfield, Center 22-23

NORTH WILKSBORO OISTRICT
J. W. WILLIAMS, Presiding Elder
FIRST ROUND

January
N. Wilkes Ct., Union 22 23
Wilkesboro Station, Wilkesboro, night 23-24
N. Wilksboro Sta., N. Wilksboro, night 28 29
Wilks, Adley 29 30
District Stewards will please meet at Jefferson, November 30, 1920. Let all district steward take notice
February
Elkland Ct., Elkland 3-4
Jefferson, Bethany 5-6
Creston, Creston 12-13
Warrenville Warrenville 19-20
Helton, Helton 20-21
Watauga, Hinson Chapel 25-26
Boone, Boone 27-28
March
Elk Park, Cranberry 2-3
Avery, Fairview 5-6
Laurel Springs, Laurel Springs 12-13
Sparta, Sparta 13-14
Wilkesboro Sta., Wilkesboro, night 16
Wilkes Ct., Adley, 11 a. m. 18
North Wilkes Ct., Union 19-20
N. Wilkesboro Sta., N. Wilkesboro, night 20

SALISBURY DISTRICT
John F. Kirk, Presiding Elder
SALISBURY, N. C.
FIRST ROUND

January
Epworth, Epworth, 11 a. m. 23
Kerr Street, 7:30 p. m. 23
China Grove, China Grove, 11 a. m. 30
Salisbury, First Church, 7:30 p. m. 30
The District Stewards and pastors are called to meet at First Church, Salisbury, Tuesday, November 16, at 11:30 in the morning. Lunch will be served at the Church. Every pastor and district steward is requested to be present.
SECOND ROUND
January
Gold Hill, Zion, 11 a. m. 31
February
Concord Ct., Mt. Olivet, 11 a. m. .....
Forest Hill, 7 p. m. .....
Mt. Pleasant, St. Pauls, 11 a. m. .....
Harmony, 7 p. m. .....
Albemarie Ct., Cedar Grove, 11 a. m. .....
Norwood, 7 p. m. .....
New London, Richfield, 11 a. m. .....
Albemarie, First Street, 7 p. m. .....
Salisbury Ct., Mt. Tabor, 11 a. m. 5-6
Salisbury, South Main, 7 p. m. .....
Salem Ct., Mt. Tabor, 11 a. m. .....
Albemarie, Central, 7 p. m. .....
Woodleaf Ct., Woodleaf, 11 a. m. .....
Salisbury, North Main 7 p. m. .....
Kannapolis Ct., Oak Grove, 11 a. m. .....
Kannapolis Sta., 7 p. m. .....
Concord, Central, 7 p. m. .....
Concord, Epworth, 7 p. m. .....
Concord, Kerr Street, 7 p. m. .....
Concord, Westford, 7 p. m. .....
Spencer, Central, 7 p. m. .....
Spencer, East, 7 p. m. .....
Salisbury, First Church, 7 p. m. .....
Badin, 7 p. m. .....
Bethel, Loves Chapel, 11 a. m. .....
China Grove, China Grove, 11 a. m. .....
Salisbury, Park Avenue, 7 p. m. .....

SHELBY DISTRICT
H. H. Jerdan, Presiding Elder, Gastonia, N. C.
FIRST ROUND

January
Dallas, High Shoals, 11 a. m. .....
Mt. Holly, 7 p. m. .....
Mayworth, 11 a. m. .....
Belmont, 7 p. m. .....
Every Official member is earnestly requested to be present at the first Quarterly Conference of his Church, to assist in the planning of the year's work There are very important interests to be considered and we must have the full strength of the Church if we are to accomplish the big task just ahead of us.

STATESVILLE DISTRICT
W. A. NEWELL, Presiding Elder
Statesville N. C.
FIRST ROUND
SECOND ROUND

January
Hudson, Whitnell, 11 a. m. 22-23
South Lenoir, Harpers, 3 p. m. .....
Stony Point, Stony Point, 11 a. m. 29-30
Dixie, Broad Street, 11 a. m. 29-3
Mooresville, Mooresvilre, 3 p. m. 3
Mt. Zion, Mt. Zion, night 29-30
February
Broad Street, Broad Street, 11 a. m. .....
Race Street, Race Street, night 5-6
The District Conference will convene in Mooresville on Tuesday, February 8th, at nine o'clock a. m

WAYNESVILLE OISTRICT
J. H. WEST, Presiding Elder
Box 312, Waynesville, N. C.
SECOND ROUND

January
Andrews 15-16
Murphy 16-17
Hudson, Maple Springs 22-23
Franklin Ct., Oak Ridge 29-30
Macon Ct., Union 30
Franklin Station 30-31
February
Waynesvills Station, a. m. .....
Canton Station, night .....
Haywood, Mount Zion 12-13
Clyde, Longs Chapel 13 14
Webster-Cullowhee, Cullowhee 19-20
Sylva 20-21
Shoal Creek and Echota, Olivet 26-27
Bryson-Whittier, Bryson 27-28
March
Murphy Ct., Peachtree .....
Hiwassie, Martins Creek .....
Hayesville, Ledfords Chapel .....
Robbinsville 12-13
Bethel, Bethel 19-20
Jonathan, Delwood 27-27
Waynesville Ct. 27
April
Fines Creek, Fines Creek .....
Glenville, Double Springs 9-10
Highlands, ... 16-17

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
WINSTON-SALEM, N. C.
SECOND ROUND

January
Thomasville Circuit, Shady Grove 29-30
Salem, at night 30
February
Welcome Circuit, Midway 5-6
Walkertown, at night .....
West Davie, Calahan 19-20
Hanes Clemmons, Clemmons, 3 p. m. Hanes night 20
New Hops Circuit, Mecedonia 26-27
March
Southside, Q. C. night .....
Davidson Circuit, Bethel .....
West End, 11 a. m. Jan 16 Q. C. night .....
Burkhead, Jan. 23, night Q. C. .....
Grace, Feb. 13, 11 a. m. Q. C. night .....
Centenary, Jan. 23, 11 a. m. Q. C. night .....
Forsyth Circuit, Mineral Springs, ...
Advance Circuit, Advance, 3 p. m. .....
Lewisville Circuit, Union .....
Davie Circuit, Oak Grove, ...
Lexington First Ch. Q. C., night .....
April
Lenwood Circuit, 2 p. m. .....
Denton Circuit Clarksbury .....
Farmington Circuit, Wesley, ...
Southside Circuit, Vernon .....
South Thomasville, 3 p. m. .....
Thomasville Main St. .....
District Conference at Advance March 14th 2:30 p. m. March 16th.

SIMPLE MIXTURE MAKES HENS LAY

By W. S. Burgess.

Any poultry raiser can greatly increase his profits, easily and quickly by taking advantage of the 35 years' experience of a successful poultryman.

A life long study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted, so for a limited time any reader of this paper can get a big double size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets 30 days; if at the end of that time your hens are not laying 2 or 3 times as many eggs; if you are not more than satisfied in every way the tablets are to cost you nothing. If completely satisfied this big double size box costs you only $1.00 on this introductory offer. Not only do they make this exceptional offer, but the tablets give such universal satisfaction that a Big Bank GUARANTEES that they will live up to every word of their offer. With the box of tablets you will be sent a letter from the Broadway State Bank which reads in part as follows: "You, therefore, take no risk whatsoever in ordering a package of tablets from them, as this bank will refund out of this deposit the one dollar you send them provided the Milk Products Co. fails to do as agreed." Because you are fully protected and are the sole judge as to whether you want your money back, it is asked as an evidence of good faith on your part, that you pay the mail man the dollar when he delivers the package. Simply send name — post card will do—to Milk Products Co., 458 Creamery Bldg., Kansas City, Mo., and the big box of tablets will be mailed immediately, post paid.

Hosiery Salesmen Wanted

We desire lady or gentlemen in each community to sell infants', children's, misses', ladies' and men's hose from our seven mills direct to wearer. Write quick for particulars.

THE GLOBE MILLS CO., Shelby, N.C.

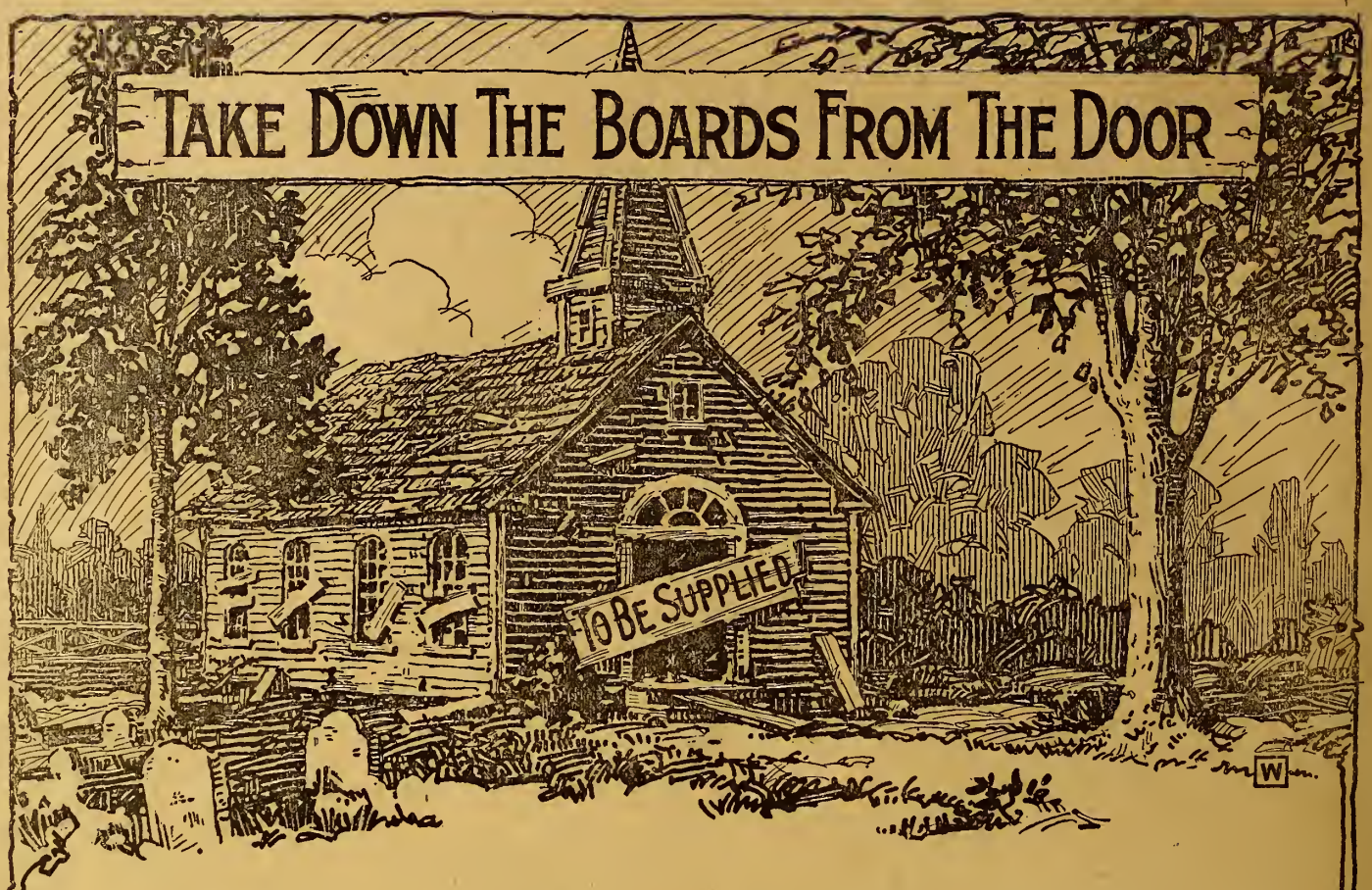
Church Pews — Pulpit Furniture
Opera Chairs — Folding Chairs
School Desks — Lodge Furniture
GENERAL SEATING CO.
204 Trust Bldg. P. O. Box 855
Charlotte, N. C.

TO PEACH GROWERS:

We are fortunate in having a fine stock of peach trees for spring delivery of the following well known varieties: Elberta, Carman, Champion Belle of Georgia, Slappy, White Heath, Stump, Alexander, Sneeds, Krummels, Hiley, Mayflower, Indian Cling, Indian Free, Hale. The trees are hardy, well matured and in fine shape. Write at once for prices and number wanted.
THE GLOBE NURSERIES, Bristol, Tenn.



Parcel Post
YOUR
Laundry and Dry Cleaning
TO THE
Charlotte Laundry.
Oldest—Largest—Best.
CHARLOTTE, N. C.
Mail Orders Have Prompt Attention



There are 1,048 charges---perhaps 5,000 congregations---in the M. E. Church, South, which have no itinerant preachers. Does this fact mean anything to you?

All of these churches are closed most of the time. Many of them are closed all of the time; abandoned, they are falling into decay. Those which have any kind of ministry are served by "supplies" who have few qualifications for their task; often these "supplies" preach as a "side line" to blacksmithing, or something else.

These abandoned churches indicate a lowering community morale and moral deca-

Where Shall Workers Be Found?

If the Church secures a sufficient number of trained preachers for all the pulpits, they will come from our Christian colleges. No other schools produce them. If we had all the ministers produced by every state university in America during any given period, they could not supply the churches of one annual conference.

The Christian Education Movement is the only hope.

It will take down the boards from the door of the little church. It will "fix up around the place." It will place trained and godly preachers in every pulpit.

How will all this be accomplished? Thousands of life service volunteers will be enlisted. A great fund will be raised to educate them. And the schools and colleges will be equipped to receive them---a thing which they cannot now do.

Then these little churches which are now closed will again become dynamos of spiritual life, springs of living water, altars of God's Mercy, centers of community service, radiative centers of moral power and civic virtue for state and nation.

The Church Must Educate or Die

Christian Education Movement

M. E. Church, South. Nashville, Tennessee.

BY THIS SIGN CONQUER EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M.E CHURCH.SOUTH

NORTH CAROLINA

Christian Advocate

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THE RECORDER SCORES

Ramseur, N. C., Jan. 20, '21.

If Cousin Hugh were there, I would say, a man as much opposed to fighting as he claims to be would not say in his challenge to the Biblical Recorder in second line, a "fight," nor in fourth line from the last. The Recorder is ahead. It said, "contest," and repeated it three times, choosing to break the Master's injunction against "repetitions" rather than say "fight." I commend the friendly race, campaign, trial, effort, contest. It is a fine strategic game in which both will win no matter which gets more names. F. S. Blair.

The Advocate stands corrected. Henceforth the word "fight" shall be taboo. Nobody ever loved peace or hated war more intensely than the Advocate, not even Friend Blair or "Cousin Hugh." We feel toward all strife, wars and hatreds as the Psalmist, when he said, "I hate them with perfect hatred; I count them mine enemies." It was only our fondness for terse Anglo-Saxon words, together with the fact that Webster defines "fight" as "a struggle or contest of any kind," that led us to use the ugly word. In that last sentence the discerning mind of the writer lays our secret bare. No matter who loses, everybody wins.

SHOOTING TO HIT

When the editor was a young preacher he was sometimes accused of disregarding the fifteenth article of religion which treats "of speaking in the congregation in such a tongue as the people understand," and when he read in the "History of Methodism" that a certain bishop declared that the way to learn to preach was to study philosophy and preach to the lately emancipated children of Ethiopia, he began to court invitations from his colored brethren, who immediately began to give him all the opportunities that he could desire. The result was a revelation. The colored people were so responsive that he found that simple language in their presence came without effort.

But it was not long before he discovered that it was not at all necessary to go out of his way to find a colored audience, but that any congregation, assembled anywhere and composed of people irrespective of "race, color or previous" or present "condition of servitude," furnished the same opportunity and demanded the same simplicity of discourse. About that time an article by the noted P. S. Henson, a Baptist preacher of Chicago, fell under his eye. The point in it was expressed in the words, "Shin 'em," and he meant by that that any speaker must not shoot over the heads of his audience, but shoot to hit.

But no sooner had the editor learned to shoot to hit, as he stood face to face with his audiences, than he was called upon to take up a muzzle-loading shotgun and through the Advocate scatter all over the State. And it isn't easy. But his purpose is still the same, and he means to try to be understood. He cares but little about the langauge and the style if he can but get the thoughts to lodge. And he thinks this a good plan for all the brethren to follow.

"THE PERSONAL EQUATION"

John Wesley once upon a time wrote down this question and answer: "And what have we been disputing about all these years? I fear, about words." True-hearted men are closer together than they seem to be, and many misunderstandings arise over the fact that language not only reveals but also conceals thoughts.

Had it occurred to the reader that any word, even the most familiar has, besides the core of meaning common to the understandings of all, a fringe peculiar to each, as it is colored by the observation and experience, with which different ones approach that word?

The diplomatic mind is the kind that can s se the meaning of words in the minds of others and follow sympathetically their thoughts and im ressions by seeing things from their point of view. This train of thought was started in the editor's mind, when Hon. T. B. Eldridge, who proved himself to be worthy of being sent to the court of St. James by the way in which he handled the question of dancing through the mothers of Raleigh, slipped over to his table at Rocky Mount and left this clipping:

"There was a man
And all his life
He'd worked in a shipyard.
And he had a baby
And it was going to be baptized,
And for a week
He couldn't sleep nights
Because he was worried
For fear the minister
Would hurt the baby
When he hit it with the bottle."

Christenings in his observation had been limited to ships, and the "personal equation" had colored the meaning of the word. A clearer understanding will destroy many needless fears.

PARABLE OF THE TROUGH

When the Rev. Dr. Stonewall Anderson, General Secretary of Education, was pastor of the church in Conway, Ark., he related an incident, which has lingered in the memory of the writer through all the intervening years. It was customary in those days for Methodists and Baptists in Arkansas to hold public debates on the question of "the mode," and consequently it was not uncommon for a Methodist now and then to become dissatisfied with Ezekiel's symbolic sprinkling and desire to "go down into and come up out of" in the alleged "John-the-Baptist-Jordan" way.

There was a good old man up in the hills that fell into doubts about the mode and desiring to "be sure," requested the young preacher to baptize him by immersion. He was rheumatic and very weak, and the creek was a long way from the house. As the preacher walked about in the back yard puzzling over the situation, his eye fell upon a large trough, which appeared to offer a solution.

When the boys came to the house for dinner, all of them together carried the trough into the sick room and placed it conveniently beside the bed. The family gathered around for the service, and at the proper time the old man was tenderly lifted from the bed and placed in the trough. Imagine the dismay of the preacher, when he discovered that it was six inches too short, so that when the head was under the knees were out, and when the knees were under the head was out.

Which things are an allegory—illustrative of many things. In spite of all effort the harmonious and satisfactory adjustment of all parts of life is never made, and it is through this struggle and unrealized effort at adjustment that uneasiness and agitation continuously arise, resulting in movement, change, growth and ever-increasing enrichment of life.

Take body and soul. No doubt there is a mutual dependence and complementary service. Browning for instance:

"Let us not always say
'Spite of this flesh today
I strove, made head, gained ground upon the whole!'
As the bird wings and sings,
Let us cry, 'All good things
Are ours, nor soul helps flesh more, now, than flesh helps soul!'"

True; and yet the apostle says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh," each being continually on the defensive lest the other should subdue and swallow it up altogether. There is no escaping the paradoxical nature of life.

We leave the fertile mind of the reader to apply the parable of the trough to life as organized in the State on the one hand and in the church on the other, and also to the problem of Education as the State educates for citizenship in the commonwealth and the church for citizenship in the eternal realm. Neither can turn education wholly over to the other without proving false to its trust.

"A WARNING"

The following letter, written on Army and Navy stationery and postmarked, "Asheville, N. C.," has come into the editor's hands:

—: Publish this as a warning :—
Somewhere,—Jan. 19, 1921.
Editor of the North Carolina Christian Advocate:
—?—!—: If you "think" there is a "God," then you are "wrong" as yet, but, if you "know" there is a God in Christ, then you're all right.
There are too many "thinkers" and "tinkers" in the world. But I "know!" The Grace of Christ is like a flowing river, make a dam across the river and you stop its natural "flow," so it is with Man when "sin" comes into his life.
The "fall" of all that "New" kind "devil stuff" is at hand, men need not think they can mock the Spirit of God. I warn mankind to drop their own foolish ideas and come back to the old "Faith" in the new and living Christ. I remain humbel.
From Iventor of 8th Wonder of the World.

We take it that the writer inadvertently omitted an "n" and that he intended to subscribe himself, "Inventor of the 8th wonder of the world." If that be true, we think he is entitled to unbounded admiration. For a man to "know" as he does, would be enough to fill his heart with spiritual pride, for we have the word of an apostle for it that "knowledge puffeth up." But think of a man who has produced an invention that is worthy to take its place along with the walls and hanging gardens of Babylon, the Phidian statue of Zeus, the Colossus of Rhodes, the pyramids of Egypt, the mausoleum at Halicarnassus, and the temple of Diana at Ephesus, as the eighth wonder of the world, and yet able expressly to declare: "I remain 'humbel.'"

We couldn't do it to save our lives. With that much "knowledge" in our heads and such an invention to our credit, our arrogance would know no bounds. Like the ostrich that "lifteth up herself on high" and "scorneth the horse and his rider," like the "horse that paweth in the valley," we would "feel out oats" to such an extent that none of our friends would be able to stand us.

We gladly comply with the request and "publish this as a warning." For, indeed, like Ezekiel wheels, it is a warning within a warning. The writer himself warns mankind "to drop their own foolish ideas and come back to the old faith," and the letter itself is an exhibit, showing a condition of mind that most people would like to be cautioned against falling into.

And yet it would be well not to take either too much to heart, for mankind is not so plethoric of ideas that it can afford to be prodigal in throwing them away, even if some are rather foolish, and there are far worse things that can happen to a man than merely to become a little cranky. What would the world do without its cranks, anyway? But while they have their place, the editor feels about it like Carolyn Wells did about the purple cow, when she said:

"I never saw a purple cow,
I never hope to see one,
But I can tell you, anyhow,
I'd rather see than be one."

The editor would not change places with the "inventor of the 8th wonder of the world." He willing to be kept "humbel" through a realizatio of his limitations, and is thankful that he is san and uniform and regular enough even to be en trusted with the editorship of the Advocate!

STATUS OF THE CONTEST

The campaign which we are just entering with the Biblical Recorder for new subscribers and renewals for the organs of the Methodist and Baptist churches in the state is creating a great deal of enthusiasm throughout Methodism in the state. The presiding elders, preachers and laymen seem determined that the North Carolina Christian Advocate shall have a largely increased mailing list, and all are going about the task in a way that will be compelled to succeed. Here is what some of them say about the matter:

"Frankly I never went over the top against the Huns with any more animation or desire for victory than in this. Just look who we are going up against."—Daniel Lane, director for the Washington District.

Foster, our district manager, is going after new subscribers, and he will win. The best district campaign manager of the whole conference lives at Old Fort, and his name is R. L. Foster.

"Certainly the Greensboro district will lead any other district in the conference."—Gibbs.

"You may depend upon me to do what I can in this worth-while task."—J. Frank Armstrong, Salisbury District.

"I assure you that I shall be glad to do anything I can to help along the Advocate."—T. V. Crouse, Mt. Airy District.

These are just a few words from the directors, and we shall give others from time to time.

We earnestly ask that every preacher and layman who is in a position to do so will fall in line and assist the district directors in waging a campaign that will be compelled to put the church paper where it justly belongs—at the top.

Dr. Johnson is also rallying the forces of the Recorder to the end that his paper may come out ahead. Hear him in the last issue:

"The North Carolina Christian Advocate wants somebody to 'wake up the Recorder.' As we delayed making announcement about the contest he feared we would not accept the challenge. Had he simply dared us we might have let the matter stop right there. But when he drew a mark across the road and double-dared us to cross it that was more than we could stand. He says, 'The Methodists are even now tugging at the leash, impatient to start on the chase.' Our good brother will hear from the Baptists in due season. They may not start out as quickly as our Methodist brethren, but we predict that they will come under the wire in good shape at the end.

A loyal member of the Baptist church at Albemarle, Mr. Oscar J. Sikes, who is a cousin of one of the editors of the Advocate and a good friend of both, incloses a check for $2.00 for a year's subscription, declaring that he is doing it through sympathy, because he is sure we will need it before the campaign is over. The countenance of the Advocate registers uneasiness, apprehension, alarm, for the benefit of several hundred of our Baptist friends in the hope that they will be moved to follow the generous example of Brother Sikes. In the meantime, it might not prove amiss for some Methodists to fortify the Recorder against a similar need by sending in the price of a year's subscription to that excellent paper.

For the information of certain other places such as Durham, Raleigh, Wilmington, Asheville, Charlotte, and Winston-Salem, as well as for the sake of the rich reading that it makes, we clip from the Bulletin of West Market Street Church some sensible observations from the pen of Rev. J. Homer Barnhardt, under the caption, "Shall We Help Them Out":

Perhaps everybody hereabouts knows that the North Carolina Christian Advocate has a new editor and a new business manager, and doubtless, many of our people are personally acquainted with these two brethren. We take this occasion to say that we are glad to have in our midst Rev. G. T. Rowe and Rev. T. A. Sikes, and their families. We have taken part of a day off to consider the matter thoroughly, and we cannot think of anybody we had rather have around us and in charge of the Advocate than this pair of reverend gentlemen. They are making the paper go, as those of you who read the Advocate can abundantly testify.

Now come these aforesaid editors to the footlights of their recent journalistic venture, and, seeking a shining antagonist, fling a challenge to that militant journal of the Baptist hosts of North Carolina, the Biblical Recorder, to enter the field for new subscribers and renewals, and expressing the belief that they can wallop the Baptists to a frazzle in such a contest. As was to be expected, the Recorder has accepted the "dare" of our editors, and are threatening to make "squirrel meat" of them. The Recorder is acting for all the world as if it didn't believe a word of what our editors are threatening to do, and it is beginning to look as if our churches are going to have to come to the rescue of the challengers, and do it immediately, to save them from biting the dust of defeat.

This is the point of our story—shall we, or shall we not, help our young editors out of this scrape by everybody subscribing to the Advocate? It may be that they have been rash beyond the approval of our smug conservatism, but since they speak for us, our word is out, and we cannot afford to let the Baptists do anything to our Advocate. Besides, we understand that the editors entertain a feeling that the paper is too cheap at four cents a week, considering quality, but that they are willing to let it go at that price for the present. However, they are willing to offer a reward to any subscriber who can keep the paper in the house overnight unread.

The Advocate is published in our own city; is the organ of the two North Carolina Conferences; is getting better all the time; comes to us once every week; and costs only two dollars a year. The contest begins February 1st. We are thinking of asking the Epworth League to handle the Advocate in our congregation, and when these earnest young people come to you, they are about going to put the Advocate in every home. This ought to be done. Let's show the Conference how we can do a big thing at the home base.

Of the two proverbs, "Well begun is half done," and "A good beginning makes a bad ending," it suits our purpose in the present instance to prefer the former. The Advocate believes that it has the inside track at the beginning of the race, and unless the Recorder does some high-class jockeying, we are going to keep it throughout and "come under the wire" about two lengths ahead.

DISTRICT DIRECTORS FOR ADVOCATE

Asheville District—Rev. E. W. Fox, Weaverville.

Charlotte District—Rev. E. Myers, Charlotte, N. C., R. F. D. No. 9.

Greensboro District—Rev. A. C. Gibbs, Asheboro, N. C.

Marion District—Rev. R. L. Foster, Old Fort, N. C.

Mt. Airy District—Rev. T. V. Crouse, Stokesdale, N. C.

North Wilkesboro District—Rev. W. R. Ware, North Wilkesboro, N. C.

Salisbury District—Rev. J. Frank Armstrong, Concord, N. C.

Shelby District—Rev. D. W. Brown, Belwood.

Statesville District ——— ———

Waynesville District—Rev. G. D. Herman, Waynesville, N. C.

Winston-Salem District—Mr. J. F. Morris, 578 N. Spruce St., Winston-Salem, N. C.

Durham District—Rev. N. C. Yearby, Mebane,

Elizabeth City District—Rev. T. M. Grant, Hertford, N. C.

Fayetteville District—Rev. W. V. McRae, Fayetteville, N. C.

New Bern District—Rev. R. H. Broom, Hookerton, N. C.

Raleigh District ——— ———

Rockingham District—Rev. C. B. Culbreth, Aberdeen, N. C.

Warrenton District—Rev. M. Y. Self, Norlina.

Washington District—Rev. Daniel Lane.

Wilmington District—Mr. M. J. Cowell, Wilmington.

Professor M. L. Wright, Superintendent of Public Instruction in Chowan county, taking his cue from a chance remark in the editorial columns eggs the editor on in such a way that he is sorely tempted to give the letter verbatim et literatim to the readers of the Advocate. But as every servant of the public must perforce maintain certain reserves and also respect the rules of propriety, he reluctantly decides to enjoy it all by himself.

CONSIDER THE CHILDREN

Several years ago Rev. J. L. McNeer took the writer up Pigeon River to the top of Mt. Pisgah and conducted him around for several days through 6,000 acres belonging to the Vanderbilt estate. For a part of the time we had for our host a quaint character by the name of Hatch. Having heard of an experience that he had had with Dr. Schenck, head of the Vanderbilt school of forestry, we got Hatch started, in order that we might get the story at first hand. He had a peculiar catch in his voice, and this is the way he gave it to us:

"There was (khuhk) a crowd of us up there camping through the summer, and when Sunday came (khuhk) we didn't know what to do with ourselves, as there wasn't any church close. One day Dr. Schenck said to me, 'Somebody ought to preach; Hatch, you preach.' I (khuhk) said, 'Doctor, I can't preacher, you preach.' He said (khuhk), 'Well, you get the people together, and I will.' We got the crowd together in the little school house, and (khuhk) the doctor talked on the Lord's prayer. The people liked it, and on the next Sunday we all got together to hear the doctor talk again.

"Well, sir, (khuhk), he started out on the ten commandments, and he hadn't been talking more than three minutes when he said (khuhk) that a man's conscience was just the same as a 'dog's, only more developed. He was saying that the dog learns that it's wrong to get on the bed when you whip him for it and that a man learns that things are wrong when he suffers for doing them, and (khuhk) that's the way we got the ten commandments.

"About that time I got up and said, 'O, doctor, wait a minute (khuhk); wait till I get my wife and children out of here. I can stand anything, and what you are saying ain't going to hurt me, but I don't want my family to hear any such stuff as that.' And (khuhk) I gathered them up and left. The next morning, I didn't go to work, and Dr. Schenck sent for me. He asked me why I hadn't come to work, and I told him that I didn't dare work for a man that believed such things as that, for a judgment was sure to come on him, and all connected with him. Then he said, 'Well, Hatch, what do you believe?' Then I told him that I believed what the Bible said,—that God gave the ten commandments to Moses on Mt. Sinai, and he said, 'Well, Hatch, that's what I believe, too, only I didn't know just how to express it.' And when he promised not to talk any more such foolishness I went back to work."

A few weeks later, Dr. Schenck was guest of the "Pen and Plate Club," and when some of the members began to twit him about yielding his position so readily, he replied, "Of course, I yielded. Do you thing I was going to lose the best forester I had over a little matter like that?"

The point in the narrative is that Hatch was right in considering the children,—a thing that the church has never properly done until recent years. And the most important feature of the whole education movement is that which proposes to link up the colleges with the Sunday schools for the benefit of the child. The fundamental error in all religious training heretofore has lain in the effort to stuff the child full of a creed or even the Bible, instead of using such truth as is needed from stage to stage for the growth and salvation of the child. The fires of controversy have raged between great parties until the creeds have been forged through them, and then the product has been taken and thrust bodily into the luckless child in total disregard of the power to digest and assimilate.

The imposition that children have often been subjected to through some of the preaching they have been compelled to listen to can be excused only on the ground that we didn't know any better. One day as a little girl sat in a congregation and heard the preacher tell how corrupt and fit for hell all children were, her eyes filled with tears and with an agonized expression on her face, she turned to a wise old brother with the question, "Mr. Jones, is God going to send me to hell?" "No, little child," the old man replied, "the preacher isn't talking to you." It has been our observation that the dart of violent and fiery denunciation usually glances from the encrusted hide of the hardened sinner and lands in the quivering soul of a little child.

God knows there is a better way for providing for the religious life and training of children, and it is high time we were learning it.

OPLE AND THINGS

C. B. Riddle, the good looking and venture-ditor of the Christian Sun, was a much ap-ed visitor in our office Thursday.

have wondered why the presiding elder of leigh District turned up at Stantonburg a ghts ago. Lane didn't make the nomination.

and Mrs. L. C. Larkin, of Williamson, have t the bedside of Mrs. Larkins's mother in d. We trust that the good mother is much ed.

Jim H. Green is out at White Oak, Greens-with the pastor, Rev. C. P. Goode, in a good g, a fuller account of which will be given

Methodist congregation at Washington, led t indefatigable worker, the Rev. J. H. Mc-n, will in a few days, pay off an indebted-f $8,000 which has been held against the y school building erected some time ago.

val meetings are announced to begin at the ist church at Rural Hall on the last Sunday month. The pastor, Rev. L. P. Bogle, will be d by Rev. R. V. Self, an evangelist of Ashe-These meetings will continue for two weeks.

E. C. Few, the scholarly and painstaking of the Nashville Methodist Church, preached ial sermon last Sunday morning to the young of his congregation. Many speak in high of the young minister's sermon.

L. D. Hayman, the wide-awake pastor of urch at Weldon runs a large display ad-ement in the local paper each week setting the claims of the church upon the people of ommunity. Why not?

W. L. Loy, the new preacher on the Tar charge, is growing in favor, and the people llying to him. The advice that we would give astor is never to miss an opportunity to go with Judge Ed. Nicholson.

town of Madison has been putting on city or a long time, but it has not become so citi-hat it has lost the art of giving the pastor an shioned country pounding, such as struck Rev. Gay there about Christmas time.

er services at Bethlehem Church, Swansboro t, Dec. 26, 1920, Mr. J. Kenneth Parker and Etline Humphrey were united in the bonds of matrimony in the presence of a large congre-n, Rev. W. B. Humble officiating.

t Sunday evening Rev. J. Frank Armstrong ered a lecture on the "Christian Education ment," using stereopticon views, to a congre-n which occupied all available space in For-ill church, Concord.

r. and Mrs. R. O. Gamble announce the mar-of their daughter, Eva, to Mr. Carl Moore ll, Thursday, December thirtieth, nineteen red twenty, at their home, Summerfield, North lina. At home, Woodland, N. C."

e Creedmoor News is responsible for the ment that the Rev. V. A. Royal preached one e best sermons ever heard in the Methodist ch in that town, recently. We fear that Bro. forgets who some of the fellows are who have ched there during the past few years.

ul Webb, who became famous as a baseball r while he was a student at Trinity, and, whose business since has been telling his experi-s with Dean Mordicai, but of recent years in il business in Texas, was in Greensboro Fri-on his way to his old home, Morehead City.

e Concord Times informs us that Rev. J. k Armstrong, of Forest Hill, has been appoint-y Dr. T. F. Marr, with the consent of the pre-g elder, John F. Kirk, to give stereopticon lec-s on the Methodist schools and colleges of the ection at different points in the Salisbury rict.

hile the Rev. J. Archie Bowles has been leis-enjoying his laurels, Rev. D. P. Waters has busy producing "An Ode to The Advocate," h has won for him an appointment as Poet eate of the present regime. His next official act will be to furnish a poem in celebration of victory to appear in our issue of the 7th of April.

Rev. B. Margeson sends the price of his renewal from Neocho, Mo., and adds for his wife and himself, "And will you please ask your editor to give our love to the preachers and people of the Western North Carolina Conference." Certainly we will. And these good English folk may always know that they have an abiding place in the affections of all that knew them in these quarters.

Rev. J. E. McSwain is just about as happy as any preacher in the conference these days. The Weddington congregation has determined to remodel the church building, making a brick veneer structure, add six Sunday school rooms and put in stained glass windows. The cost of reconstruction will be about $16,000. About one-third of this amount is in the hands of the treasurer.

Rev. Giles W. Vick, pastor at Badin, has just closed a fine meeting with Brother Rufus F. Honeycutt at Oakboro. The whole community was stirred by the thoughtful and moving sermons of Brother Vick, and fourteen were added to the membership. Brother Bayard F. Sink, who led the singing during the meeting, says, "It really looks as if Oakboro is on the map to stay."

The five minute talks that Rev. T. G. Vickers makes to his Junior congregation each Sunday morning just before he preaches to his regular congregation is proving very helpful to the children. Last Sunday morning he read the following facts to the children: "Hours of religious instruction provided annually by Protestant, Jewish and Catholic churches: Catholic 200 hours; Jewish Sunday school 65 hours; Jewish week-day school 250 hours; Protestant 24 hours."

One day last week the editor was reminded of some delightful days in Charlotte by a visit from Brother R. L. Hughes, who was a member of Tryon Street Church during his pastorate there. For seven or eight years Brother Hughes has been living at McAdenville, where he fills a large place in the industrial, religious and social life. Not content to pay for his own paper only, he left some extra dollars at the office in order that the Advocate might go to some others, in whom he is particularly interested.

The Bulletin of Wesley Memorial Church, High Point, makes mention of the contest and announces that Mr. T. D. Gilliam has consented to serve as local director for the Advocate. Brother Gilliam was once a Baptist, but having gone up to Mt. Airy and taken to himself a dyed-in-the-wool Methodist wife, he decided that the thing to do was for both of them to unite with Wesley Memorial Church. And that subtle strategist, Rev. W. A. Lambeth, acting on the prinicple that "it takes a thief to catch a thief," has secured Brother Gilliam to act as local director of the Advocate campaign. It is safe to predict that the Methodists will "beat the Baptists" at High Point.

An invitation through Mr. Thomas Thompson, of Kannapolis: "As president of the Wesley Bible Class, I have been asked to write and ask you to give us a Sunday, our main object being to enlarge the circulation of the Advocate here. Brother Surratt is more than anxious to have you preach for him, and our Sunday school superintendent, Mr. Sharpe, who is also our Y. M. C. A. secretary, wants you for the afternoon meeting. Mr. H. L. Lipe, the teacher of our class, will take next Sunday as Advocate day. He told the class last Sunday that last week's issue was worth the price of the paper, and I heartily agree with him." We go the first Sunday in February.

Brother Luther Y. Gray, superintendent of the Sunday school at Salvo, writes that Rev. J. A. Johnson, who has been placed in charge of the Kinnakeet charge, has captured the hearts of the people already, so that "every home has thrown open wide its doors to give him a hearty welcome to come in and be at home." Of Brother Johnson's pulpit services at Clarks Bethel on the first Sunday after his arrival the writer says: "He preached two fine old time Methodist sermons full of power and the Holy Ghost. He goes down deep in the Scriptures and presents his messages in a clear toned, Christian manner." That's the kind of preaching the Advocate likes.

Rev. E. L. Kirk, in a personal letter, says: "Just want to say that we are in the Advocate campaign to make it the biggest success on this charge. We have a five-fold objective this year, and one of the objectives is **"The Advocate in Every Methodist Home."** It should be in every Methodist home in North Carolina. We fail to stress enough the importance and place of the Advocate. It is almost indispensable. Rather shall we not say that it is indispensable. It is an absolute necessity to the Christian cause and Methodism. Therefore, we are in the campaign, not just to 'beat the Baptists or bust," however good that slogan is, but for the cause and Methodism."

Rev. Euclid McWhorter, one of the North Carolina Conference's best preachers and as fine a fellow as is found, has again found it necessary to undergo treatment in a hospital. But he is now in better shape, and has been at home in Chapel Hill for some time. His congregation has granted him a month's vacation and he is spending it with his daughter, Mrs. L. Dow Pender, Tarboro. Bro. McWhorter's physicians believe that the month's rest will put him in good shape, and that he will be able to take up his work again. Here's hoping that they will not be disappointed. Let the whole church pray that this good man may be entirely restored to health within a short time.

We should have remarked long ago that copies of the minutes of the Western North Carolina Conference and of the North Carolina Conference, reached this office in due time, the former gotten out by the Brady Printing Company, of Statesville, and the latter by the Wilmington Printing Company, of Wilmington. The secretaries, Rev. W. L. Sherrill and Rev. R. H. Willis, maintain their records for a high order of excellence, and the mechanical work in each case is well done. However, Brother Sikes says that neither is any better than the Advocate is going to do, when it prints the minutes of the sessions at High Point and Elizabeth City.

When the paper went to press last week the rollers were cold, and consequently the print in several copies was dim. Early this week one of these sorry copies came back, with each blurred spot checked with ink and the following message written on a blank space: "This is a real paper. And I do enjoy reading it so much when I can. The war is over, so do not economize with ink. There are many good things in your paper if we only had the X-ray to read them. There are also many who take our paper who have not been blessed with second sight, so please clear away the mist so we can read the list.—A Sister." You mean thing. But we do thank you for calling it "our" paper.

Consolidation of the congregations of Tryon Street and Trinity Methodist churches in Charlotte and the erection of a handsome church edifice in the center of the city, costing around $300,000, is the plan that is now on foot and likely to take definite form within the next few weeks. A committee composed of D. H. Anderson, W. D. Wilkinson and W. W. Hagood, has already been named by Tryon Street church officials to meet with the board of stewards of Trinity church. Included in the plan will be the erection of a larger church in Dilworth, probably located farther east on East boulevard, to accommodate Myers Park members, and with which members of Trinity church, who prefer the Dilworth church because of residence, might affiliate.

A letter from Rev. W. R. Barnett, Sr., of Knoxville, Tenn., brings to mind the quiet, kindly, scholarly gentleman, who was chairman of the committee that examined the class of 1896 for admission on trial. While the editor's modesty rules against publishing most of the letter, he is going to risk a sentence or two: "First and last, quite a number of candidates for the ministry have passed through my hands, but your examination papers and Plato Durham's . . . were so exceptionally good that I have preserved them. You see I have the evidence on you, young man, in your own handwriting." That evidence is entirely unnecessary in the editor's case, doctor; he is going to be good. But it might be well to keep your eye on the professor of History at Emory. He has a way of "feeling around" with his mind that might prove disturbing to any in our Zion that may be averse to thinking.

HURTING THE HOME CANNOT HELP THE WORLD

Fundamental Remedy for Preventing Evils and Curing Wrongs Is Christian Home—A Homeless People a Hopeless People—Prayer in the Secret Place Better Than Vain Publicity.

By Bishop Warren A. Candler.

A not uncommon blunder in dealing with the problems of personal development and social progress arises from the human disposition to look away for some remote and pretentious remedy and overlook more simple and effective means near at hand. Such was the folly of Naaman, the Syrian general, who came to the prophet Elisha, seeking healing for his leprosy. When the prophet directed him "go wash in the Jordan seven times," he "was wroth, and went away, and said, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." "So he turned away in rage. And his servant came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou have not done it? How much rather then, when he saith to thee, Wash and be clean? Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." (II Kings v:8-14.)

The men and women of today seem to be sorely afflicted with the same sort of folly. For every ill, real or imaginary, they make haste to devise some complicated system of relief, and for every disorder they proceed to organize some new society or association. But they are overlooking the fundamental remedy for preventing evils and curing wrongs which is found in the Christian home.

The home is the unit of civilization and a homeless people is a hopeless people. When God chose a man to become the founder of the most important and enduring nation known in history, he called one who was remarkable for religion in the household, saying, "Abraham shall surely become a great and mighty nation, and all the nations in the earth shall be blessed in him. For I know him, that he shall command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (Gen. xviii:18-19.)

In the founding of the Christian commonwealth of souls, as revealed in the Acts of the Apostles, the Christian home stands in the forefront. We read of the household of the devout soldier, Cornelius (Acts 10:1); the household of the pious Lydia, the first convert of the faith in Europe (Acts 16:15); the redeemed family of the jailer of Phillippi (Acts 16:33-34); the household of the saintly Stephanas (I Cor. 1-16); the household of the brave and generous Onesiphorus (II Tim. 1:16 and 4:19); and many others. In the primitive church, as in its predecessor, the Hebrew nation, the family was a large and powerful force, and family religion was emphasized in both the Mosaic law and the apostolic teaching. The fact is shown in the greatest of the Pauline epistles, the Epistle to the Ephesians: "Children obey your parents in the Lord: for this is right. Honor thy father and mother: which is the first commandment with the promise; that it may be well with thee, and that thou mayest live long on the earth. And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4.)

Thus we see that the home bulked large in the plan of God, for both His ancient people and His modern church.

But the home is in danger in our country, not because most of the people could not have homes, if they would; but chiefly because they prefer other things of less value and importance.

Multitudes are flocking from the rural districts, where homes might be secured easily, to the underhoused cities and towns, where the problem of the home is far more difficult. Above fifty-one per cent of the people of the United States now live in urban communities of 2000 inhabitants and upward. This is not good for the nation.

Many thousands, who have fled the life of the country for a residence in the city, are huddled in apartment and boarding houses, in which child life at least suffers many disadvantages and incurs much damage. Whatever may be the "modern conveniences" of apartment houses, they are far from ideal places in which to bring up children. What chance is there for the sacred privacy of a home in such an establishment? What is likely to be the effect upon the family worship of residence in such place? How poor and prayerless must the lives of adults tend to become under such conditions, to say nothing of the injury to the spiritual and moral lives of their children.

But these urban habitations, which are so unfriendly to piety, are not the worst things that are operating for the damage of the American home. Unnumbered misguided people are running to and fro in all sorts of "meetings" and "movements" to the neglect of the home; in variegated and vain efforts to reform the world they are pursuing a course which cannot fail to deform the next generation,—and also greatly diminish it. The obligations of parenthood, especially the duties of motherhood, cannot be discharged very well by gad-a-bouts, although they may go hither and thither with the best intentions of doing good to other people outside their own homes.

The church itself is in danger of doing harm by calling from their homes, too often, many of its best members. It is quite possible to have too many meetings, and to rely on meetings to bring to pass every good end. Planning programs may hinder family prayer; and real prayers are more potent for good than the wisest programs. We have Scriptural authority for believing that the "effectual, fervent prayer of a righteous man availeth much," which is more than can be said for most programs and "set addresses" in meetings.

The very disposition to undervalue the home as an effective institution for the doing of good is itself a demoralizing notion. Such a notion dissents from God's plan for life, and sets up vain publicity in its stead.

A good deal of the running away from home, and relying upon organizations and associations to accomplish what the home would do better, arises from personal vanity and ambition. A season of prayer in the secret place of the Most High is not enjoyed by such vain people, but it is greatly needed by them; and their children need it more than they need super-serviceable supervision of the public school teachers by committees and councils of parents.

The truth of it is that the teachers find their hardest problems arise from negligence of homes by parents. It might be well to have the teachers visit the parents and tell them of their faulty rearing of children, and thus give the teachers better material to work on in the schools. More girls and boys fail at school, and make shipwreck of their lives, by inefficient parents in their homes than by incompetent teachers in their schools. It is a poor chance a teacher has to succeed with a pupil who has been without home training, and whose head has been distracted and filled with false notions by moving picture shows daily.

If the homes of the country were better, there would not be so many young people and others needing reforming. Half the costly and ineffective societies and associations upon which so much money and energy are expended would have no excuse for their existence, if parents were careful to make Christian homes for their children.

That was a strong testimony of the Chief of Police of Minneapolis some weeks ago, when speaking of the sad and wretched procession of young men and women passing through the criminal courts and jails of his city, he said:

> "As I have watched that procession in Minneapolis for some years, the questions have come back again and again, 'What is the matter?' 'What kind of homes do these young people come from so soon to the police court?' And the answer which forces itself upon me as being one of the most important causes is that they do not come from homes; that is, in large numbers of cases it is the very lack of home training and home influence such as we call the 'old fashioned' homes which is the cause of so much delinquency and crime.
>
> "We hear so much about the old fashioned home passing. If this be true, and I am convinced that it is more true than I would like to think, nothing of more vital concern or danger to this country is happening. The very conditions of modern life; the hurry, the crowded rush, the eager scrambling for pleasure, mean that the moulding influences which have started many careers in a fruitful direction are gone and the young people are left a prey to the influences of the street.
>
> "But there is a greater danger than this. It is that religion seems to be coming less and less a real force, even in Christian homes, where boys and girls grow up in a home which does not make a deep impression upon them, and when the temptations of life rush upon them they have not the strength to resist them.
>
> "For nothing makes religion a real force, or indicates that it is a real home, in the life of the home except family worship.
>
> "It is easy for a child to forget the tim father and mother would go out to attend ch Sundays, but it is impossible to forget th when they would kneel down and in the home and raise an altar.'

It is doubtful if any informed person wo that during the eighteenth century Mrs. S Wesley, mother of John and Charles Wes the most influential woman in the English world. Through the sons whom her pious brought up to Christian manhood, she did England than did Pitt in the Cabinet or the Field, if we may trust Lecky, the l In the little rectory at Epworth under ha tions, she made a Christian home witho John and Charles Wesley would never h the men they became. In the old Bunhi Cemetery, in London, she is buried near th of Richard Cromwell and John Bunyan, bu for England infinitely more than did Richa well and quite as much as did Bunyan. name and picture were never paraded in t papers. For the names of the women of who lived in her day, and led "society" an ments" while she led her children in praye worth, we must look to the letters of Those female leaders are very dead now,— as their successors in our day will be soon saintly mistress of Epworth rectory lives, live, wherever the work of John Wesley throughout the world and as long as the Charles Wesley are sung among men. It i expression of a speculative opinion to say heaven also she outranks the female victim publico-mania of her day.

Atlanta, Ga.

RELIEF WORK IN WARSAW

Southern Methodist Girl Writes From Poli tal—Goes Out to Select Orphans—Desc Some Places Visited.

Jessye Branscomb.

Warsaw, Poland, Dec. 5,

I left Miss Duncan and Mr. King in Bruss Miss Burlew, a trained nurse, Dr. Morga came on here, via Berlin. I find conditio worse than when here before. For one th winter and the very landscape is cold and ding. Daylight doesn't sift through the cl til nearly nine and then it is gray and son maining with us only until five. There has a single suuny day. Each day it snows a li much, but that little sticks, and I think by of the month we shall have a deep coat wh last us through the winter.

In face of this all our people have at b bundle of rags and a worn coat, many of t even the coat. Do tell Miss Daisy Davie have a place for every single garment she c I remember saying to her that we could thing except short sleeved georgette blou now I'll include these, too. They could place the filthy rags I find wrapped around the children I visit. These people don't kn a change of clothing means—they just add o of anything that comes to hand.

Out After Orphans.

When I first came there seemed to be no the work they could turn over to me and restless, extremely, knowing perfectly well the need existing, any American could do deal. So I volunteered to go up into the evacuated by the Poles and bring back orph dren. Before they had sent Polish wome this. I made two trips to Bialystok and back fourteen children, ranging from two teen, and a dog. The dog was the only po in the world of one of the children and I ha heart to separate them, though the dog wa trouble than all the children. How you wou laughed to see me with my fourteen childre ped in blankets, boarding a third class car a. m. You know how fastidious I have alwa about my daily hot bath, clean clothes, etc. can picture me sitting up all night (and e it) with these dirty kiddies, all of whose he inhabited, sleeping all over me! Oh, it's life, and though I don't understand what me it is that does such things, yet I ab revel in it.

I could have brought back a hundred orp well as fourteen, but I tried to select the b those who would profit most by educatio think how difficult that was! The minute mor spread that an American was in town

ans, they surrounded me in dozens, each ager to be taken, and each one with such a tory. My interpreter simply could not un- why I wouldn't take those who were sick pled. It seemed to her those were the ones ded help most, and I felt like a hard boiled ficer leaving them behind when they want- me so badly. However, Miss Quayle's or- has room for only fifty children, and Mr. for one hundred and fifty, so I couldn't take them all, and I knew the proper thing take the most fit. I was really surprised to e way those little youngsters argued their o come with me. I don't believe American could have done as well, but then thank s, life hasn't been such a hard school for them. They haven't seen their parents nd haven't learned to eat half a piece of and save the rest for dinner. They have ad to work to earn the right to sleep in the of the kitchen and then have the space be- d to them. They have never gone about up tiny lumps of coal, fallen from wagons, gers so numb with cold they could scarcely oping to be welcome at a fireside. No, lit- erican orphans are fortunate indeed when ed with the poor here.

Visiting People Asking for Help.

e end of these two trips Miss Quayle gave work of investigating all these people ask- lp and deciding on the most deserving, to our permanent list. I have hundreds of naturally, and it is a pity we haven't food to give all, but the budget for Poland has ut down and it seems now that I can't take than a hundred families. Just a hundred hese straving people! So I must use my nd not my heart in this work. I must look hungry family crowded in a cold, dark room cide if they will be of more good to Poland future than a family in the next block. Who o decide such important things? But before e this investigation was given to a Polish nel, and I think, perhaps, my judgment is than theirs.

intensely interesting work. Every morning my interpreter and I start out. Three days k we have the Ford to go in, and the other days Dr. Morgan has the use of it and we drosky. You see the horses don't get enough so they move very slowly, and Warsaw cov- great deal of space. Then, too, they seem colder than the Ford. The drosky dogs don't ry well. After I return in the afternoon I a card file of the families visited, their condi- etc., and the help given. When I have seen them I shall select the best one hundred for nent help and make the rounds every two with food and the clothing necessary (when hipment of clothes comes.) Each food pack- ontains four pounds of flour, one pound of ba- one pound of rice and one box of condensed That doesn't seem like much to last two s, but it is more than they have had before, where there are several children, I leave two of milk. Thus far we have been able to e only the children coming into the orphanage it will be such a joy to have Miss Davies' es and soap. So many people beg me for soap.

Refined Widow and Son.

onder if you would be interested in a descrip- of some of the people I have visited. From the s listed it is impossible to tell whether they f the intellectual class, fallen into poverty, or eggar class; so I go to all of them once. Our is to help the higher class, because it is they eventually will govern Poland and keep it on eet, but in the process of elimination I see all. Some of the houses are unspeakably .

e first place I visited yesterday is typical of kind we want to help. I found a lady of forty- who looked sixty, mending trousers of her teen-year-old boy, who attends a free school. I d see that she was re-patching old patches. said the child had two pairs, lucky boy, and every night there was a rent in the ones he worn. This lady spoke French, as many of do, so I didn't need an interpreter. Her hus- d was killed in Russia two years ago. Since and the boy have lived on the money got from ng pieces of furniture. Now they live in one ll room on the eighth floor of a tenament house most of the furniture is gone. She has catarrh he stomach and very bad eyes; so she can do no work and the boy is too little. She had a ticket to Miss Quayle's soup kitchen, but the food was too heavy for her to digest and they wouldn't permit her to take any home to the boy. (That is one of their rules.) But in this case I found the boy didn't get out of school until 3:30 when the kitchen had closed, so I recommended that an exception be made, and now the mother can go for the soup and have it ready for him when he gets in from school all ravenous. I left a food package for her and she can make a thin soup of the rice and milk which she can probably digest. I wish I had a pair of trousers for the boy. She is an educated woman, is sending her boy to school, will give him the best home training she can; so she has a permanent place on my list of deserving poor.

Old Man Eighty-Five.

In another street we climbed up, up, up, some dark winding stairs with tiny slits for windows which were big enough neither for lighting nor for ventilation. Finally on reaching the top we discovered that the number on the door was 35 and our list called for 42. I wouldn't climb that far without getting something for my trouble, so I pounded on the door. A hunch-back woman opened it and told us there were many more rooms up there under the roof which this door opened into. No. 42 was at the extreme right. I was glad it was the end one because this part of the house was in total darkness and we had to grope our way along, holding each other's hands. Once both of us fell over a step. The odor was sickly and we wondered what loathsome things we might be walking into. When the door at the end was opened to us we entered a clean room right under the eaves of the house. The floor was scrubbed until it shone. An old man lay on a bed which looked clean though the covering was tattered. His hair and beard were white and long and his expression was intellectual and benign. Such a dear old man, dying from old age and want. It is hard to tell which I hate most to see suffer, children or the very old. This man is 85 years old, is the son of a Polish senator and patriot, and was an employee in the government bank. I couldn't understand just what his position had been, but it was of sufficient importance and he of sufficient merit for them to give him a pension of 400 marks a month. Once that was quite enough to live on, now it is less than a U. S. dollar. His old wife and a sister are also living in the room, the sister having come to care for the wife in a recent illness. They are all too old and weak to work. They also go on my permanent list, as the 400 marks does no more than pay their rent and a bit of coal now and then.

Wretchedness of Some.

I wish all the poor were like this, but in the worse sections of the city I find people (are they really people I wonder) who have unkempt hair, whose bodies are filthy, whose children are like stray dogs. I go in rooms the very odor of which makes me faint with nausea. Blear-eyed people look up at me from the piles of dirty straw and rags, They remind me of that passage from Les Miserables, of course I can't quote it accurately, where Hugo passed through the fields and saw some beasts eating grass. Yet when they turned their faces to him he discovered they were human.

So far I have only seen American relief work being done in Poland. I believe we are the only nation which is doing anything for the Poles, and they are certainly grateful. The A. R. A. is here doing a splendid work, the Y. M. C. A. and Y. W. C. A., the Red Cross, Quakers and ourselves are also on the job, but it seems the A. R. A. has more money at its command and can go in on a bigger scale than anyone else.

At present we all have rooms at the Bristol hotel, but they have advanced 300 per cent and I don't feel I can afford to remain here; so I am looking for a room with a nice Polish family. I shall like that arrangement, I am sure, as I did that altogether when I was here before. It is really better for us all not to live together. We see too much of each other and are inclined to talk shop.

AN ADDRESS TO THE CHURCH

By the Bishops of the Methodist Episcopal Church, South.

We, your general superintendents, charged with the responsibility of oversight over all the interests of the church, feel it to be our duty at this time to call special attention to the spiritual aspects of the Christian Education Movement which is now occupying the thought of the church.

We have fallen on troublesome times. The whole world is turned upside down. Waves of crime are sweeping over our beloved country. Disregard of the Christian Sabbath and indifference to the sanctity of marriage have become distressingly common among our American people. Even many church members have become "lovers of pleasure more than lovers of God." Selfishness reigns in all departments of life—in the dealings of capital with labor and in the dealings of labor with capital.

There is but one hope for America—in the religion of our Lord and Saviour Jesus Christ. For there is no foundation for prosperity, either national or individual, except in morality; and there is no sure foundation for morality except in religion. Without religion morality has no compelling sanctions, and no sufficient dynamic.

Forty years ago Christlieb, a great German preacher, warned his countrymen that their Kultur was separating itself from the Christian religion and, if not checked, would plunge Germany into the abyss. His prophetic warning was not heeded. Germany plunged into the abyss and came near wrecking the whole world.

Let America be warned. Philosophy, science, and even religion have in most of our American universities gone far astray from the principles and practices which have made America great as a nation. The greatest menace to our republic just now is moral and spiritual bankruptcy. Information brought to us by our chaplains and other religious workers among our soldiers during the Great War reveals the fact that multiplied thousands of our young men are growing up with no knowledge of the fundamental principles of the religion of Jesus Christ. We believe that the Christian Education Movement comes at a providential hour. We must make America Christian, or America will follow the way of the nations that have forgotten God.

Beginning with the month of January, we urge that all our preachers and people give earnest attention to the matter of Christian education in every department of the work of the church, especially in the home, in the Sunday school, and in the colleges and universities.

In the colleges and universities we would suggest that revival services be held wherever practicable; that college and university presidents impress on the minds of their teachers the fact that our institutions of learning are established and maintained for the expressed purpose of propagating the religion of the New Testament, and that all our young people be exhorted to build their intellectual as well as their moral lives upon spiritual foundations.

In the Sunday schools let our pastors, superintendents, and teachers all understand that the prime object of the Sunday school is to bring our children to Christ and to build up all who attend in the knowledge of the Son of God.

In the homes of our church let large emphasis be laid on religion. We call upon our pastors to preach often on the importance of the family altar and family religion. We suggest that an effort be made to circulate the religious literature of the church in our Methodist homes. The Christian home is fundamental to Christianity and to the church. Let earnest effort be made to impress on our fathers and mothers the solemn responsibility of parenthood. May God help us to save our children!

In conclusion we would call upon the whole church to pray earnestly to the God of our fathers that we may be able to bring about everywhere a genuine revival of Christian education. And we ourselves do unite in praying "that your love may abound more and more in knowledge and discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ."

Eugene R. Hendrix, Warren A. Candler, Henry C. Morrison, James Atkins, Collins Denny, John Kilgo, William B. Murrah, Walter B. Lambuth, Richard G. Waterhouse, Edwin D. Mouzan, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. DuBose, William N. Ainsworth, James Cannon, Jr.

BLUE TO BLUE

THE ADVOCATE

The Advocate is good and true,
A cleaner sheet don't come to you;
It stands for truth and all that's right,
You'll find it thus both day and night.

Rowe and Sikes do all they can
To make their neighbors better men;
While in some cases they may fail,
You never hear them raise a wail.

The most of men who're working hard
To bless the world and serve the Lord
Become discouraged—sometimes blue,
But Rowe and Sikes—they never do.

If you have trouble as you go
Report the case to Sikes and Rowe;
If you find pleasure on your hikes
Let it be known to Rowe and Sikes.

It should go to earth's remotest bounds,
To kings and queens whose heads are crowned,
To bear the news of this good land,
And tell the world for truth to stand.

D. P. Waters.

Mooresville, N. C.

BIG HEARTS AT MADISON

The town of Madison has raised more than $1200.00 in last few weeks for China Famine sufferers and European children and near East Relief.

MINUTE MEN

Beginning April 3, Minute Men will speak on Christian Education in all the churches of our connection, each Sunday for eight weeks. Thus the work of these men will be concentrated into two short months, adding without doubt to their effcetiveness.

SHELBY DISTRICT CONFERENCE

Information comes from the presiding elder, Rev. H. H. Jordan, to the effect that the Shelby District Conference will be held at McAdenville, May 5-6. Rev. C. M. Campbell, the affable pastor, will see to it that those in attendance are royally entertained, and the constructive mind of the elder will provide a program worthy of the attention of any gathering.

MOVIES IN MEETING

The youthful and enterprising pastor of Central Church, Concord, the Rev. Zadok Paris, has introduced moving pictures into the church in connection with the prayer meeting. Last Wednesday evening the reel pictured "The Boy Samuel," and the pastor made an interesting talk on the same subject. And that good old staid church not only stands for it, but enjoys it. About two hundred were present at the service.

NOTICE

Do you want to have more and better singing in your Sunday schools and churches? There is a great need for this. In the next several months I shall be in the field open for engagements to train choirs, enlarge the music opportunities in communities, and to create a better musical atmosphere in churches and schools. I shall be glad to communicate with any who are interested in this promotion of music.

Prof. R. L. Milam,
201 W. Martin St., Raleigh, N. C.

OFFICIAL ANNOUNCEMENT

Bishop Darlington has authorizec the following adjustment of work in the Winston-Salem District made necessary by the deaths of Rev. R. M. Taylor and Rev. C. C. Williams:

Rev. M. W. Mann is placed at Walkertown.

Rev. J. C. Cornett, preacher in charge of Forsyth circuit takes over Hanes-Clemmons.

Rev. T. E. Pierce supplies Welcome circuit.

Frank Siler, P. E.
Winston-Salem, N. C., Jan. 24, 1921.

REVIVAL AT TRINITY

Rev. Dr. E. K. McLarty, of Central Church, Asheville, goes to Trinity College next week to conduct the revival services this year. Dr. McLarty conducted a great meeting at Trinity several years ago, and it is to be hoped that he will meet with the same kind of response again. Let the faculty, students, college community, parents who have children at Trinity, and the people generally unite in sympathetic prayer to that end. No other event of the college year is quite so important as the annual revival.

TO CLASS OF SECOND YEAR

My dear young br thren, now is the time to get down to those books so as to be well ready for the lectures and examinations at the Trinity College Summer School in June.

All hands have taken note of the improvement in the work of the undergraduates since the Summer School has got und r way. Let's make the Class for admission into full connection this year the best yet. Study every book at home and come to the Summer School and pass them all.

D. M. Litaker,
Chairman Instructof of 2nd Year.

LADIES EXPRESS THANKS

Franklinton, N. C., Jan 21, 1921.
The North Carolina Christian Advocate,
Greensboro, N. C.

Thanks to brother Sikes for what he said and did for us in Franklinton. He said just before Conference that Franklinton was worthy of a good pastor and he was going to do all that he could to send us a good one, so will say we are well pleased with brother Cotton, and think it a good selection. We think he is the right man in the right place.

Mrs. G. N. Langley.
Mrs. R. A. Priutt.

A DAY AT GLENWOOD

Last Sunday morning the assistant editor had the pleasure of visiting and preaching for the Glenwood congregation, this city. This is a young, vigorous congregation in the suburbs of Greensboro. It is well located and its prospects are exceedingly bright. Its members are enthusiastically going about the work of the kingdom of God, and are possessed of a large faith in their ability to bring to pass great things for the Master. Bro. Hipp is popular with his people and they are all happy in the work, and the pastor says we may expect Glenwood to keep up with the procession.

MORE SPECIALS

The conference secretary is doing a fine piece of work for the Centenary in the Western North Carolina Conference. Specials received total $39,225, and are applied for by the following churches: Lowell Church, $1250; Lowell Sunday school, $175; Hawthorne Lane, Charlotte, church, $20,000; Sunday school, $1225; Trinity church, Charlotte, Brazilian teacher, $1500, equipment Soochow Hospital, $12,575, Brevard Institute, $2,500 — these in addition to the support of a regular missionary at $2,050 per year. —Bureau of Specials.

SALISBURY DISTRICT CONFERENCE

The Salisbury District Conference will meet at Park Avenue Church, Salisbury, on July 13, with Rev. H H. Robbins as host and will remain in session through the 15th. Rev. John F. Kirk, the presiding elder, has some hope of having Bishop Darlington present at least part of the time, but if the bishop's presence should be required in some other section of his large field, at that time, the veteran elder will no doubt be able to transact the business "with accuracy and dispatch."

TO THOSE CONCERNED

It will be impossible to find time to assist all who invite us, but it will be to the advantage of all concerned to date our slate as early as possible.

We are negotiating for a large tent and outfit to use where really needed. We anticipate about three central city or town, under tent meetings in spring and early summer and a few central community-wide county meetings in summer under tent.

Will all those who have invited us to help and any others interested write us now soon! As to date preferred; also the situation; needs, etc. And whether tent is needed? This will help us to plan ahead to advantage.

Prayerfully,
Jim H. Green,
Rutherford College, N. C.

PROSPECT OF HOSPITAL

The Advocate has just learned that the Methodist Church in the State has an opportunity to enterprise an institution which a great many have felt the need of for a long time—a Methodist hospital. The recent agitation to land the Baptist hospital here having failed, it is found that there is a good subscription list of $100,000 in the hands of the soliciting committee, which a number of men believe could be turned over to the Methodist Church to be used as a nucleus fund for the erection of an institution of this kind here in Greensboro.

Why could not the two conferences in the State unite in this matter and erect a hospital that will be a credit to the church and to the State? An investigation into the Greensboro proposition at once would be worth while.

PREACHER GOES A-VISITING

It was our privilege a few nights ago to be guests at the home of Mr. R. L. Hughes, of McAdenville, N. C. The ocassion was a get-to-gether of the Men's Bible Class of which Mr. Hughes is teacher, together with a meeting of the Board of Stewards. It was a very happy occasion, the men being in good spirits; old fashioned singing was engaged in around the piano, games played, and there was all the ice cream one could wish. A couple of addresses were made and Mrs. Armbrust sang several solos.

Mr. Hughes has been doing a fine piece of work among the men, and the influence of the Bible Class seems to be spreading. Rev. C. M. Campbell is Pastor of this church, and has plans in hand for a new parsonage and a Sunday school addition to the church building.

We will long remember this very happy occasion in the home of Mr. Hughes.

Rev. and Mrs. J. H. Armbrust.

TAMPER WITH PREACHER'S FORD

Dear Advocate:

I trust a few lines from Thomasville circuit will not be out of place. I find the work here very hopeful. The people have been very kind to us. On 2nd Sunday in December. after I had gone in Fairgrove church, I looked out the window and saw some folks around my "Ford." When services were over, and I went to start for home, I found that the good people had filled "John Henry" to overflowing with many good things which will last for many days yet to come. We feel very grateful to the good people for this generous pounding. We have received many individual gifts of groceries from some of the other churches.

The people have put in some new furnishing for the parsonage, and we are trying to do our best for our flock. Pray for our success in all our church work. We are going to see after the Advocate. We have always done our best for the Advocate. Success to our Editor.

Fraternally,
T. B. Johnson.

BA-DIN, NOT BAD-IN

Badin, well who said so? Sure, Badin is a place where the "Sun doth shine and the flowers grow." Our surprise at seeing the real life of the church in action there was so exceptionally favorable that we can't help saying something out loud, even though we have to admit having attempted to preach there last Sunday at eleven o'clock. It was a real treat to find two hundred or more at church that morning, and the all is the effort that is bei forth. No church can fail tha such a band of workers behi Talk about campaigns, the on started Sunday is more thar mendable. It is simply this: to Sunday School and stay f preaching service. Listen, Re Vick is the pastor there, watc teach them to line "train up a The success Sunday has put "T the step of the Superintenden preacher and that church is "living way." Long live Badin good and great works are being there.

Bayard F. S

LAITY RIGHTS AT BAYB

Miss Emma Making Fine Ste Reason for Circulating Advo

Dear Advocate:

I wish to thank the many friends of Bayboro for the nice ing sent to us by Miss Emma Ba Miss Emma is one of my new ste and she is manifesting a progr spirit that will prove an inspirat the charge. The pounding she the preacher and his wife was vere one, but we have survive fact, I weigh more and feel str than ever before. Some time visited a good old brother, and leaving, he loaded me up with ages, potatoes, etc. He said to didn't used to know how to trea preachers till I subscribed to th vocate, and saw in the paper how er preachers were receiving things; we can do the same th we will, and when I kill hogs a will send you some more 'fresh give this as a "tip" to the prea

You are certainly giving us a paper, and I hope to send you new subscribers in the near futu

Most cordially yours,
W. E. Hoc

Stoneville, N. C.

PRINCETON CIRCUIT

Preacher Starts Second Year couraged by Spiritual and M rial Gains of First.

I was glad when I was rea for my second year on the Prin charge. Since our return we met with a most cordial rece which seems to be universal. people and neighbors generally very good to us. Good things t are constantly coming to the pa age. There is hardly a day bu get something to make us love people more.

There is another phase of the which makes us glad and that i continued development of the Last year we received forty-two ditions on profession of faith thirteen by certificate. Since ou turn this year we have had othe ditions on profession of faith, fo of this we are indebted to God His goodness.

We have completed a $4,000 sonage and a church which are cr to the communities in which the located.

The stewards at their first me increased the pastor's salary $1 over last years' assessment, gladdened the heart of the pasto made him feel a keener desire to the best that lies within him.

We ask the prayers of the p that we may have a greater than we had last.

W. G. Farrar, P. C

FOR CHURCH AT CHAPEL H

Editors Advocate:

The wisely devised plans lai a Methodist church building of ern design to serve religiously hundreds of aspiring young pe who at the University of North lina assembled for intellectual ing, has thrilled my heart trem ously and I am handing you a offering for promoting the lau

and urgently important undertaking.

Well do I recall how poorly prepared was Methodism in my day at Chapel Hill, way back in the latter seventies, for meeting the spiritual needs of the young men of our own and other communions. The handicap was in a meagre measure relieved when at another and more eligible location a small, attractive house of worship was erected bordering on the campus—the one now so inadequately serving the steadily increasing company of young Methodists, and those who might wish to become such, looking to us for the divinely appointed means of grace.

In South Carolina we have attempted great things and are industriously putting over enterprises for meeting a similar urgent need at the State's educational centers which will mean much for the advantage of religion. Our brethren of other denominations are striving likewise. If the State may not directly teach religion, the godly men of the institution gladly put their abilities (and their consistent lives) at the disposal of the Church.

Yours fraternally,
W. A. Betts.

GREAT REVIVAL AT SHALLOTTE

Best Section Has Seen for Twenty Years—Crumpler Preaches Fundamental Doctrines With Desired Effect.

Dear Dr. Rowe:

On Monday night, January 10, we closed in the little village of Shallotte, N. C., what the people say was the greatest revival this section has seen in twenty years or more. Brother A. B. Crumpler, of Clinton, N. C., did the preaching, beginning on Saturday night, January 1st, and continued for ten days. With ability, unction, tenderness and power, he preached on the great fundamental doctrines of repentance, regeneration, witness of the Spirit, holiness, the second coming of Christ, and an old-fashioned eternal hell.

People wept, sobbed and cried aloud at the altar and were converted in the old time way. The attendance was large, and at times there was not standing room in the church, the people coming for ten and fifteen miles. Quite a number was converted and a great many reclaimed and renewed their covenant with God. On the last night of the meeting we received into the church two by letter, and seventeen on profession of faith.

We went from Shallotte to Andrews Chapel, another church on my circuit and preached six days and had some great services, but unfavorable weather hindered us greatly. The entire congregation by a rising vote expressed its desire for brother Crumpler to return in the fall and finish the work so graciously begun.

Wishing the Advocate great success.

Sincerely,
W. J. Underwood.

ORIENTAL IN LINE

Still Going From Impetus of Watch Night Service—Kershaw Brother Loads Up Preacher.

To the Editor:—With the jazz of "hard times in the old town tonight" constantly ringing in our eares, it is somewhat difficult to get a clear view of a better day that may be just ahead of us. I must confess, however, that our watch night service at Oriental made us all feel better for the "time being," at least, and believe sounded a note of hopefulness that is not going to die any time right soon. We had a great service—songs, prayers, reading the Word, readings, talks, music, consecration services and then some good black coffee and doughnuts, ringing of the bells and then home. We will not soon forget that service. We have been moving ever since. Better attendance at the regular service, better League attendance and our Sunday school has just gone on and is going on from good to better. We have a splendid Sunday school auditorium and eight separate class rooms and they are all full, and we have had to take three classes into the church auditorium. Good. Capt. Aldridge and his co-workers are doing a great service and are going to wake up Oriental.

These are great folks down here anyway. They are good to the preacher and are constantly showing him that he is not forgotten. The Kershaw folks do their full part. What do you think of a good fellow who, when he has given you all kinds of nice winter vegetables, comes out with another bundle and says, "Here is some nice pork to cook the vegetables with." And listen, he ends this splendid performance by saying, "When this is gone come and get some more."

May the Lord bless us this year with a spiritual awakening such as we have not seen.

R. R. Grant.

ROSE BLOSSOMS AT GIBSONVILLE

One Good Turn Deserves Another—Great Collection for Starving Millions—Going After the Individual.

Dear Editors:

As I went down this morning for the mail it was with anticipation of a joyful hour reading our good Advocate. I love the Advocate and will make an effort to send you a bunch of subscriptions soon. You are due some special effort on my part, for you came to my rescue while I was sick, for which I thank you, and the folks enjoyed.

Just a few lines about our work here. We moved here November 2nd, and received a hearty welcome from our people. Their kindnesseswords our people. One expression of their many kindnesses and courtesies was in the form of a "pounding," a good big one, and we have plenty of fresh meat all along as they kill hogs, all of which we appreciate.

Our work seems to be going well. We have added several new members to our church and organized a League which is doing splendid work now, having thirty-six new members.

Our Sunday school is doing fine; all we need is more room. Through the channels of this church we collected and pledged together $420 for the starving millions. This has been mightily on the hearts of the people here.

Our mid-week prayer service has been good. We have adopted a plan by prayer and personal evangelization to reach the unsaved. We have a roll of those we are especially interested in, and also through the Epworth League will have cottage prayer meetings each Sunday afternoon in the homes of those sick or who can't go to church.

During Christmas both this church and Whitsett had a great treat for the children.

We had a watch night service here, and all had a great time.

Our prayers are for a great revival at both churches.

Fraternally,
C. H. Rose.

Gibsonville, N. C., Jan. 16, 1921.

FROM MATTAMUSKEET TO ROANOKE

In Spite of Much Moving Wright's Heart Keeps Right.

In conversation with a lady, who had served in the itinerancy, and under whose table I had often the pleasure of placing my feet, the question (old but ever new) was asked, "where do you hope they will send you?" "Anywhere but Hyde," teasingly replied—This brought fire, as I thought it would.

Since then my name has been on the waiting list at different times, for each charge in Hyde, finally being read out for Mattamuskeet at the last Conference. Faithful to orders, I left the historic Murfreesboro, only to wait four hours watching the mighty waters of the Roanoke River flow by until a ferry could be secured. The next day the county proverbial for its fertile soil (the land of corn) and without a railroad—This latter will doubtless be no more soon, as they are building a railroad on to the South of the lake. (Its 50,000 acres being drained.)

With Ceasar "veni, vidi," "I came, I saw," and had the Bishop left me a little longer, I had hoped to say "Vinci," "I counquered." (Some of my good friends in Hyde will understand the latter word.)

My first official act was to hold the Quarterly Conference (in the absence of the Presiding Elder) and I had the satisfaction of saying how question 22, what has been raised—and how applied? like the member who saves interest on his assessment by paying on the last. I postponed the Presiding Elder's part.

Santa Claus brought me an order to pack (?) and move to Halifax County. Bross, at Littleton, says he serves in Halifax and did serve in Hyde. the "best" in N. C. I'll not say "best", but "better," in that I have served more people as pastor, in this year than any other, save perhaps, my beloved friend, J. M. Wright of Northampton.

Some few years ago they moved the District parsonage from Littleton to Weldon, but I will act as ex-officio presiding elder, over Bross. We make the real thing for Bud Fisher, both arm in arm. We greet you "We ain't got nothing but we'll give you half of that.

Yours sincerely,
N. M. Wright.

Littleton. N. C., Jan. 15, 1921.

SUNDAY WITH THE CHIEF

Mr. D. B. Coltrane, who has been with the Advocate in all its joys and sorrows, triumphs and tribulations during the past twenty years, tiding it over more than one crisis during that time, kept sending word that he wanted to see the editors and talk with them over the problems and prospects of the Advocate. The opportunity came last Sunday, when the editor found himself in Concord in response to an invitation from Miss Jennie Coltrane's class to address the Y. M. C. A., and also one from Rev. Z. Paris to preach in Central Church in the evening.

If any man as sane and uniformly balanced as Brother Coltrane can be said to have a hobby, religious journalism generally, and the Advocate particularly, is his. So after getting the address out of the way at the Y. M. C. A. hall, which, by the way, was crowded with as attentive and appreciative a body of listeners as a man cares to have, the two of us, the veteran reader and supporter of religious papers and the inexperienced editor sauntered up the street.

"Well," said the chief, by way of opening up the subject, "I have been wanting to talk with you and Brother Sikes, not that I have any criticisms to offer'—the editor felt relieved—"but I wanted to see if something could not be done to circulate the Advocate more largely among the masses of our people, for none of our Advocates have anything like the circulation that they ought to have."

"That's just the way we feel about it at the office," the editor responded.

"But," Brother Coltrance went on, "you and Brother Sikes are succeeding so well in doing just the thing that I have been wanting to see done, that I feel like I have no suggestions to offer."

And to hear the chief talk like that made the editor feel so good, and so happy, and so thankful to the brethren of the ministry and laity for rallying to the Advocate, and to the Baptists for affording somebody to start a contest with, that he tingled to the tips of his toes. Then up till supper and all through supper and on down to church we talked about the subject so dear to both of our hearts. Our enthusiasm grew by what it fed on, until finally Brother Coltrane said, "Why, the Advocate ought to have 50,000 subscribers."

"That's so," responded the editor, outwardly unperturbed, but inwardly so excited at the prospect that he could scarcely stay in his chair.

WANTS A DAILY ADVOCATE

Dr. Stamey Says That Is Next Step—Methodists With Money Would Welcome Opportunity.

Now for a North Carolina Christian Daily. Why not? Years ago Bishop Pierce said the stage coach was too slow for that fast age and would have to be abandoned. He was then sitting in a railroad car that was jogging along at perhaps ten miles an hour, and that now would be considered a mere 'dummy,' but it was fast going for him after riding for weeks in rickety buggies and crude ox carts over muddy roads, boggy plains and across swollen streams. What would the good Bishop say today were he alive? We all know he was a progressive man. He looked to the future. He would tell us that even the most palatial coach on number thirty-seven would soon be too slow for a Methodist Bishop, and that we would substitute for it the flying machine. But what would he say of our Church papers, the same old familiar looking papers for which he wrote long before an automobile, a flying machine ad a modern railroad coach were thought of.

Our secular papers teach us a lesson in this matter. The superb little sermons written and published by the Editor of our own Daily News are read and enjoyed by thousands, while the best sermons by our best preachers would be read by mere hundreds if published in the weekly church papers. Then, too, think of the other great questions brought before the people by our daily papers, and that more properly belong to our religious journals. People read that which is modern, fresh and up-to-date, and they have but little time to read a weekly newspaper with matter more than a week old. True some of the saints, "dearly beloved," will read the reports of revivals, especially the number of sermons preached by the visiting brethren, but we are speaking of the great Methodist masses that we are trying to reach and should reach. There are great economic, educational, moral and religious questions that vitally affect the kingdom of God, and that should be brought to the people called Methodists, as well as to all God's people, through the religious as well as the secular press, but we can never do his as long as we merely depend on our weekly publications.

Could it be done? Some one will ask: Where is the money to come from? Will Stamey furnish it? To the latter question I answer, no, for the simple and yet candid reason I have no money, but to the former question I answer that there are hundreds of Methodists in North Carolina who could furnish the necessary funds and by so doing make a good investment for themselves and the Church. It would be a good opportunity for some of the profiteers who were at home making money while others were fighting and sacrificing for our homes, our churches and our country. Yes, the money could be secured. All the people need is an opportunity presented to them with the necessary intelligence and enthusiasm.

And we already have the men who can run the daily, make it a blessing to our great church and state, as well as a financial success. Where could we find men more capable than our present incumbents. Let's give them a chance.

E. L. Stamey.

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

PRAYER FOR FITNESS FOR SERVICE

"As we look across the vast sea of our work, O Master, we feel the challenge of thy call and turn to Thee for strength. So much to do for Thee and so little wherewith to do it. O Christ, thou art touched with a feeling of our infirmities and hast been tempted even as we, look with thy great sympathy upon thy servants. Fit us for thy work lest we fail Thee."

YOUNG PEOPLE'S RECORD FOR 1920

We want to congratulate the Young People's Missionary Societies in the W. N. C. Conference on the splendid record they have made for 1920, as is shown by the Conference treasurer's report which has been received within the past week. Their financial record is especially encouraging and shows that they have gone "over the top" by overpaying their pledge by $216.20. An advance has been made in each department of their work and we trust that the gratifying record may prove an impetus for the new year and that each society may begin early in the year to plan for larger growth and greater advancement for 1921.

A few societies have disbanded during the year for want of leaders, some have transferred to the adult department, and others, for lack of sufficient interest, have given up their work. We deplore the loss of any of our young people's auxiliaries and we hope and ask that each district secretary make a survey of her district and try and rejuvenate those societies that have discontinued. We need all the young people in the conference enlisted in our missionary work, and among other things planned for 1921 we want a marked increase in our membership. Let us get right down to work and see what we can accomplish with the help of our Leader, in this important department of our woman's work.

We are indebted to Mrs. J. W. Hadley for the following interesting account of a recent meeting held by the Asheboro Woman's Missionary Society:

A BIRTHDAY PARTY

The Woman's Missionary Society of the Asheboro Church met with Mrs. J. D. Ross at her home on Worth street Tuesday afternoon, January 11, in the first meeting of the year. After a business session the pledges for the new year were made. Miss Julia Thorns gave an interesting paper on "The City of Tampa," which included reports of the work of the Woman's Missionary Council at Wolff Settlement and Rosa Valdese Settlement.

Following the reading by Miss Thorns, Master Joseph Ross, son of the hostess, rolled in a tea wagon on which was a huge birthday cake bearing twelve candles. The birthday cake was a mystery to all present, but Mrs. Ross soon revealed the mystery in an article she read entitled "Anniversaries and Birthdays." She said it had become customary to observe these, and she thought it fitting to celebrate the birthday of the society.

Twelve years ago seven women of the Asheboro church held the first Woman's Missionary Society meeting for the church. Today fifty-eight women are enrolled, which shows that the society has doubled its membership three times or is eight times its original seven. Mrs. Ross read a history of the society including the minutes of the first meeting.

The hostess served delicious refreshments consisting of hot chocolate and cake.

A MOST PLEASANT OCCASION

The first meeting of the year for the Woman's Missionary Society of West Asheville was held with the president, Mrs. J. L. Martin, at her home on Haywood Road on Tuesday afternoon, January 18, and proved to be exceptionally interesting. The devotional service was conducted by Mrs. Chas. Abernethy and was followed by a Spanish song by Mrs. R. J. Parker, a member of the society who was formerly a missionary to Cuba. A paper on the "North China Famine," showing the fearful conditions of hunger and starvation existing there, was read by Mrs. T. N. Andrews. Mrs. H. M. Weir read a brief article, "What Right," and was followed by Mrs. Parker, with an appeal to service through an article entitled "If Ye Love Me, Go."

At the business meeting which followed the pledges were taken and were increased $25.00 for the new year, making a total pledge of $100 for 1921. It was also decided by the members that they would give all eggs laid by their hens on Sunday to the missionary work, so we feel sure that that pledge with possibly a further increase is going to be easily met. (We think this is a good plan to be adopted by other societies where the members are interested in raising chickens.—Editor.)

Four new members were added and it is hoped that others may soon become enlisted. At the close of the meeting delightful refreshments were served, and with these missionary sandwiches, which on being opened were found to contain questions bearing on our woman's work. Each member was asked to answer her question and it proved most interesting. As souvenirs of this meeting each member was presented with a little booklet, made by the hostess, containing the following prayer: "With this new year, our Father, while we give thanks for all thy loving gifts to us, we ask forgiveness, we surrender our lives to Thee, and ask for thy continued help through all the days of this year and through all the years of life."

Dear Mother of the Sweetest Baby in the World:

This is to be a tiny love letter to you and the dear little baby in your arms. As you hold your child to your heart, do you not sometimes think of Mary when she held the baby Jesus to her breast and "pondered in her heart" all the wonderful things that had come to pass. It was well that the veil of the future was not lifted for her in those early, happy years. The look down the long years ahead to that wonderful day when her baby Boy—grown to manhood—faced the cross on Calvary was mercifully withheld. Ah me! how still we are, you and baby and I, as we think of it; and as your own dear child snuggles closer to your warm heart, you breathe a prayer that his steps down the long way ahead may lead to a great and useful life like that of Jesus. It is to help you answer that sweet prayer that we're opening up this correspondence with you.

You've noticed sometimes how children of other mothers have grown out of sweet, innocent babyhood into selfish childhood and out of selfish childhood into selfish manhood and womanhood—all because somebody along the way failed to tell them about OTHERS. How grateful we are that we can turn to our church for help as we attempt to train baby to think of OTHERS.

The Junior Missionary Society will help in this great work. It finds a place not only for the older child but also for baby in the Baby Division. He is enrolled for twenty-five cents and receives a Certificate of Membership and a little red mite box.

Pennies dropped in the mite box reach around the world and gladden the hearts of many other mothers. The added pennies of all the children on the Baby Roll support the kindergartens of the Woman's Missionary Council.

So as you train little lips to lisp a prayer for other children and the baby hands to drop a coin into the mite box, you are starting the little life toward a career of useful, joyous service in God's needy world. In the long, happy years ahead, your sweet child, grown to manhood or womanhood, will bring the fragrant flowers and the choice fruits of a useful life and lay them with gratitude at the feet of you, his precious mother.

With love to you and all sweet babies everywhere, I am,

Your friend, Althea Jones.
Council Supt. Children's Work.

NORTH CAROLINA CONFERENCE

THE CIRCLE PLAN

As Presented to and Accepted by Our Conference at Oxford, May, 1920.

Because of numerous requests for this Circle Plan, and directed to do so by our president, Miss May Edla Smith, I am inserting it on "Our Page" at the beginning of the year, that any auxiliary caring to use it, may have access to it.

Mrs. J. LeGrand Everett.

The Constitution and By-Laws and Standard of Excellence for the Circle, formulated, adopted and used with splendid results by the Woman's Missionary Society of the M. E. Church, Rockingham, N. C., since 1914:

Constitution.

Section 1. The Name—The membership of the Auxiliary shall be divided into groups, or Circles, by neighborhoods or other arrangement to meet local conditions or preferences, each Circle to be called "The ..... Circle of the Woman's Missionary Society of the M. E. Church."

Sec. 2. The Object—The Circle shall not be a separate organization from the Auxiliary; its object shall be to increase the membership of, and the attendance upon the Auxiliary; to stimulate interest in the cause of Missions; to train our timid women for leaders and officers in the Auxiliary; to carry on all the Woman's work of the church to greater advantage by working in small bands; and to keep in closer touch with all the women of our church.

Sec. 3. The Membership — The membership of the Auxiliary shall be members of the Circles as divided, and every new member of the Auxiliary shall be cordially invited and expected to join one of the Circles, if not brought into the Auxiliary through some Circle; all rules made by the Council applying to membership in the Auxiliary, shall apply equally to membership in the Circles.

Sec. 4. The Officers of the Circle shall be a leader, a secretary, a treasurer, who shall be elected annually to serve one year, or until the next subsequent election, at the same time as, and according to the rules for the election of the Auxiliary officers.

Sec. 5. Meetings—The Circles shall each hold one regular meeting every month, on the Tuesday afternoon before the first Sunday; and shall be subject to a called meeting, if an emergency in the church work shall arise to require it.

By-Laws.

Sec. 1. Dues—There shall be no Circle dues, only the regular Auxiliary dues, pledges, or assessments, which shall be collected through the Circles.

Sec. 2. Duties. (a) Of the Officers—The Leader shall conduct all Circle meetings; shall call up all her Circle members on the morning of the day of the meeting, notifying them of time and place of meeting, urging them to attend; shall keep the pastor informed of any who are ill or in need in her neighborhood, holding herself ready to respond to any call from him for co-operation with him in his work, or to send one of her members in her place, whenever he calls for her aid. The Treasurer shall take, and read the minutes of all meetings; shall keep, and call the roll; shall read the Constitution and By-Laws, and the Standard of Excellence, at appointed times in the meetings; shall write a very condensed report of the Circle meeting, which she shall read and hand to the Auxiliary secretary when her Circle is asked for its report at the next Auxiliary meeting.

The Treasurer shall collect all dues, pledges and assessments at every meeting, from her Circle members, who should have their contributions ready in small printed envelopes made specially for this purpose, enclose all in a large envelope, writing plainly upon the outside the whole amount within and from what Circle it comes, and hand to the Auxiliary treasurer when called upon for it at the next Auxiliary meeting; shall in like manner collect the Emergency Fund dues and hand to the Emergency Fund treasurer at the Auxiliary meeting; and shall keep a business-like account of all, in her treasurer's book.

(b) Of the Circles—At the regular monthly meeting of the Circles a devotional and missionary program shall be carried out, and such woman's business of the church be attended to as shall come up from time to time for consideration and transaction. Each Circle shall in regular order of rotation be responsible for arranging and conducting the Missionary part of the program at the regular Auxiliary meeting; shall seek out and visit strangers and members of our church moving into its neighborhood, giving them cordial invitations to our church services and missionary society; shall keep in touch with, and try to help, those who are ill and in need in its neighborhood and elsewhere; shall carry on all the regular woman's work, and any extra work undertaken by the superintendent of Social Service, the president of the society, or at the request of the pastor, making report of all such at the next Auxiliary meeting.

The Standard of Excellence

measuring up to which for a year, entitles any Circle to a place for the following year, upon the local Roll of Honor.

1. Punctual attendance at and prompt opening of all meetings.
2. Each Circle must hold one meeting every month.
3. At least ten visits must be made every month by every Circle to the sick, needy, strangers, or to solicit new members.
4. One-half of the membership must subscribe to "The Missionary Voice."
5. Two-thirds of the membership must be present at every meeting unless providentially hindered.
6. Every member of the Circle must be present at the Auxiliary meeting when that Circle conducts the missionary program.
7. Each Circle in regular rotation must be responsible for arranging and conducting a certain number of missionary programs for the Auxiliary meetings during the year.
8. Monthly contribution, by each member, of pledges made by or for her.
9. All dues and pledges must be paid in full quarterly.
10. The Circle programs must consist of Bible lesson, missionary items, discussion of, and planning for the work, and prayers for the work and the officers.

MANTEO AUXILIARY REPORT FOR YEAR 1920

Our Auxiliary is alive, and at work. We have lost several members during the year, one by death, the others having moved away, but we have added four new ones, and have the promise of several others.

(Continued on page 9.)

ay School Work

for Western North Carolna
e by O. V. Woosley, Lexington,
for the North Carolina Confer-
J. T. Jerome, Durham, N. C.

N. C. CONFERENCE

AN HONOR ROLL

are 860 Sunday school super-
ts listed in the last Journal
Western North Carolina Con-
To each one has recently
etter containing sample copy
Methodist Superintendent and
ers," the letter containing a
that each superintendent
wenty-five cents in securing
per" for one year. The re-
tal cards enclosed show that
erintendents are responding
ly. Right soon these columns
the names of those who are
ough awake to get on the
Honor Roll."

A GOOD LAUGH

possible that a Christian Ad-
an make a body laugh? The
Carolina Christian Advocate
the question in the affirma-
our humble servant has had
reading the first page every
ssue and take a good laugh
e stretched out and said, "By
that's good." Sure, the pa-
heap, sometimes the printing
nd frequently the proof reader
e Sunday school page a bad
the Advocate is a howling
The Advocate has got to be
one has to find a magnifying
I like to laugh, and it tickles
rly to breaking point for the
e to furnish the stimulus.

UNCLE JACK

A. J. Burrus, better known as
Jack," is a choice spirit. He
heaven and on earth. He has
avior of an old pioneer circuit
yet he serves a station and
ght up to the minute. Uncle
in high favor at Cliffside,
he is serving his third year.
is card.
Woosley:
ave put on the Graded Lessons
Junior Department in our Sun-
nool at Cliffside. Our Teacher
g Class is enrolling and we
nd in to Nashville card of en-
t at once. Whenever it is
leasure and convenience, you
iss Womack come to see us.
Walter Baynes is secretary of
ttee of Teacher Training Class.
A. J. Burrus.

A FINE ORGANIZATION

ntly the Tryon Street, Char-
Bulletin carried the best Sun-
chool organization I have yet
n our conference. So far as a
rganization goes it is superb.
chool is completely organized
ing to the recommendation of
urch and is doing better busi-
han any time in its history. Sev-
ree people have definite jobs.
Henry Grady Hardin is the pas-
d D. E. Henderson the superin-
t. Brother Hardin came to us
ear from the South Carolina
ence and we are so glad to have
He believes in training children.
body knows Henderson.

A REMINDER

is to tell you that our Sunday
s are still putting the Centen-
ross. They have paid $26,074.48.
the Virginia, South Georgia and
Alabama have paid more.

THAWING OUT

wonderful how the educational
nent appeals to one when he
n its light. No movement yet
d should appeal so forcefully to
y school people as the present
tional campaign. This move-
is going to tie the schools and
urch closely together and from the union our Sunday schools are going to get a real leadership. The Methodist who is using his back straps more than his traces in this movement ought to be unhitched. But who will be put in his stead? Let's keep still till we can thaw out and then let's do some chirping.

BLESS HIS HEART

Dear Brother Woosley:

These cold winter days make it a little difficult for us to keep our Sunday schools going with the old time spirit and enthusiasm, but we are fighting hard to hold our own. Our policy is "Watchful waiting," just anticipating the time when we can hear the cooing of the dove, smell the sweet perfume of the flowers and welcome the beautiful spring time. Then, again, we expect to do some real constructive work in the Sunday schools on the Belmont circuit. Our Palm Tree Sunday school has almost doubled its membership since last August. The last addition to this school is a splendid library. One of our wide-awake teachers, a fine young lady, has already selected over thirty volumes and they are being eagerly read. When you make out a library list for Brother Shinn kindly send me a duplicate copy. Don't forget to tell Brother Shinn, our rival of Centenary days, that a library is the thing, for we have tried it. Tell him also that Wesley Bible classes are the thing. We have six in Palm Tree Church, a one-room church, and they go and grow.

Your sincere friend,
Dwight W. Brown.

WADESBORO

Things are happening at Wadesboro. Rev. C. A. Wood is pastor, Supt. F. M. Williamson, superintendent of city schools, is superintendent, and Supt. R. W. Allen, superintendent of county schools, is superintendent of the recently established Junior department. You are asked to read the following letter from Williamson:

Dear Mr. Woosley:

Your letter relative to "The Methodist Superintendent and His Helpers" came this morning. I will say that I have been taking the "Helper" since I have been superintendent here and find it one of the very best helps I get. I do not see how I could get along without it.

Perhaps you will be interested to know something of what we are doing down here. Since you were here we have almost completely reorganized our Sunday school. Our Cradle Roll superintendent has enrolled 57 babies in her department. Our Beginners' department now has two classes working under a superintendent, two teachers and a musician. Our Primary department has three classes, its superintendent and other officers. The Junior department is the best organized department in the school right now. You will recall that large room next to our church auditorium that was not being used for anything. We have fitted this up for the Juniors. The stewards have ordered us to sell the pews and we have bought instead large tables for the classes, of which there will be eight. All the different departments meet in separate rooms for their worship periods. We are hoping that we are going to be able to induce the adult class of women to surrender their splendid room to the Primary department.

We are starting out to have one of the best organized schools in the conference, but I want to say that these changes are not coming without a great deal of effort. Our next big job is the Home department. I think the time has come for you to come to see us. I think you could render us material assistance. I am calling a meeting of the Workers' Council for tomorrow night.

Yours very truly,
F. M. Williamson.

Now this is what I call real business. Williamson has a real pastor in Brother Wood, one who knows how to work for a real Sunday school. Then Williamson has been working at this Sunday school business for years and knows what he is about. Too, we must not forget that high stepper Welch reigned in the province of Anson for two years. If you want to see how Williamson looks take a peep at "The Methodist Superintendent and His Helpers" for February.

EIGHTY-THREE

There are eighty-three charges in the Western North Carolina Conference that have more Sunday school scholars enrolled than church members. I want to give them to you next week. They are in the following districts: Asheville 10, Charlotte 6, Greensboro 14, Marion 7, Mount Airy 4, North Wilkesboro 3, Salisbury 12, Shelby 7, Statesville 3, Waynesville 6, Winston-Salem 11.

WOMAN'S WORK

(Continued from page 8.)

Number of members on missionary roll, 19; number of members on local roll, 39; total number of members enrolled, 58. Our meetings are interesting and well attended.

Amount raised by the local members, $290.50; amount raised by the missionary members, $94.65; total $385.15.

For painting the church we paid $239, the men contributing liberally.

During the summer months we meet in the church, but when cool weather comes we meet in the homes of some of our members, who serve refreshments, and we look forward to all our meetings with much pleasure. It has been our privilege to meet during the fall with our president, Mrs. E. W. Ethridge, who has made us a very faithful and efficient officer.

We sent two boxes of clothes and soap to the Polish Relief cause.

Our "Harvest Day" meeting was held with Mrs. O. J. Jones, whose house was beautifully decorated with autumn leaves and fruit. The meeting was presided over by our president, and a most interesting program was carried out, after which the officers for the coming year were elected. Then followed a delightful social hour, our hostess serving most delicious refreshments. We left feeling that it was good to have been there, and with the determination to try to do better work in the future than we have in the past. Hoping the new year will be a most successful one for us all, I am, Most sincerely,

Mrs. A. V. Evans, Cor. Sec.

SHANGHAI'S COMMUNITY CHURCH

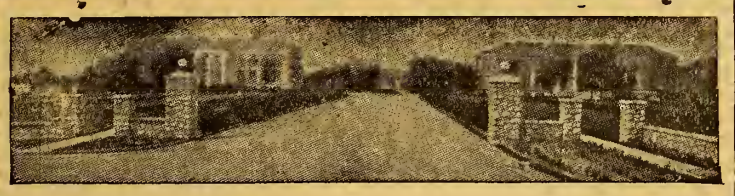
Shanghai, China, has a community church which is the direct outgrowth of an American song service organized by Americans three years ago. From an original attendance of twenty, the congregation has grown to an average Sunday attendance of three hundred; and on the last Sunday in September a definite community church organization was formed, officers elected and steps taken for the incorporation of the church, as the result of a movement which had been gaining headway for several months.

As its pastor, the congregation has engaged Dr. Luther Freeman, formerly, connected with Boston University, but for several years the pastor of one of the large churches in Pittsburg.

The Community Church will be undenominational in character and the American style of service will be used, with membership open to persons of all nationalities who desire to subscribe to the bond of union covered in the constitution. The plans of the leaders in the enterprise call for the erection of a church structure.

The scope and purpose of the organization is shown by the following paragraph taken from the prospectus which was sent to the Americans in the city:

"The modern movement towards unity, and a more cordial spirit of fellowship among Christians are evidenced by the churches which have been established and are operating successfully in a number of the newer and growing cities of the United States. Instead of starting several struggling, competing churches, the residents of a district agree to unite upon the most simple and fundamental principles of Christian faith, and to work together as one strong and enthusiastic body. It is such a church that is wanted in the western district of Shanghai, where Christians of various denominations and nationalities may find a real church home. This project, on broad lines, has been undertaken by the American Song Service, and it has had the indorsement of the committees of churches in the older parts of the city, and also of committees representative of the business community.'



FOUNDED IN 1838 CHARTERED 1859

TRINITY COLLEGE

DURHAM, N. C.

A WELL endowed old college with handsome new buildings, a large, beautiful campus, first-class special and general equipment, and a nation-wide reputation for high standards and progressive policies. Fees and expenses low. Classical and scientific courses leading to Bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education, and Law.

Thorough courses in military drill, science, and tactics under government supervision with academic credit.

For catalogue and illustrated booklet, address

R. L. FLOWERS,
Secretary to the Corporation.

Our Orphanage Work

METHODIST ORPHANAGE
HON R N PAGE.....President
A S BARNES .....Superintendent
Mrs Mattie Jenkins.....Matron
Owned and maintained by the N. C. Conference.

CHILDREN'S HOME
Walter Thompson .....Superintendent
Owned and maintained by the W. N. C. Conference.

W. N. C. CONFERENCE

The secretary was up in Wilkes—at North Wilkesboro—last week, in the interest of some children for whom application had been made for entrance into the Home. He was most favorably impressed with the push and energy of that thriving mountain city and of the general signs of prosperity in "the State of Wilkes." From all visible evidence, and there was quite a bit of it, there is no danger of anybody coming to want up there—with manufacturing enterprise going, good crops from the farms, and about 200,000 bushels of apples from the orchards.

Rev. O. D. Stacy, with whom he was privileged to converse for a short time, is the pastor of Wilkes circuit. He has things on the go, and our prophecy is that he is going to carry up a fine report at the next Conference.

While not being given the pleasure of seeing Dr. Ware, there was evidence of the good work he is doing and of his popularity with his people.

* * * *

Morganton was the next place he was called to go to, and upon a like mission. It was night when he reached the city, and not much could be seen. But he found it all there next morning—and everybody seemed to be busy.

Brother J. A. Fry, pastor of the Morganton circuit, met him at the train, and, after the day's fast had been broken at the nearby hotel, he was given permission to talk to the Oak Grove congregation about the Children's Home. By-the-way, Fry seems not to have quite enough to do up there. He only preaches three times on each Sunday, holds three Bible classes each week, and does a few more things that the ordinary Methodist circuit-rider has to do. But, maybe, he can find something else to do.

The Rev. C. M. Pickens, that prince of good fellows, is in popular favor with his people. It was a pleasure to spend a short while with him.

* * * *

The architect, who has the plans in hand for the Children's Hospital, was on the grounds the past week, looking over the situation and conferring with the superintendent. It begins to look as if actual building can be begun at an early day.

* * * *

The wood-shop and machinery is being put into good shape, preparatory to building in the early spring. A boys' building is the first on the program.

* * * *

Don't let the Building Campaign go into the discard. We are going to need that money. Is it fair to the needy ones who knock at our doors almost every day, to let local conditions and local interests cause a church or people to "pass by on the other side" and hear not the call for help? Think on it!

NORTH CAROLINA CONFERENCE

FORM OF BEQUEST

I do hereby will and bequeat to the Methodist Orphanage ..... dollars, for the purpose contemplated by the charter uuder the Act of the General Assembly of North Carolina.

* * * *

OUR NEED

1. A Baby Cottage.

* * * *

As real winter approaches I realize the need of more covering for the Orphanage. A few missionary societies and a few individual friends have remembered us by sending us quilts and blankets. If several more will do so they can render a real service to orphan children. Now is the time to act while the weather is so cold.

* * * *

Our orphanage children have given concerts at the State Hospital, Old Soldiers' Home and County Home within the last month. As so many kindnesses are shown them, they covet an opportunity to show favors to others. As we have opportunity we shall be glad to give these sacred concerts in the churches on Sundays. Those wishing our service can communicate with the superintendent.

* * * *

The holidays are over and we are down to work again in school. There are some who do not know that the Orphanage has its own school consisting of eleven grades. Boys and girls leaving us can enter any college in the state without having to stand examinations. To maintain a school for two hundred and fifty children is within itself no little undertaking. We have been successful in gathering about us a superior corps of teachers, who have given themselves absolutely to their work. So far we have had no serious handicaps in carrying forward the work.

* * * *

A thousand dollar gift these times is something out of the usual. Last week one of our staunchest friends sent us his check for that amount to go on the Baby Cottage. He gives it in the name of his little daughter, who recently passed through a critical illness. Gratitude for her recovery prompts him to make this large contribution. The money will be applied to the kindergarten department of the Baby Cottage. Brother K. M. Barnes, of Lumberton, who is one of the most prominent men in Robeson county, has done a noble deed for our Methodist Orphanage. He has the satisfaction of knowing that he has helped to provide a home for little orphan children and babies. There can come no higher joy than to know that we made a real sacrifice in His name in order that others may have a chance.

* * * *

Occasionally parties write to me in reference to publishing receipts and donations. Particularly is this true of treasurers of Sunday schools, organized classes and missionary societies. It is embarrassing to them as treasurers to have different ones to say that they have not seen their contribution or donation published in the Advocate. Let me urge all interested parties to be very patient with the treasurers who send money to us. It is not well known by some Sunday schools, organized classes and missionary societies that the Methodist Orphanage has only two columns for its news and receipts. Because of the limited space granted to us much important news has to go unpublished each week. If all the receipts and donations were published I would scarcely have any space for Orphanage notes. In view of these facts I am going to request schools and classes to be very considerate of their treasurers because of our inability to publish promptly all remittances.

* * * *

The good news comes from Mr. and Mrs. Milton H. White, of Gibsonville, that they will support one of our children this year. I am not only anxious to hold all of our friends who are supporting children, but to greatly increase the list this year. The decision of these friends has greatly encouraged me in my work. There are so many husbands and wives who could support children in our home if they could be brought to realize it. Let me urge our pastors to call the attention of their people to this important matter. They could do this just before preaching when they make their announcements, and then they could speak of it occasionally in their pastoral visits, especially to those who have no children of their own. There are many well-to-do parents who would love and appreciate their own children more if they could be persuaded to support some fatherless and motherless child. I sincerely trust that these suggestions will be taken by our devoted pastors who count it the greatest joy of their lives to labor and sacrifice for the good of our own beloved Methodist Orphanage.

* * * *

RECEIPTS

Rufus Sanders, Wilson, $5; Front St. S.S., Burlington, $50.74; John Wesley Strickland, Youngville, $10; Claude W. Davis, Washington, $5; Bazter's Grove S.S., Moyock Ct., $3; Hebron S.S., Leasburg Ct., $3.89; S. B. Underwood, Jr., Greenville, $10; Mr. and Mrs. C. W. Yates Hillsboro Ct., $10; Stovall S. S., Oxford Ct., $2.50; New Hope S.S., Milton Ct., $59.16; Asbury S.S., Cove City, Craven Ct., $13.63; E. N. Ricks, Mt. Ollve, $5; Mrs. A. A. Williams, Charlotte, $5; Campbell School, Route No. 1, Rockingham $1.50; Mt. Bethel S.S., Rougemont, $5.40; Riverdale S.S., Newport Ct., $28; Mt. Zion S.S., Currituck Chg., $51; Mrs. W. H. Bond, Whitakers, $1; W. L. Stubbs, Expo, Va., $10; Mt. Sylvan League, Rougemont Ct., $10; M. C. Ross, Greensboro, $10; A. M. Jones, Louisburg, $10; Mr. and Mrs. J. W. Parker, Farmville, $15; Burlington Baraca Class, $80; Blanche S.S. Milton Ct., $4; Linville E. Midgette, Chowan Ct., $1; Carrie Lilly, Mt. Gllead Ct.. $15; Philathea Class, Henderson, $20; Vanceboro S.S., H. R. Clark, Candor, Biscoe Ct., $25; W. L. Jenkins, Bethesda S. S., Robeson Ct., $12.25; Mrs. J. K. Sanders, Sanders Chapel, $1; Mary Hill, Smithfield, $1; Mrs. W. S. Stevens, Smithfield $5; Mrs. W. S. Smith, Sanders Chapel $1; Zion Church and S.S., Gates Ct., $83; Class No. 2 Sanders Chapel S. S., $5; C. F. Harvey, Kinston, $200; Hookerton S.S., $33.85; Trinity S.S., Southport, $11; Dr. and Mrs. J. M. Lilly, Fayetteville, $1.20; Macon S.S., Warrenton Ct., $30; Goldston S.S., $15.65; J. E. Clifton, Lumber Bridge, $3; Dr. J. T. Nicholson, Bath $10; Chapel Hill S.S., $7; T. J. Rouse S.S. Class. Burlington. $5; T. J. Rouse, Burlington, $5; Primary Class, Whitakers S.S., $1; Wimfall S.S., Perquimans Ct., $8.42; Ware's Chapel S. S., $6.46; T. B. Beal, Goldston, $4; Mrs. Mattie G. Page, S. C., $5; Ozello Vaughan, Woodland, Rich Square Ct., $2; Mr. and Mrs. J. H. Westbrook, Rocky Mount, $10; T. W. Maxwell St. Paul Ct., $10; Lakewood Church. Durham, $10; Lakewood S. S., Durham, $16.77; Walter Leonard and wife, Tabor, $10; Knightdale S.S., $11; Baraca Class of Greenville, $120; Biscoe M. E. Church, $40.30; Rev. and Mrs. A. J. Groves, Mt. Gilead Ct., $15; C. M. Smith, Fountain, $3; Leasburg S. S., $29.54; Bladen Springs S.S., Elizabeth Ct., $7.25; Missionary Society and Friends, Jacksonville $40.82; R. T. Spence Four Oaks Ct., $3.81; Turner S.S. McCullers, Garner Ct., $5; Princeton Ch. and S.S., $13.01; O. L. Rowland, Wendell, Zebulon Ct., $5; Jas. S. L. Ward, Bethel Ct., $5; Mt. Olive S.S., $2.30; Mrs. Bettie Mawn, Pittsboro Ct., Baby Cottage, $1; Faison S.S., $40; Susan Singleton, Swan Quarter, Baby Cottage $10; Cameron S.S., $5; Carthage Church, $121; Center Church Carthage Ct., $15.17; Mr. Bagwell Jenkins Memorial Church, $3; Jarvis Memorial Church, Greenville, Baby Cottage, $10; Jarvis Memorial Church, thank offering, $135; Eno S S., Hillsboro. $2.25; St. Paul Church, Maxton, $51; Red Hill School, Mt. Olive, $2.06; D. H. Dixon, St. Paul Church, Goldsboro $120; St. Paul Church, Goldsboro $340; M. J. Best, St. Paul Church, Goldsboro, $240; Mollie Yarboro, Semora, $5; Saxapahaw S.S., Alamance, South Ct., $15; Dunn S.S., Dunn Ct., $10; Mrs. Mary Hart, Snow Hill, $7; Bethany S.S., Milwaukee, Conway Ct., $28 31; Jr. League Pleasant Plains Church Lillington Ct., $2; Andrews' Chapel S.S., Roseboro Ct., $4.26; 5th Ave. S.S., Wilmington, $36; Cerro Gorde School, Chadbourne Ct., $1.70; A Friend. Hamlet, $10; S. M. Brothers, Sr., Elizabeth City, $50; Mrs. H. A. Skimmer, Mobile, Ala., $6; Jenkins Memorial Church. Raleigh, $7; Parkton Charge $54.25; Aberdeen Charge $413.70; Mt. Gilead S.S., $15.72; West End S. S., Aberdeen Chg., $60.25; T. C. Barnett, Roxboro, $25; Wesley Chapel S.S., Elizabeth Ct., $8.50; Seaboard Ch., Garysburg Ct., $29.15; Clayton S.S., $22.82; Tabor Church, Tabor Ct., $12; Oxford Station, $61.85; Snow Hill Friends, $105.05; Dr. T. B. Williams, Norlina Ct., $5; Ridgeway S. S., Norlina Ct., $31.32.

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FRIZELLE RELIEVES HIS MIND

Now Admits Board of Publication Knows Its Business—Wants Somebody to Mention Books.

Dear Editor:—

George Albert Coe, says impression without expression breeds stagnation-Death. I don't want to die, and it seems like no one does, from the expressions of the impressions that Advocate is making on them.

I sat for a good while at Rocky Mount Conference and looked at the Editor, who had been pointed out to me, my impressions must not be expressed, whatever the consequences may be. I simply shook my head and said "too young." Then when it "leaked out" that Sikes was to be one of them, I just heaved a sigh and walked away. O, I knew Sikes could answer the phone and "carry copy." and open the door and things like that, but Editor My, my. But believe me, you are making a real religious news paper and making it readible to most anyone. Honest, I think both conferences were in luck.

That list of books Dr. R. A. Hardie wants sounds mighty good, I have most of them myself, but can't spare them yet awhile, I must read them again and again and then some. Bishop Kilgo said once, in my presence, "Some folks read the biggest books and get the least out of them to-be-sure." I thought he was real impolite (?). Your mention of this list, brings up a subject I have tried to get into other folks' heads for years, namely; one of the most needed things in our conferences is for some one who really knows books that are worth while, to mention such books in the Advocate. So many of us young (?) preachers want to read good books but just don't know. Hope you or Sikes—if he's not too busy answering the phone—would take this hint to heart right now.

I have always followed this rule in my work, if I couldn't meet the demands on my charge, I would manage to get some to come over who could. That article by Dr. Cranford, "An attempt to define Christian Education," is simply fine. The most unanswerable argument for Christian Education I have read, I have cut it out for future use, (I will of course, give proper credit for it.) He has the knack of making things so plain that even simple folks can understand him, this habit came no doubt from the large practice he has had with simple men at Trinity, (I never went there, Sikes.)

Honestly you are giving us a truly great paper and in such a readable style. Now I have expressed myself and feel better already.

Jas. H. Frizelle.

Lillington, N. C., Jan. 15, 1921.

NECESSITY SHOULD BE DOMINANT NOTE OF APPEAL IN OUR EDUCATIONAL MOVEMENT

Gulf Between the Necessity and Source of Supply Must Be Bridged by Informed and Zealous Speakers.

The necessity of giving monetary aid to our church schools and colleges should be the fundamental reason offered to our people for the Educational Movement. It is true that many helpful elements may be injected into it, but the minds of the people ought to be so persistently called to this fact that it would become irresistible. At this particular time, there should be nothing left undone that would aid in bringing about a feeling that the movement is to meet an absolute necessity. In the general progress that has been made in the last few years, our schools, many of them, have dared to take a step or two forward. This means larger financial obligations with very little increase in income.

As I know Rutherford College better than any other, I shall take it for an example. Six or eight years ago we could carry on our work with three or four teachers and two or three thousand dollars a year for expenses. The time came when it was necessary to move forward or go out of business, which meant a loss to the ministerial force of our church of from thirty to fifty young men in preparation each year for the Gospel Ministry. Expenses now have grown to that of about one thousand dollars per month, using the strictest economy. This increase must be provided for, or serious consequences are inevitable. Doubtless what is true of Rutherford s true of many of our schools and colleges.

The Educational Movement, whether or not it was conceived and born of this idea of necessity, comes as a timely effort to meet it. Out of the struggles of eleven years to save one of our schools, I want to send forth an appeal to those who are endeavoring to make success of the movement not to relent. It seems that the measure of our effort should be nothing short of success.

The necessity of success fixed in the minds of our leaders, the practical problem that confronts us, is getting it before the masses. I have found in all of my efforts to secure aid for our school work the greatest difficulty lies in the fact of the gulf that exists between the necessity and the source of supply. In almost every instance where this has been bridged the results have been favorable. Our schools have the elements of appeal and facts sufficiently strong to move people, if they can be brought to them. To accomplish this, the field must be made alive with men who know the facts, and who can season them with their own zeal in the cause. We must preach it and speak it until the murmurings of hardtimes and former drives are entirely drowned. Our voices must ring out above all these and prepare the way for success—and may it come.

M. T. Hinshaw.

NORTH CAROLINA BOY

Walt Holcomb Back in Richmond Where He Started 25 Years Ago.

The Richmond-Times Dispatch is carrying full reports of the Holcomb meeting in Richmond, and in one issue refers to the fact that Richmond is the place where the North Carolina preacher began his evangelistic work. The Advocate is glad to hear that the staid old city is responding a second time to the earnest efforts of its friend, who, in spite of the passing of a quarter of a century, of adult life, may still be referred to as "young." says the Times-Dispatch:

"The evangelistic services at Union Station Methodist Church, conducted by Rev. Walt Holcomb, general evangelist of the Methodist Church, with headquarters in Nashville, are being attended nightly by large and enthusiastic congregations. Every night last week the church was crowded to capacity. Older churchgoers and many of the younger men and women who were Sunday school scholars twenty-five years ago, remember the great revival at Laurel Street Methodist Church and the preaching of Evangelist Holcomb who was then just nineteen years old. His magnetic personality and his forceful manner resulted in bringing many into the church, and his reputation as a successful evangelist was established. This revival ran several weeks. People from every section of the city and from every religious denomination crowded into Laurel Street Church nightly. Mr. Holcomb was known as the boy evangelist, and his reputation as a national character was established at that time."

The Advocate Printing House has turned out the Trinity Archive, Greensboro College Message, the Oak Leaf and the "High" Life.



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THE BIGGS SANITARIUM, Asheville, N. C.

OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

THE LETTER BOX

Spent Christmas With Grandpa.

Elkin, N. C.

Dear Mrs. Rowe:—

I enjoy reading the children's page. I have three sisters and they like to hear the stories read. I am eleven years old and in the fourth grade, my teacher is Miss Mollie Payne, and I like her fine. I went to Grandpa's Xmas day and had a good time. Santa Claus brought me a book and a game of croquet. I go to Sunday school and church every Sunday.

Your little friend,
Margaret Lillard.

From the Land of the Sky.

23 Park Ave., Asheville, N. C.

Dear Friends:—

I have seen no letters in the Advocate from Asheville, so I will tell you something about our beautiful city.

Because of our wonderful mountain air Asheville is a famous health resort so we have many hotels to accomodate the tourists. Some of them are the Grove Park Inn. the Langren, and the Battery Park.

Mt. Mitchell, which is the highest mountain this side of the rockies, being 6711 feet in height, Mt. Pisgah, the Rat and Sunset mountain surround Asheville.

Besides five elementary schools we have a splendid high school building, which is one of the best buildings in the South. When built a short time ago, it cost $200,000. Our principal says that we not only have the finest building, but the best faculty and student body. We are planning to build a Junior high school because this building is hardly large enough to accomodate over one thousand pupils.

All the denominations of churches are represented in Asheville and the Methodist church is second.

I am thirteen years old and in the eighth grade. I get very good grades so that I will not have to take examinations. I wear my hair in a plait down my back and am the plainest girl you ever saw. I like to read very much both books and poetry. I have read very little poetry, but I have chosen Eugene Field and Whittier for my favorite poets now. What are yours?

We spend the summers in the country and winters in the city. and I know enough about the country to like it very well. We are going next summer and I am planning to have a large garden. I have one brother and I used to have a little sister. I should like very much to correspond with some of the letter writers.

Very truly,
Frances Felmet.

Asheville, N. C.

Dear Mrs. Rowe:—

I will write you a few lines. I like to go to school, and I like Uncle Remus stories, and grizzly bear stories. I got a doll bed for Xmas, a sewing box, pair of bed room slippers, kimona, story book and some candy. I am in the third grade at school. I like my teacher very well.

I will close for this time.

Yours truly,
Louise Hendley.

Maybe They Are Twins

Mineral Springs, N. C., Route 1.

Dear Mrs. Rowe:—

I have been reading the children's page for ever so long, and like it fine. Will you allow two sisters to enter your circle? We are the same height and weigh about the same. We are in the sixth grade. We had a nice time Christmas. Our Sunday school teacher gave her class a Christmas party. Her name is Mrs. Stella Brown. We are in the Junior class. Santa Claus brought us a Testament apiece. My class all went in together and got our Sunday school teacher a Christmas present, it was a nice fruit set and also our school teacher's name is Mr. C. C. Fincher.

Your little friends,
Bernice and Selma Broom.

A Willing Worker.

Catawba, N. C., Route 2.

Dear Mrs. Rowe:—

I am a girl sixteen years of age. I belong to the Concord Methodist Church. Rev. J. T. Ratledge is our pastor.

We have a very large Sunday school and my grandfather, Mr. J. Z. Rowe, is our superintendent.

I am a member of the Willing Workers class. We have twelve girls on roll, our teacher is Miss Ellie Rone, who we all love very much. I go to day school every day. Miss Cora Bell is my teacher. I am in the eighth grade. The name of our school is Monogram.

Myrtis Rowe.

Earl Is Old Enough to Be a Scout.

Woodville, N. C.

Dear Mrs. Rowe:—

I am a boy twelve years old. I joined the church when I was nine years old. I go to school. I have two teachers, a morning teacher, and an afternoon teacher. I am in the fourth grade. I go to Sunday school every Sunday.

Santa Claus brought me a pair of gloves. My sister gave me a pair of boots. And my grandpa gave me a wagon. My brother gave me a pair of shoes.

Sincerely,
Earl Clarke.

Likes the Farm.

Troutmans, N. C.

Dear Mrs Rowe:—

Will you accept a letter from a country girl? I live on the farm and like it fine. I am going to school now. My teacher is Mr. Hollis Long. I started to be a Methodist preacher, but decided not to.

I am in the eighth grade and certainly do have to study hard. My deskmate is Irene Stikeleather. I am a Methodist, our pastor is Rev. A. C. Kennedy. I will close, hoping all the "happiest time" you ever had.

Yours truly,
Virginia L. Templeton.

Santa Knew About That Pony.

Roxboro, N. C.

Dear Mrs. Rowe:—

Aunt Ruth has been reading me the children's page, and I like the stories and letters so well that I want to write too.

I'm just a little boy five years old. My papa gave me a little Shetland pony for Christmas, and Santa Claus brought me the nicest saddle and bridle. I just love to ride when the weather is nice. I let my little two year old brother ride up behind me.

Your little friend,
John Hester Wagstaff.

A Gentle Pet.

Parmele, N. C.

Dear Mrs. Rowe:—

I enjoy the stories on the children's page, but think it is nice for us to have a chance to write letters. I am a little boy eight years old and in the fourth grade.

I have seven bantam chickens and one of them is so gentle he will sit on my arm and eat out of my hand. I go to Sunday school at the Methodist church in Robersonville. and like it very much. I hate to miss a Sunday.

I have no brother or sister, and I enjoy having my little friends come to see me.

Your little friend,
John Robert Jenkins.

Loves Her Teacher.

Maysville, N. C.

Dear Mrs. Rowe:—

We have been taking the Advocate several years and I have read the children's page each time and I enjoy it very much. I am eleven years old and I am in the fifth grade. My teacher's name is Miss Kathleen Ventus and we all like her very much. Our new school building will soon be completed. I am your friend.

Louise Mattocks.

A Birthday Party.

Shelby, N. C.

Dear Boys and Girls, who read the Advocate:—

I have been reading your page ever since I could read. I am a little girl nine years old, and in the third grade at school.

I was nine years old today. I had a birthday party. I had a nice time.

I had a nice time Christmas, and Santa was good to me.

With best wishes.
Mary Frances Carpenter.

From a Seventh Grade Girl.

Wade, N. C.

Dear Mrs. Rowe:—

I have been reading the stories in the Advocate ever since I can remember. I like to read jokes and stories. I am taking music and I like to practice. My sister and I have a duet to play. I think it is real pretty.

We are having two new rooms built on to our school house. We are going to have one of them. I am in the seventh grade. My teacher's name is Miss Elizabeth Elliott. She teaches the sixth and seventh grades. We only have twelve in our room.

One of the teachers boards here. She is the primary teacher. I will stop as it is bed time.

Your loving friend,
Melba Parker.

Twenty Christmas Presents

Woodville, N. C.

Dear Mrs. Rowe:—

I have been reading the Christian Advocate ever since I was eleven years old. I soon will be thirteen, my birthday will be the tenth of March.

I go to school. and am in the seventh grade. My teacher is Mr. Spoolman. I have a pet cat; his name is Absy. He has beautiful fur. Santa Claus came to see me, and brought me a piece of ribbon, and a handkerchief. We had a Xmas tree at our school. I got ten presents. We had one at my home, in all I got twenty presents, two of them were a vanity case, and a gold ring.

I have three sisters and two brothers. I am a member of the church. I joined when I was ten years old. I try to attend Sunday school, and church both, we have preaching every second Sunday. Our preacher is named Mr. Sawyer. We like him fine.

Your friend,
Frances Clarke.

Three Letters from Denver

Denver, N. C.

Dear Mrs. Rowe—

Will you allow another country girl to enter your circle? I thought I would write. I go to school every day and am in the sixth grade. I belong to the Methodist church, and go every Sunday. I belong to the Junior class. I am interested in the stories of the Bible. I had a merry Christmas, we had a Christmas-tree at our school house. We had a fine time. I spent Christmas night at my grand pa's. We had a Christmas-tree and we had some fun.

I have light, curly hair, brown eyes and my age is ten.

I will close, hoping you will get this letter.

From your friend,
Margaret Lineberger.

Denver, N. C.

Dear Mrs. Rowe:—

As I noticed in the Advocate where the boys and girls have a chance to write, I thought I would make an effort to write.

It is very nice, I think, in having the boys and girls to write. As I have been reading the young People's page, I think it was very nice but think this will be better.

My cousin, Mary Lineberger, is writing and my friend wants to write too.

I go to Sunday school every Sunday, my Sunday school teacher's name is Aunt Lucy Howard, and she is a very good teacher. I hope more of the boys and girls will write, because I like very well to read their letters. I go to school every day, am in the eighth grade. We have a large white spotted dog named Ring-wood, he goes to school with us about every day.

I am reading the Testament through, this will be two times I have read it.

I have fair complexion, light hair, gray eyes and am thirteen years old.

Well, I must close, hoping to find this letter in print to surprise my friends.

Your friend,
Clara Howard.

Denver, N. C.

Dear Mrs. Rowe:—

As I was reading in the Advocate, I saw my cousin's letter, and I thought I would write. I think it so nice that the girls and boys can have a space to write in. I have two sisters and one little brother, we live in the country.

I go to Sunday school every Sunday, my Sunday school teacher's name is Mr. C. A. Dellinger, I like him fine for a teacher.

My age is eleven, have light hair, blue eyes and fair complexion.

I will close, hoping you will get this letter.

Your friend,
Mary Lineberger.

From Two Chums

Milwaukee, N. C.

Dear Mrs. Rowe:—

Will you allow two little country girls to join in your happy band of writers?

We like to read the children's page, it has a lot of interesting stories in it.

We belong to the Methodist church. We go to Sunday school every Sunday and we are in the Junior class. Our pastor is Rev. J. B. Thompson. We like him fine.

We had a real nice time Christmas. Our ages are twelve and fourteen, Ella Reese is the older. We go to school and both are in the sixth grade. Our school building is concrete, it has four class rooms, and a large auditorium.

Your friends,
Arline Panton, Ella Reese Martin.

Enjoy the Letters.

Mooresville, N. C.

Dear Mrs. Rowe:—

As we have space to write in the Advocate, and I enjoy reading the letters, I will write.

My age is thirteen, I am in the sixth grade getting along fine and like to go to school very well. My teacher is Miss Winona Hethcox, I like her fine. I am a member of the Methodist church, and Sunday school.

There isn't anything I enjoy much more than reading good interesting books.

As my letter is getting rather long, I will close and will be glad to correspond with some of you girls. I will write again.

Lucy Marie Galliher.

Concord, N. C.

Dear Mrs. Rowe:—

As I have seen no letters from Concord, I thought I would write for the letter box.

I am eight years old. I go to Sunday school and school. I am in the third grade at school. I like to read very much, and I enjoy reading the letters from other little boys and

girls. For a pet I have a little kitten. I also love to play doll and paper-doll. I have lots of little friends who live close to me, and I like to play with them.

Ruth Elizabeth Turner.

Davidson, N. C.

Dear Mrs. Rowe:—

I am glad to have the privilege to write to such a good paper as this. I am a little girl ten years old. I go to school each day, and like it fine. Miss Margaret Adams is my teacher.

I go to Sunday school each Sunday, my father is Superintendent of our Sunday school. I joined the church two years ago. I enjoy reading the Advocate.

Mattie Goodrum.

A Sister for a Pet

Vass, N. C.

Dear Mrs. Rowe:—

I have just finished the children's page in the Advocate, and like the letters just fine, they can write such good ones.

That was a good one a little boy wrote whose name was James Merritt, about his little dog Don, and I hope he will write another one as good as that.

I am a Methodist girl, I go to Sunday school every Sunday that I can. My teacher is Mrs Smith, and we like her fine.

Our pastor is Rev. L. H. Joyner, and we all love him. For pets I have a little sister, named Lita and a little white kitten. Well, I will close my letter here, hope to see it printed as I want to surprise my sisters.

Very truly,

Jewel Thompson.

SOME BOOKS THAT HAVE HELPED ME

J. E. Gay.

"Social Evolution."

"The Science of Power."

Both by Benjamin Kidd.

Some twenty years ago the first named volume, fell into my hands. I read it with great pleasure and profit. The style was clear and strong, a book that waked me up and put me to thinking. After these years the statments remain. Some books abide with you, others are gone when the reading ends. Only the other day I saw mention of "Science of Power" by the same author and wrote for the book. Its last pages are being read. The same clearness, the same independence of thought, the same charming style that characterized the first volume are all here. On the front cover of the book is this appreciation, "The author has grasped the fundamental character of the present age. He has put his finger on the tendencies that have imperiled Western civilization and has traced these to their source. The author crosses swords with many of the leaders of modern thought, and it is a sharp-edged weapon he wields with skill and power. The book is a protest against making the Darwinian hypothesis the basis of a science of civilization, and emphasizes the value too little recognized, of social heredity."

The book is needed today. It will be of value in our Educational campaign. Education we must have, but what kind will we have? Germany presents us with an illustration of the power of Education but education in wrong ideals, that led to her ruin. We must have better. As a nation thinketh in heart so is it! Will we not have to change much of our thinking? and change the very foundations on which our social fabric rests. This nation of ours must sit at the feet of the Nazarene and learn the meaning of the Father's words when He said: "This is my beloved Son Hear Ye Him."

The books may be had of Smith and Lamar, Richmond, $1.50 each.

Get both and read, they will help some people.

Madison, N. C.

(In a note to the editor, whom he addresses as 'Honey Bunch," by way of allusion to some remarks that were made at the annual conference, the writer of the above says: "There may be a little honey about you now, but it will all leak out in a few years and you will be nothing but a lump of old dried beeswax." We are aware that such is usually the fate of editors, connectional officers, secretaries and presiding elders, and it may be ours. But if we can only succeed in starting the sap to flowing again in a few dozen like the brother who trickles so promisingly in "some books that have helped me," we will not have wasted our" sweetness on the desert air.")

PAYMENTS ON THE CENTENARY BY CONFERENCES TO. DEC, 31, 1920

No.	Conf.	Pledged.	Paid	P.C.
1	Mo.	$ 691,634	$ 232,479.56	33.6
2	Denv.	41,978	13,810.28	32.9
3	Pac.	229,568	74,685.39	32.5
4	Va.	2,752,241	880,945.07	32.0
5	Ky.	718,833	223,514.36	31.0
6	Tenn.	1,387 248	429,687.70	30.9
7	Miss.	698,529	214,213.79	30.6
8	Ills.	79,687	23,928.64	30.0
9	Balt.	1,229,268	368,524.39	29.9
10	No. W.	70,179	20,323.37	28.9
11	Louisv.	875,306	251,934.43	28.7
12	S.W.Mo.	565,960	159,574.15	28.2
13	N. Car.	1,817,345	505,816.38	27.8
14	St. Lo.	597,739	164,862.00	27.5
15	W'n Va.	474,446	129,631.52	27.3
16	Fla.	860,558	233,617.64	27.1
17	C. Tex.	1,404,067	379,759.02	27.0
18	S. Car.	1,495,159	402,332.26	26.9
19	La.	811,579	209,980.47	25.8
20	N. Mex.	228.526	58,868.33	25.7
21	Nw. Tex.	323,634	82.967.43	25.6
22	Los. A.	127,877	32 276.01	25.2
23	Holston	1,397,552	351,502.74	25.1
24	N. Miss.	845,772	212,354.06	25.1
25	Up. S.C.	995.070	250,697.56	25.1
26	Ala.	1,157,699	288,054.54	24.8
27	W.N.C.	1,596,863	394,703.36	24.7
28	W. Tex.	855,717	211,579.64	24.7
29	N. Ark.	917,011	223,481.07	24.3
30	Lit. Rk.	927,072	224 073.74	24.1
31	N. Tex.	1,239,666	288,236.06	23.2
32	N. Ala.	1,511,751	341,833.78	22.6
33	W. Okla.	538,044	121,266.70	22.5
34	N. Ga.	2,030,405	456,157.53	22.4
35	Texas	1,112,692	237,458.09	21.3
36	Memp.	1,452 317	299,659.14	20.6
37	E. Okla.	623,565	127,149.53	20.5
38	S. Ga.	2,287,781	462,263.03	20.2
	Total	$36,993,081	$9,584,202.93	

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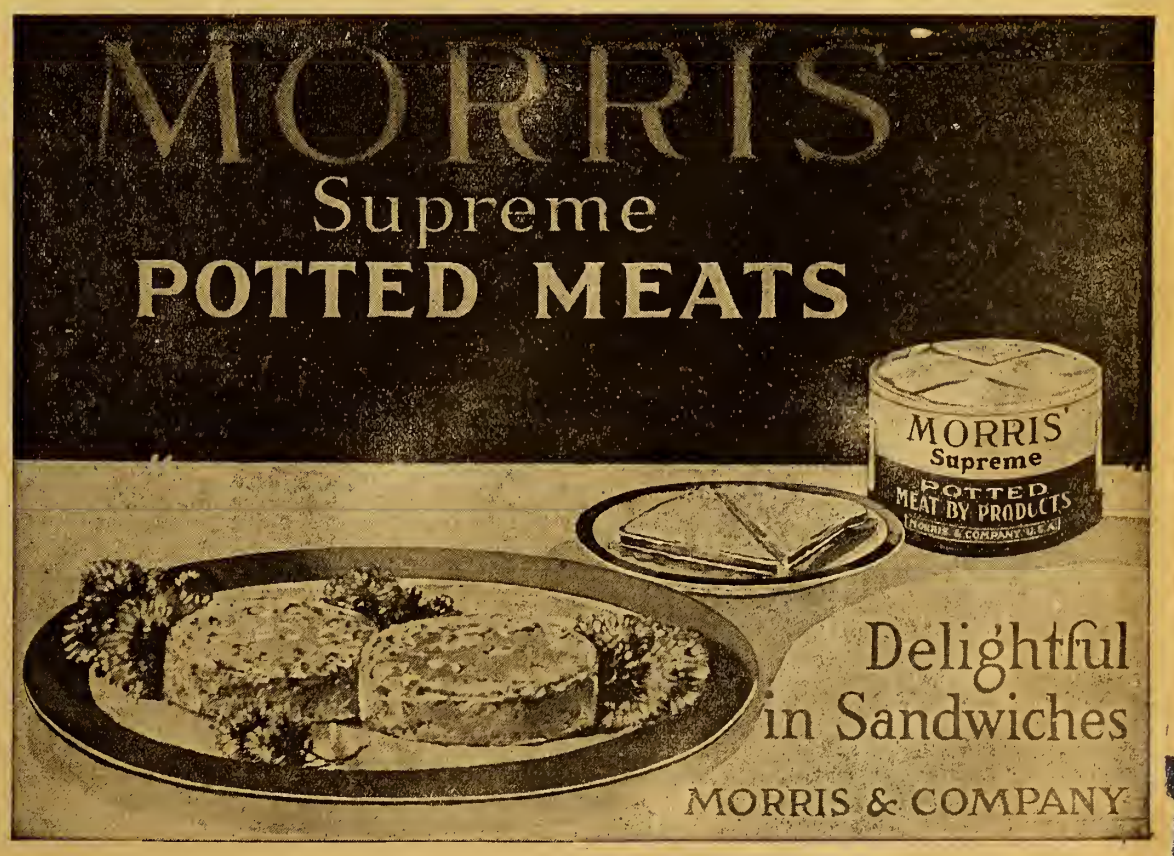
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IN MEMORIAM

BAYNES—Mrs. F. F. Baynes was born March 11, 1878, and died Jan. 15, 1921. She was married to F. F. Baynes June 5th, 1898. She joined the M. P. Church at Flat Rock in early childhood, and transferred her membership to Summerfield M. E. Church, South, about sixteen years ago, in which church she lived a consistent member till death.

She was a Sunday school teacher for a number of years. Sister Baynes was a great sufferer for more than four months. She was patient through it all. The writer of this sketch was her pastor for four years. I always found her cheerful and at her post of duty. She always had a smile and a word of cheer for everyone. She leaves a husband, an aged mother, three sisters and two brothers to mourn their loss. May God comfort them in their grief. T. B. Johnson.

BARRINGTON—Mrs. Emily Barrington was born in Pamlico county Dec. 23, 1838, was married to Adam Barrington May 12, 1859, and died Oct. 19, 1920. This is a simple record, but it records the coming and going of one of the most lovable characters it has been the privilege of the writer to know. Sister Barrington was left a widow forty-six years ago with the task of rearing the sons and daughters that had been committed to their keeping. She never married again, and took up the tasks which were before her with a strong hand and an unfaltering faith in God and fought the battle to a finish. Well did she labor, for she has given to our day some sons and daughters with the same love and faith that held her through the years. "Blessed are the dead which die in the Lord." Those left behind will know where to find her.

R. R. G.

MRS. MATTIE H. CREDLE

After a long period of suffering, on the 22nd of November, 1920, our friend, Mrs. Mattie H. Credle, entered into the rest that awaits the people of God. The Methodist church at Pantego has been bereft of one of its best, most useful members. A Christian of the highest type, she was devoted to her church and all its interests. She had been for several years president of the Missionary Society, and the efficient teacher of the Bible class until disease began making its inroads upon her health and strength.

But she is gone from our midst, and we miss her. Therefore, we, the members of the Missionary and Ladies' Aid Societies, would express our realization of the loss we have sustained, and resolve

First, That we bow in humble submission to the will of our heavenly Father, who knows when it is well for His children to pass over the river.

Second, That her upright, Christian life was an inspiration to us, and we will strive to emulate her virtues, and cherish the memory of her faithfulness and Christian influence.

Third, That we extend sympathy to her loved ones, so sorely bereaved, and pray God's blessings to abide with and comfort them.

Fourth, That a copy of these resolutions be sent to the family, a copy spread upon the minutes of the two societies, and one to the Daily News and Advocate.

Committee: Mrs. E. S. Credle Mrs. C. P. Aycock, Mrs. C. W. Smith, Miss J. A. Simmons.

BERRY—In the passing of Mrs. J. H. C. Ferry, who departed this life October 23, 1920, in her seventieth year, the community has lost some of the "salt of the earth." She was a firm believer in Jesus. In the church she was faithful and delighted to have the members and her friends visit her home. She was a faithful wife and self-sacrificing mother. She leaves a devoted brother, husband, seven children and thirteen grandchildren.

The funeral services were conducted by her pastor, Rev. L. T. Singleton, at Soule Church, in the presence of a large gathering of friends to express their sympathy to the bereaved ones.

Written by her loving "Aid" members of Soule Church.

Mrs. M. G. Fisher,
Mrs. U. B. Fisher,
Mrs. R. W. Swindell.

Swan Quarter, N. C., Jan. 17, 1921.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of the Ann Street M. E. Church, Beaufort, N. C., sadly and tenderly pay this last tribute of respect to the memory of our beloved sister, Mrs. Emily F. Sanders, who passed from us Tuesday morning, Jan 18, 1921.

Though feeble and not able for a long time to attend her church, she was always interested in all Christian work.

Resolved First, That we commend her sacrificial life as an example to all as one who was ever willing and anxious to do her Master's bidding.

Second, That to the bereaved family we extend our sincere sympathy.

Third, That this tribute be written in our minute book, a copy sent the Beaufort News and North Carolina Christian Advocate for publication.

Mrs. E. Walter Hill,
Mrs. A. F. Doane,
Mrs. H. C. Jones,
Committee.

A GOOD GAIN

Dear Brethren:

You will be pleased to know that more than two hundred and seventy three thousand people were received into our church last year. This so far as I have examined records is the best in our history. Our net gain is about sixteen thousand beyond any year known to me. The Centenary revival plans have been vindicated beyond all question. We are grateful to the Advocate for all the valuable help it furnished in bringing about this gratifying achievement. The committee on Evangelism adopted the same plan for next year. Help us to make 1921 as much better than 1920 as was 1920 better than former years. Yours for the greatest revival in our history.

G. E. Goddard.

NEW CHURCH PLANNED FOR DALLAS

Brother Ervin Passes Over Poundings to Leagues and Life Service—Does Some Good Exhorting and Congratulates Advocate.

Dear Advocate:

I have been thinking that, in justice to the best people in the western North Carolina Conference, I should say a word in our fine Conference organ, concerning them. Of course, they are not expecting me to say anything about the ordinary things of every day hum-drum exercises, such as poundings, etc. Such things while exceedingly fine for the pastor and family and meaning much to the guilty parties, are of only local interest and make rather ordinary reading in a great paper like "Ours." But really these people have been doing and are yet anxious to do things, in the work of Kingdom building. Both at Dallas and High Shoals our Sunday schools are hustling in all departments; we are organizing the classes into Wesley Classes according to the Constitution and by-laws prescribed by our church. We have Organized three Epworth Leagues, two Snior and one Junior. And brethren, we expect them to do business for God and the Kingdom; before our great church has succeeded in gathering up the 5000 lives being prayed for to go out to do special service, we hope to have a number ready to say, "Here am I, send me." And, brethren, listen if we are to supply the hosts of soldiers not only in the fields but far out and along that "far-flung battle-line" of which we have heard so much, we must in some definite positive, concrete way with prayers and mighty mental and spiritual effort get into the tralning camp business.

Now, back to Dallas. The Methodist folk at this great old spot of the earth's surface, this old one-time county seat of Gaston, have decided to have a nice brick church to cost $25,000 more or less, so we are on the map to stay, in these parts.

Let me digress now again long enough to say, to the brethren of the ministry, in our great Conference, I love you every one and I am hoping and praying more and more that, at a time like this yea, in these great yet awful days, we may be led, in His name, to do our best among our fellows to heal the hurt of our world so torn, so sorely broken, so "sunk in sin and shame." Beside the usual work of trying to edify the saints and to save the sinners about us, we see so much to do. The great Educational Movement is added to the list of our tasks and certainly we ought to, and will perform it. Let us live close to and in the Book, the Word of God and read other good literature which comes to us in such rich abundances, day by day, not falling to give special notice to such papers as is found on pages 55-75 of our Methodist Quarterly Review for January 1921.

And to you brother Editor, I would like to offer a special word of greeting and hearty congratulation, sir. You are doing the work for us in a most splendid way and I think we are all highly pleased if not "tickled to death" with you and your colaborer, Brother Sikes." And may the Heavenly Father pour upon you both, and upon all the brethren His choicest blessings from day to day.

J. O. Ervin.

IMPORTANT CHANGES IN SCHEDULES, SOUTHERN RAILWAY SUNDAY, JANUARY 23, 1921.

Train 136 now being operated between Atlanta and Washington will be operated between Atlanta and Danville, only, making same stops as at present.

Train 43 now being operated between Washington and Atlanta will be operated between Danville and Atlanta, making same stops as at present.

Trains 23 and 24 now being operated between Washington and Memphis will be discontinued.

Trains 11 and 40 will be discontinued between Greenville and Atlanta.

Train 39 will be operated on schedule of train 11 between Greenville and Atlanta. No change in this train between Charlotte and Greenville.

Passengers destined to points beyond Danville, formerly using train 136, should avail themselves of service by train 36.

For further information call on nearest Ticket Agent.

RECIPE FOR GRAY HAIR

To half plnt of water add 1 oz. of Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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I believe eczema can be cured to stay. I mean just what I say C-U-R-E-D and NOT merely patched up to return again. Remember, I make this statement after handling nearly a half million cases of eczema and devoting 12 years of my life to its treatment. I don't care what all you have used nor how many doctors have told you that you could not be cured, all I ask is just a chance to prove my claims. If you write me TODAY, I will send you a FREE TRIAL of mild, soothing, guaranteed treatment that will surely convince you as it has me. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me today I believe you will enjoy more real comfort than you really thought this world held for you. Just try it, and I feel sure you will agree with me.
DR. J. E. CANNADY, 1226 Court Block, Sedalia, Mo.
References: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

For CROUP, COLDS, INFLUENZA & PNEUMONIA
Mothers should keep a jar of Brame's Vapomentha Salve convenient. When Croup, Influenza or Pneumonia threatens this delightful salve rubbed well into the throat, chest and under the arms, will relieve the choking, break congestion and promote restful sleep.
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In this remarkable flour the baking powder, soda and salt are already mixed in the exact proportions that assure the most delicious biscuits, muffins, waffles or hot cakes. And every time you bake you save the cost of baking powder, soda and salt which must be added when using ordinary flour.

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NORTH CAROLINA

Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, FEBRUARY 3, 1921 Number 5

Trinity College Library Durham, N. C.

RELIGION IN THE HOME

All Christian people are agreed that one of the expressions of religion is worship and that worship will take some sort of form. But the differences of opinion as to what that form should be are indicated by all of that variety of expression that is found between the simple Quaker meeting house and the gorgeous ritual of Rome. All are also agreed that in every Christian home there should be a family altar. But parents meet with a difficulty when they undertake to determine the direction that formal worship in the home shall take. This difficulty is increased by the fact that, while leaders of public worship have been observing instances of it all their lives, family worship is of a more or less private nature and does not lend itself to observation so well.

But however difficult it may be to decide just what forms shall be used in family devotion, one thing is certain. There ought to be in every home a Christian atmosphere, so obvious and palpable that the child cannot possibly miss its presence or mistake its origin. Two things are absolutely essential: first, that the father and mother should be possessed of the Christian spirit; and second, that they should take time for that association with the children that will enable them to realize what spirit the parents are of. Close, intimate and sympathetic companionship will make amends for almost any defect in formal worship. and without such companionship no acts of worship will suffice.

It is related of the late Dr. James Monroe Buckley, celebrated editor of the N. Y. Christian Advocate, that during one of his tours through the South, he was invited to conduct an experience meeting in one of the colored congregations of his denomination. After the meeting had warmed up, one of the sisters arose and bore florid witness to visions and revelations that came to her as she wended her way in a golden chariot toward her home in glory beyond the skies.

"That's good, sister," commented the sympathetic doctor, who had learned to make allowance for the disposition on the part of the colored mind to run to eloquent figures. "But how about the practical side? Does your religion make you strive to prepare your husband a good dinner? Does it make you look after him in every way?"

Just then the pastor, who was sitting near by, leaned over toward the doctor's ear and whispered earnestly," "Press dem questions, doctor; dat's my wife!"

The inquisitor had drawn the bow at a venture, and the dart had evidently found the weak spot in the sister's armor. Do your children infer from your disposition and conduct that you trust in the God, who is "the Father of our Lord and Savior, Jesus Christ," and adhere to the principles of the Christian faith?

EVOLUTION OF THE ADVOCATE

In a speech at the alumni banquet at Salisbury, the writer referred to the evolution of Trinity as it grew from a small enterprise dependent largely upon the genius of one strong man into a great institution now beyond the power of any one person to determine its destiny. In the old days an enemy might attempt by a sharp swift crack on the head of the president to paralyze the whole concern. But now the college is so great and its interests are distributed over the hearts of so many people that nobody can any longer think of injuring the college by attacking the president or any one individual connected with it.

Well, when the editor entered upon his duties with the Advocate, Dr. W. P. Few, a member of the Board of Publication and chairman of the executive committee, wrote him that it should be his aim to do for the Advocate what had been done for the college, namely, to make it an institution. All events are conspiring to do that very thing, and it is being done as rapidly as the most sanguine could desire.

The church paper, like the church college, had its origin in the labors of certain individuals, who realized what a mighty agency for good a religious paper could be. These men on their own initiative started a paper, carried the responsibility for its financial success themselves, and only asked for the endorsement of the conference. In course of time the conference began to own stock in the paper, and finally all of the stock was taken over by the church, making the Advocate the absolute property of the conferences. This is as it should be, and this is the course that conference organs and church papers generally are taking.

Therefore when a preacher or layman works for the Advocate, he works for his church and not for any private individual, the only interest that the editors have in it arising out of the fact that their appointments for the time being are to their places as editors. We are glad this is so. No man can be expected to work for the interests of another man with the same zeal that he will display in working for his church. As every new subscriber sent in brings benefit to an institution of the church primarily and not to any individual, every Methodist feels that he is furthering the interests of the church when he is working for the Advocate.

On the other hand, since the Advocate is an institution of the church, no one can injure it without injuring the church, and indirectly himself. The Methodist that strikes his college or his church paper is like the angered snake that buries its fangs in its own body. If your college or your paper deserves rebuke, administer it; if your editor writes or prints things that in your judgment are improper or untrue, roast him; sit down and write him a letter that will "take him down a peg or two;" but always remember that the Advocate belongs to you, and "no man ever yet hated his own flesh."

The Advocate is even now an institution, one of the great institutions of the church, and as the Christian Education Movement progresses our constituency will more fully realize the value of the weekly visits of a paper which brings into the home a record of those principles, facts and movements that are so vital to the welfare of mankind. The Advocate is the university extension work of the Methodist Church in the State. Its aim is to make current the best thought of the finest minds and furnish a clearing house for everything good that's going.

If you have a thought, send it in. There may not be anything to it—and then, again, there may.

PROFITS OF PROPHESYING

Cardinal Gibbons, in "The Faith of Our Fathers," in attempting to make good the contention of his church that the married relation is incongruous with the priestly office, in the course of the argument, says: "A contemporary writer has wittily remarked that "perhaps the most ardent admirer of hymeneal rites would cheerfully admit that he could not conceive of St. Paul or St. John starting on a nuptial tour, accompanied by the latest fashions from Athens or Ephesus, and the graceful brides whom they were destined to adorn. They would feel that Christianity itself could not survive such a vision as that. Nor could the imagination in its wildest moods picture the majestic adversary of the Arian Emperor attended in his flight up the Nile by Mistress Athanasius, nor St. John Chrysostom escorted in his wanderings through Phrygia by the wife of his bosom arrayed in a wreath of orange blossoms.'"

One who is familiar with the cardinal's usual method in pressing the claims of the Catholic church cannot but feel that he here shields himself behind a quotation from another, because he is not sure that it is quite fair to intersperse his argument against a married ministry with allusions to a wedding[illegible]u and orange-blossoms. As necessary [illegible]ges are, who does not look and feel a litt[illegible]ous in getting married in the conventional w[illegible] and on the wedding trip that usually follows? And who would think of starting on an apostolic tour before the honeymoon was over?

That men sustaining the married relation can consistently and effectively preach and teach has been demonstrated by many persons, among whom are Aquila and Priscilla, "who expounded unto Apollos the word of God more perfectly." The two together made an admirable pair, and scholars are agreed that Priscilla not only added to the effectiveness of her husband, but was rather the stronger one of the two. Indeed, in many cases the usefulness of the pastor is more than doubled by the aid of his wife, and it does not strain the imagination at all to conceive of Paul, inspired apostle though he was, as being helped in his work by a sensible woman.

But if the great apostle had appeared at Corinth, after having been advertised as the highest paid member of the chosen group, and had boosted the collection by having his finance committee remind the Corinthians that it would not be fitting for their proud city to be outdone by Ephesus in the free-will offering for the apostle, to be taken after all the expenses of the meeting had been paid, the probability is that his reputation would have died with the campaign and that neither his name nor his works would have survived

Last summer the writer saw tacked on the door of one of our colleges a poster on which was the announcement of a meeting soon to begin in a neighboring town, and underneath a full-length picture of the preacher were the words: "The highest paid evangelist in the South." Mrs. Corra Harris, in her latest work, animadverts on "the high cost of saving the heathen," as indicated by the "Centenary drive." Her point is not well-taken, for every missionary, however talented, works for a modest salary, which is fixed by the board. But when she turns her literary guns on the financial side of professional evangelism, which is being commercialized to the point of scandal, she will hit a shining mark.

THE TURTLE AND THE HARE

The Recorder has the Advocate guessing. One might read the last issue of that paper from start to finish without finding so much as a hint that a contest is on. What is the doctor up to now? As the Recorder had just attained its majority when the Advocate first opened its eyes to the light of day, it may have gathered something up its sleeve from its long experience that will take its more youthful rival by surprise. But we are on the lookout for any such, and do not intend to be caught napping.

Perhaps the Recorder has in mind the famous race between the turtle and the hare, as recorded by the ancient Aesop. As the story goes, the hare started off at a brisk pace, soon leaving the turtle far behind, and when he looked back and saw that the turtle was not even in sight, he turned a somersault or two, made a bed and lay down to sleep. After the nap was over, the hare ran rapidly to the goal, only to find that the turtle, moving on without rest or haste, had passed by him without disturbing his slumbers and won the race.

But the Advocate does not intend to go to sleep or stop for a minute on its way. It may perform a few antics and indulge in some superfluous motions just to let off a superabundance of spirits, but all the while it is going to keep moving along the track at regulation speed.

Or the Recorder may have in mind the version of Uncle Remus, who makes the terrapin win the race by craft. After the two had agreed to run a race, the terrapin entered into collusion with his twin brother, and when the race started, he allowed the rabbit to get ahead on some pretext or other, know-

ing that his brother would be waiting at the goal to fool the rabbit when he arrived.

Dr. Johnson of the Recorder may be expecting his resourceful brother of Charity and Children to come to his aid in some way. Vain hope! The editor of Charity and Children thinks as much of the editor of the Advocate as he does of his own blood kin, and will see to it that he gets fair play. No tricks, Doctor; come clear!

But perhaps we are crediting the Recorder with designs of which it is altogether innocent, for the editor has been busy with a Bible conference that seems to have absorbed and somewhat disturbed his mind. He is provoked because the Premillenarians in the conference at Raleigh and in other Bible conferences under the same auspices are disposed to make their favorite doctrine a test of orthodoxy and to regard as tainted all colleges and theologians that do not teach their way.

Be not disturbed, Doctor. That particular sort of Bible conference is the last vigorous kick of a dying system, based upon an obsolescent theory of biblical interpretation and a doctrine of election, which taught that God's only purpose with mankind was to pick out a few here and there for solvation, leaving all the rest to perish in the ruins. That old theory of election and reprobation has given place to the true Bible doctrine, which is the election of an individual or nation to a place of advantage for the final benefit of all. "I will bless thee; and thou shalt be a blessing."

Twenty years ago, the Northern Presbyterian Church recognized this fact and without changing the creed at all added a fine Methodist supplement that has enabled them to go on their way rejoicing ever since. The whole world has moved on with a hopeful, wholesome gospel and left the traditionalists stranded on the shoals of an outgrown creed. And "the Lord's chosen few" gather together in conferences and spin fantastic theories about "the plan of the ages," thinking it hardly necessary to give the wicked old world a moment's consideration, for it must grow worse and worse until the end, which will come as soon as the Lord gets all He intends to call.

A good many years ago, when it was still the custom for many preachers to expound the straight doctrine of election and reprobation without any alleviating Methodist trimmings, a Methodist woman over in Concord for some reason decided that she ought to join the Presbyterian church. She did. But after a year or two, she went to the pastor and said: "Doctor, I've made up my mind to go back to the Methodist church."

"Why, what's the matter?" the good doctor inquired, in surprise. "Haven't we treated you right?"

"O, yes," she replied; "you have all been just as nice to me as you could be. I couldn't wish to be treated better by anybody."

"Then, why do you want to leave us?"

"Oh," she said, "I've just got to get into a church where they shout and call mourners."

That's it. Give us a gospel as great and resourceful as the whole, wide world's need. Let us carry an invitation for every son of man, believing that the Eternal Host has laid a plate for everybody and really means for them to come; our souls welling up with irrepressible good humor, our hearts charged with "joy unspeakable and full of glory," singing, as we go, with all our might and main:

"Come, sinners to the gospel feast,
Let every soul be Jesus' guest,
Ye need not one be left behind,
For God hath bidden all mankind."

STONY POINT

By invitation from the Rev. John W. Ingle, the present leader of that fine Methodist congregation at Stony Point, the assistant editor had the pleasure of preaching there and representing the cause of the Advocate. Notwithstanding the fact that snow covered the earth, we were greeted by a large congregation on Sunday morning, and it was as responsive as any congregation that we have been privileged to preach to in a long time. Bro. Ingle is making a fine start over there, and we predict that this is going to be the best year of his ministry. The people are warming up to him, and they have their faces set to accomplish large things this year. The Advocate is not to be overlooked. Ingle says that he is going to put it in every home in his charge, and what he sets out to do will be done.

It was a real luxury to be a guest in the parsonage. Presiding over the destiny of that home is a queen. Mrs. Ingle has a vision. She has organized the ladies in the congregation, is looking after the Epworth League, teaching a Sunday school class and trying to keep Ingle straight. We confidently expect to hear from the League and the Ladies' Aid Society.

BISHOP PLEADS FOR CHINA

Five provinces of North China are in the grip of the worst famine in recorded history. Forty-five million Chinese are affected and of these fifteen million are in danger of immediate starvation, with a death list that has already reached many thousands.

Conditions do not permit the development of a large relief organization to meet this crisis. Help must be sent at once, and it is to the Protestant churches that America must turn in its effort to help these unfortunate men and women and children on the other side of the world.

Our Southern Methodist churches have done vital creative work in carrying the Gospel among these people, and the present need must strike home to them with peculiar appeal. Their representatives in China ask us to help. I ask you, in the name of our church, to give your strength toward the furthering of the famine relief.

The American committee is asking the Protestant Church to set aside Sunday, February 6th, as China Famine Sunday. I am in full accord with this request and hope that wherever possible it will be answered. Eugene R. Hendrix.

WHERE WOMEN SHINE

The editor has always been mildly in favor of larger rights for women, because he has believed that while the ballot in her hands may not materially change the currents of political action, it will have a wholesome effect upon women themselves. Moreover, as long as women are arrested somewhere between childhood and maturity, there are certain problems, among them the double standard in morals, that can never be satisfactorily solved. "In law," said Herbert Spencer, "man and wife are one, and the man is that one." In both church and State woman is being given the right to participate in affairs to the advantage of both herself and all concerned.

But it is not entirely without misgivings that we view the signs that indicate that many women have concluded that the time has come when the ambitions and aspirations of the finer sex should be the same as those of men. It would be nothing short of a calamity for women generally to begin to feel that members of their sex should divide honors in holding office in the State and occupying public positions of various kinds.

Without a bountiful supply of babies to take the places of those who grow up into adult life and finally pass on into the invisible world, society cannot possibly go on, and there has been given to woman a natural monopoly of function in this line. Here man cannot take her place, and there is nothing that woman can do for the State by way of holding office that is half so important as replenishing and taking care of the childlife of the land. The brightest gem that ever glows upon the feminine brow is mother love.

President-elect Harding might find a woman that could hold a cabinet position with credit, or for that matter, make up the larger part of his official family of them without endangering the country, but such an appointment would result in more harm than good, because it would increase the tendency to divert the minds of women from the one supreme service that they alone can render to the world.

We sincerely hope that woman will never hold office in such numbers as to cause her to lose sight of the fact that her place of unlimited power and ineffable glory is the home. Many a woman is spoiling a splendid mother by making a mediocre politician out of herself.

SPEAKING OF SMITHS

When one mentions the family of Smiths the first thought that occurs is that, first and last, there have been, and are still, a good many of them. And if the mind is allowed to run upon the subject, the next thought is that they average pretty well. In every honorable profession, in every useful occupation will always be found somebody bearing the name of Smith. It has also been remarked that nobody ever finds a man by that name on the road as a tramp or locked in durance vile. Moreover, it may easily be inferred that this surname was first acquired by certain men whose sinewy arms were wont to exercise in honest toil before the forge.

These observations arise, because there is fresh in the writer's mind a man by the name of Smith—this time not John, but Walter, Rev. Walter M. Smith. Though as a minister he is just now well entered into his ninth year, he has wrought so well that he is worthy to take his place with the tried and trusted members of his conference, and his recent line of action, culminating last Sunday evening, has been such as to evoke the admiration and merit the lasting gratitude of everyone connected with the Advocate.

However, the gentleman in question would not have the writer leave the impression that he acted single handed and alone, for he was ably aided and abetted by another man by the same name, this time, however, neither John nor Walter, but C. D., who not only stood nobly by the pastor in the worthy work he had undertaken, but also crowned his labors in behalf of the Advocate with a gracious invitation to the editor to go home with him and dine.

But the Smiths, mighty men of valor that do exploits, did not do it all, valiant though they are, for there was another man on the committee by the name of Marley, who altogether unlike the partner of Scrooge was not "dead as a door nail." In fact, he is not dead at all, but is what, in modern parlance, is called " a live wire." He bears the initials V. C., which might fittingly stand for Victor Columbus, but proably do not.

And, then, there is Franklinville, the town that divides the time of the preacher with Ramseur. After preaching to the congregation at Ramseur in the morning, the editor, in company with the preacher and his family and Rev. and Mrs. E. J. Harbison, proceeded to Franklinville for the evening hour. Everybody was there, except Mr. Hugh Parks, whose absence was quite excusable, for the editor knew that if he himself had had a new baby at his home less than a week old, he would not have been there either. But while Brother Parks was not there, his fine hand was discernible in all that was being done for the Advocate. In fact, while he claims that his main occupation is manufacturing cotton, everybody in that region knows that the thing he revels in is running a Sunday school and helping Franklinville to become a model town.

No two finer towns will be found in all the borders of the State than Ramseur and Franklinville. And the secret of it is that from the very beginning of their existence they have had a quality of leadership that has been superb. They have it yet. The leaders are men that can be trusted and followed. And they are trusted and followed.

But what we started out to say was that, as a result of the labors of these and many others, the Advocate is now going to every Methodist home in the two congregations, with five extra thrown in at Ramseur for good measure! Think of it, ye Methodists of this good old State. There are forty-eight Methodist homes in the congregation at Ramseur, and fifty-three copies of the Advocate are taken. There are seventy-eight Methodist homes at Franklinville, and seventy-eight copies are taken. If Brother Coltrane will raise the Doxology, all other members of the Board of Publication will gladly join in.

There was at Trinity back in the old days a somewhat quixotic professor that gave an unusually bright student a grade of 102, and it was thought rather absurd, for it did not seem reasonable to grade a student, however bright, 2 above perfect. But we call Prof. R. L. Flowers to witness, as we set down Ramseur's grade as 110, and declare in sober fact that that is the grade deserved.

And when the editor walked proudly into the office on Monday morning and flung down the names and the checks, the Rev. T. A. Sikes received such a shock that he hasn't recovered yet. Long live Ramseur and Franklinville—the Smiths and all the rest!

Please make all checks for the Advocate payable to the Christian Advocate, and also address all letters likewise.

PEOPLE AND THINGS

Dr. J. C. Montgomery, a prominent physician of this city, and a leading layman of West Market Street church, died at his home Monday.

Rev. C. C. Weaver's subject last Sunday night was "Religious Rheumatism." We hope that the preacher prescribed a cure.

Rev. W. B. Humble, pastor of the Swanboro charge, called to see the Advocate force Thursday. He says his work is in good shape and that the Advocate is growing in popularity.

A visitor in the city from Lincolnton informs the Advocate that Rev. J. T. Mangum, the new pastor in that city, is in high favor, and that he is charming large congregations by his public ministry.

Miss Stella, daughter of Brother and Sister S. F. Nicks, of Leasburg, has been confined for some time with a case of scarlet fever. We trust she will soon be all right.

Mr. R. R. Shoemaker, a layman of Race Street church, Statesville, celebrated his 64th birthday one day last week by giving a big dinner to a number of his friends.

All the Sunday schools of the Troutman charge met in their quarterly meeting at Troutman last Sunday. An interesting program was rendered, and the occasion was helpful and enjoyable.

Married, at the Methodist parsonage, Milton, North Carolina, Wednesday, January 19, 1921, Mr. Willie T. Saddler and Miss Estelle Phelps, Rev. A. J. Hobbs, Jr., pastor of the groom, afficiating.

The Morning Journal, of Winston-Salem, is now going to all of the preachers in the North Wilkesboro, Statesville and Mt. Airy Districts with the compliments of Mr. H. E. Fries.

A letter from High Point says: "Rev. A. L. Lucas is preaching his big sermons here at East End church. The congregations are large and steadily increasing. Brother Lucas has a firm grasp upon his people."

Rev. E. L. Bain, D. D., who transferred to the Virginia Conference from the Western North Carolina, and stationed at Norfolk, Va., has made a fine beginning and he is well pleased with his new charge.

Sunday School Class No. 6, of Tabernacle church, Hemp charge, made the occupants of the parsonage feel a touch of high life a few nights ago, when they stormed the domicile of the Rev. H. E. Lance and left enough groceries for many days.

There was a quiet, beautiful marriage at the parsonage in Cary on the evening of Jan. 24, when Mr. DeWitt Talmage Baily, of Apex, and Miss Alma Daisy Barbee, of Morrisville, were married, Rev. D. N. Caviness officiating.

Rev. D. R. Proffitt, the good humored and highly optimistic pastor of the East Greensboro charge, was in the Advocate office Monday and reported things in good shape out his way. He is supplying his churches with the Methodist hymn book. This is a good example for all the preachers to follow.

Reports from Youngsville are to the effect that Rev. E. R. Clegg, the new preacher there, has taken hold of things vigorously, and that he is already popular. The whole charge seems determined to make this a great year.

Brother H. A. Nading, of Winston-Salem, writes from St. Petersburg, Florida: "This is an extra nice place. I like it so much." Yes, but why rub it in? We were there once and found it as near like heaven as any place on earth. But we had the flu and the board of stewards of Centenary back of us then.

The Advocate is pleased to get from Mr. Claude Moser, editor of the Trinity Chronicle, an offer to exchange publications. The Chronicle keeps us posted on what is going on at the College, and we are tickled mightily to know that the Advocate is in demand at that far famed seat of learning.

Hon. James A. Gray, sometime senator from Forsyth, sits in legislative halls no longer, his taste for public life having suddenly left him upon the arrival of a son and heir. What are finance bills, budgets and such, compared with the companionship of a real live boy?

Rev. J. A. Hornaday, pastor of the Methodist Church at Maxton, has purchased a home in that place, and, should he be called upon to give up the active ministry, will make his home there. That surely must have been a pounding.

Dr. E. K. McLarty, pastor of Central church, Asheville, began the annual revival among the students at Trinity College monday night with a strong sermon. Considerable interest is already being manifested, and indications are that the meeting will accomplish much good.

On January 8, 1921, Mr. George W. Farrar, of Apex, and Miss Delma Upchurch, of Apex, were married at the parsonage in Cary. Rev. D. N. Caviness performed the ceremony. Mr. Farrar is a brother to Rev. W. G. Farrar of the North Carolina Conference.

Rev. W. R. Ware, of North Wilkesboro, looked in on us Monday. Dr. Ware is enthusiastic about his work, and believes that this will be the most propressive of his four years. He is confident that North Wilkesboro District will be heard from in the Advocate campaign.

The Rev. E. R. Welch, the elongated pastor of the Methodist church at Lenoir, is preaching to capacity houses each Sunday night. His subject last Sunday night was a discussion of "Symbolism of Lenoir Mirror Plant, or the Looking Glass." Just so he does not take a peep.

Miss Leak Alden Gant, of Rich Square, and Mr. John Edmund Underwood, Jr., of Goldsboro, will be married in the Methodist church, Rich Square, on Saturday, February 5. Mr. Underwood is a son of Rev. J. E. Underwood, of the North Carolina Conference.

At the close of a juicy letter from Monroe the fine old lady says, "These lines are private," and she underscores every word as if she meant it. Just one sentence must be quoted anyway: "We are delighted with Dr. Weaver and the way he speaks of the Advocate.'

Rev. C. P. Goode came into the office a few days ago, and informed us that he was just closing a great meeting at White Oak. Rev. Jim Green, of Rutherford College, did the preaching. Throngs gathered at each service for two weeks. The final results had not been tabulated, but there were over two hundred conversions and reclamations.

The Roanoke-Chowan Times declares that, though this is Rev. H. M. Eure's second year on the Rich Square charge, he is more popular than heretofore. The people like him. Two of his churches—Pinner's and Rich Square—gave him a "shower" of all that's good to eat the past week. Such things never happen to the force in the Advocate office.

After having left an appendix with the doctors in Charlotte, Miss Grace Bradley writes that she is now ready to take up her work with the Advocate again, and help, along with Brother Proctor, to make the paper interesting to the ten thousand Epworth Leaguers in the two conferences. The Advocate congratulates itself on the prospect of Miss Bradley's immediate return.

An event of superlative interest to the Advocate took place on the afternoon of January 28, when Mr. William T. Lee, of Petersburg, Va., and Mrs. Della Snyder, of High Point, motored over to Greensboro in company with Mr. and Mrs. J. A. Dalton and were declared husband and wife at the close of a ceremony performed by Rev. G. T. Rowe. A rare privilege, indeed.

In his speech before the Y. M. C. A. in Concord the editor came to a closing culmination by advising everybody right in the presence of Brother J. B. Sherrill, the editor, to take the Daily Tribune, and told him afterward that there was something owing for the free advertising. The next day the Tribune gave two columns to the speech. We'll count it even.

Rev. R. D. Sherrill and the Main Street congregation at Reidsville have again broken the speed limit. This time it is in the form of a fine contribution to the Chinese and Armenian relief fund. A check to J. D. Hamilton for the amount of $623.50 has been forwarded by the church treasurer for this purpose. Thus this congregation saves sixty-two children from starvation.

Brother Benjamin F. Albritton, of Greene county, Hookerton circuit, has been an active steward in Rainbok church for many years. Morning service day, the second Sunday in February, will be his eightieth birthday, when he hopes to be present and to greet many of his good friends. "Uncle Ben," as he is affectionately called, sets a commendable example by renewing his subscription to the Advocate in advance.

The editors of departments will no doubt notice that the material furnished by them this week is curtailed, divided, distributed, encroached upon, and otherwise mutilated. The editor, realizing the dense darkness that surrounded his own mind after the foreman finished trying to explain the requirements of advertisers with regard to position, etc., does not attempt an explanation. However, he got this much—that ads have a way of piling up in the first issue of the month and that it is not likely to be so bad on the departmental editors next time.

The issue of the Advocate of February 17th is to be a special educational edition. We propose to make it the best that it is possible to produce. Already several fine articles are in our hands, and several experts in the educational field are preparing others to be used in that edition. There will also be a supplement inserted. Several of the brethren have sent in orders for extra copies. We ask that all who wish extra papers send in their orders at once so that we may know just how many to print.

The versatile presiding elder of the Statesville District in another column issues a challenge and proposes contests upon contests and contests within contests, and in consequence the editor's head is in a whirl. He knows he hasn't sense enough to keep up with all that Brother Newell proposes, and he doubts whether his capable colaborer has. But as there has just been added to the force a young lady whom Brother Sikes believes to be able to keep up with anything, we unhesitatingly commend the contests suggested by Brother Newell and promise to keep the records straight.

News from down on the Pasquotank is to the effect that Rev. Jesse Marvin Ormond and the First church congregation are moving along in fine shape toward the completion of the new church. The pastor on a recent Sunday held up the Advocate as a model for religious journalism, and insisted on his people supporting it, and our orders are to look out for a large increase in circulation from Elizabeth City. Bishop Darlington will have some thinking to do before he finds a suitable place for Ormond next time. He has already served Hertford and is finishing with Elizabeth City. The only place that we can think of now for his advancement is Franklinton. So send him there. Move cotton.

Rev. J. W. Williams, presiding elder of the North Wilkesboro District, didn't want to leave the pastorate any more than the editors did, and now he proposes to stay on the district four years, if the editors will fix as their goal, "The Advocate in the home of every official member of our church," and work four years to reach it. He says: "I challenge the men who have been appointed to run the paper. What do you say to it?" We say, "It's a bargain." However, you can just strike out the word, "official," for the paper is going into the home of every member. Subject, of course, to the approval of Bishop Darlington, the Board of Publication, and all others concerned.

Listen to what the brethren have to say about the campaign for new subscribers: "The several preachers of the district are rallying to the cause of the Advocate. It is our purpose to put a drive on that will bring results."—T. M. Grant, Director Elizabeth City District.

"The Winston District will be one hundred per cent for the Advocate."—J. F. Morris, Director Winston District.

Director C. B. Culbreth, of the Rockingham District, has written a letter to each preacher in his district urging a strenuous campaign for new subscribers. We give just a few of the letters he received in reply: "Yes, I believe that we can, and we just MUST give those Baptists a decent lickin'."—J. G. Johnson.

"I am with you in this contest to the last ditch."—Lindsay Frazier.

"Here is my hand. Yes, we must win out in this fight."—G. W. Starling.

LYNCHINGS AND ASSASSINATIONS, NORTH AND SOUTH

Wave of Crime Sweeping Over Whole Nation — Civilization Most Strained in Large Cities With Their Unexplained Homicides and Professional Gunmen—Northern Churches Not Justified in Regarding South As Object of Missionary Interest—All Sections Need to Repent and Turn From a Materialistic Theory Which Secretes Murder.

By Bishop Warren A. Candler.

The holding of human life cheap and the taking of it for light cause is a capital offense against the government of God. This is the deep meaning of that solemn passage in Genesis which relates the killing of a man to an assault upon the image of God. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. ix:6.)

In contradiction of divine law and human statutes our land is filled with crimes of violence as is no other civilized country in the world. With the denunciation of his people by the prophet Ezekiel we may say of our people, "The land is full of blood and the city full of perverseness." (Ezek. 9:9.) Then, as now, the city was full of the worst crimes.

The people who dwell in the rural sections or our country are not without sin, but the greatest number and the worst types of crimes are found in our urban centers. This has been true for many years, and the fact has been conspicuously established by the wave of crime which has swept over our nation recently, and which continuues to run to our utter dishonor and dire damage.

New York City houses more criminals, especially murderers, than can be found in all the rural districts of the South. Chicago, Philadelphia, Cincinnati, and Cleveland are not far behind New York in this hideous record of bloody deeds.

This is not said to excuse, or extenuate, the crimes committed in the rural districts of the South, but to show where the points are at which our civilization is most strained.

In the South lynchings have been more common than in other sections, although they have not been confined to the South. Such inhuman offenses cannot be condoned, or defended, by conscientious men who regard the sacredness of human life and the authority of the law. They are unspeakably wrong and ineffably shameful.

But no other section of the country is justified in accusing the people of the South as if they were sinners above all who dwell in the United States. Such, however, has been the disposition of a considerable part of the Northern press and the Northern people. A record is made annually of all the tions to lyinchings which have met the people of the record periodic preachments are poured forth, berating the Southern people and calling upon them to reform. This has not benefitted the people of the North nor improved the people of the South. It bas engendered a self-righteous spirit in the North and a resentful spirit in the South; and, thus, the North has been led to think lightly of its own sins and the South to defend its own offenses.

In the "Hudibras" of Butler are found these quaint, but truthful, lines which describe well the pharisaic disposition wherever it is found:

"They compond the crimes their hearts incline to
And damn the sins they have no mind to."

The people of the North have not had the temptations to lynchings which have mt the people of the South, but when the temptation has been presented to them, they have not been over-successful in resisting it. Lynching is not a matter of geography.

Lynchings in the South in point of numbers fall far short of the assassinations which occur daily in the cities of the North. During the past twelve months there have been more than a hundred unexplained and unpunished murders in the city of New York, which is a number much larger than the number of lynchings which have taken place in the South during the year. The perpetrators of these crimes have never been found or apprehended. In Boston, the metropolis of the "land of steady habits," the number of unexplained, and, apparently inexplicable homicides, has been very great. In all the South during the year 1920 there were less than 60 lynchings, but in the cities of the North there were more than ten times as many assassinations for which criminals have never been arrested. That is a greater number of homicides than the Ku Klux Klan ever committed in any year of its history.

Moreover, there are companies of men in some of the Northern cities known as "gunmen," who make merchandise of murder and hire themselves to kill persons against whom they have no grudges and for whom they feel no sentiment of vengeance. By them crime is commercialized, and their bloody business could not exist if it were not true that for every one of them there is hidden in the community a man too cowardly to kill a fellow-being, but corrupt enough to employ a "gunman" to do what he dare not do himself.

And this awful type of crime is on the increase, while lynching in the South is decreasing. At one time some were disposed to say that such crimes wre done by the foreigners huddled in the larger cities of the North, but the thing has been demonstarted as being untrue,—and more is the pity. Native Americans are committing most of these horrible crimes, and the motive is money.

A lynching in the South is generally speaking an outburst of passionate indignation against an unspeakable crime, but the unexplained murders and assassinations of the Northern cities show no such motive. They are deliberate and cold blooded murders and assassinations apparently done under the vile impulse of inhuman greed.

Is it not time the press and the people of the North began to keep as careful records of the assassinations and murders in their own midst as they have made of the lynchings of the South? Should they not give more attention to extracting beams from their own eyes than to playing the part of oculists on Southern eyes? Would not the money spent and the men engaged by some Northern churches to do missionary work in the South be better bestowed upon efforts to cleanse the dark spots in the North?

In the South there is the purest type of Anglo-Saxon American to be found in any section of the country. Most of us can pronounce one another's names without the help of a dictionary. And in the South there are more church members in proportion to population than in any part of the United States. Their type of religion is the purest form of evangelical Christianity. Eccentric "isms" have never taken root and flourished to any great extent in the South. Why, then, should the Southern people be objects of missionary interest and endeavor upon the part of Northern churches? Well, we may say to those well-meaning but ill-advised churches, "physician, heal thyself."

In Manhattan and the Bronx there are more than twice as many people as there are in all Georgia; but in the four cities of Atlanta, Augusta, Savannah, and Columbus there are more church members than there are among the more than 5,000,000 in Manhatten and Bronx. Does it not savor more of partisanism than piety, more of sectionalism than of salvation, to be sending missionaries to evangelize the South when these awful masses of unregenerate human beings fester and ferment and die in New York, without hope and without God?

But turning away from this phase of the subject, let the people of all sections of the country be called to repentance for their sins, and arrest the horrible wave of bloody crimes that sweeps over the nation.

The people of all sections have been holding human life too cheap. Unconsciously they have imbibed a materialistic theory of life which secretes murder as the tail of a cuttle-fish secretes its inky fluid. If man has a brutal origin and a beastly end, the offense of maiming, or killing, him is no greater crime than that of cruelty to animals. But if he is made in the image and likeness of God, his blood cries to heaven for vengeance whenever it is shed without law. The doom of a nation of Cains is the curse of Cain.

ADDRESS ON LIFE SERVICE

Five Thousand Preachers, Teachers and Missionaries Needed to Meet Demand for Competent Leadership—Bishops Urge Prayer for Revival During Which Many May Respond to Call of God in Stewardship of Life.

The Bishops of the Methodist Episcopal Church, South, at their meeting held in Birmingham, Ala., December 16-30, have had under consideration the general plans of the Christian Education Movement, and especially those plans which seek to secure a more spiritual and efficient service in all departments of church work and teachings. As a result of our inquiry, and as an expression of our profound concern for the success of this movement, we address this word of earnest reminder to the ministers and members of our church, and to that large body of friends who share interest in the fortunes and prosperity of our particular portion of the household of Christian faith.

The alarmingly inadequate supply of trained men for pulpit and pastoral service is one of the conditions to which the Education Movement is addressed as a remedy. For the church to be embarrassed and impoverished at the place of authoritative teaching an dindoctrination can but bring the most distressing and destructive consequences. There are now in the connection one thousand pastoral charges which must be supplied by men from without the ranks of Conference membership. The appointing power finds itself unable satisfactorily to meet even the more reasonable demands of congregations for preachers of equipment and preparation.

The enlarged missionary program of the church calls for a force of workers equal to the entire output of our theological seminaries and other train ing schools. If this missionary call be fully met, there will be few workers left to serve in the rapidly growing home field, which is to be the point of failure or success in the immediate future. The first objective of the Education Movement is to meet this crucial and ever growing demand.

A correlative of this call for workers is that of the need of Christian education in general, which cause immediately requires trained leaders and teachers in such numbers as cannot be supplied from any source. The call for religious educational directors as adjuncts to the pastorate increases every year. Most of the conferences have full time secretaries for Sunday school and other educational movements, and the time is near when these will be needed in the districts. Professors of applied Christianity are not less needed in our colleges. Unless new and productive methods are adopted these calls must go unheeded.

These are not only questions of churchly concern, but are equally national problems. Moral bankruptcy threatens that nation whose spiritual leadership is inadequate or incompetent. In this time, when the church spirit and nationalism meet in the realm of constructive activities, these problems become elements of faith and patriotism.

The Christian Education Movement has wisely set as one of its definite objects "to lead at least five thousand young men and women to pledge themselves to devote their lives to the ministry, to mission work or to some other form of Christian service; and to seek an education as a preparation for this life service." The movement has set apart the full month of February, next, when this great compelling appeal is to be presented to our congregations. We call upon the leaders of the Sunday School, the Epworth League and the Missionary Societies to lay this message of the kingdom upon the hearts of the members of their respective organizations. We also ask that the faculties of our schools, colleges and universities at chapel hours address this matter to the minds and consciences of their students. Let our pastors throughout the Connection preach on the subject during the month of February, and seek to bring parents to consecrate their children to God's service.

Finally, we call upon our pastors and people to pray that during the month of February our whole Church may be visited by a gracious revival; and that, as a result, on the last Sunday in February, thousands of our young people may be led to respond to the call of God in the stewardship of life.

Yours in the work and kingdom of the Master:

Eugene R. Hendrix
Warren A. Candler
Henry C. Morrison
James Atkins
Collins Denny
John C. Kilgo
William B. Murrah
Walter R. Lambuth
Richard G. Waterhouse
Edwin D. Mouzon
John M. Moore
William F. McMurry
Urban V. W. Darlington
Horace M. Dubose
William N. Ainsworth
James Cannon, Jr.

REV. R. S. ABERNETHY

Faithful Itinerant Passed Suddenly From Labor to Rest—Native of Catawba County. Taught in Rutherford College, Joined Conference In 1887—Blessed Influence of Godly Life.

By Rev. W. F. Elliott.

Rev Robert Sydney Abernethy passed very suddenly from earth to heaven on Monday afternoon January 10, 1921. He had just stepped from his home in Rutherford College, N. C., to the street to hand the postman a letter when the summons came. He reeled and fell to the ground and was picked by some men who were working near by and carried to his room; but his spirit had gone to be with God and he breathed no more.

His body was laid to rest in the Rutherford College cemetery on the day following his death. The funeral was conducted by the pastor, Rev. W. F. Elliott, assisted by President M. T. Hinshaw and three superannuated preachers, namely Rev. J. M. Lowder of the North Carolina Conference, a long time friend and Conference class-mate of brother Abernethy's, Rev. J. T. Stover of the Western North Carolina Conference and Rev. W. E. Abernethy of the Virginia Conference. All members of the immediate family were at the funeral except the only son who was ill at his home in Gastonia.

He leaves a widow who was Miss Julia Blair, and who has made the journey of life with him since November 14, 1875. There are six cihldren, one of whom preceded the father to the better world. None of these were with him at the time of the end, except the good wife, all of the children having gone from under the parental roof.

Brother Abernethy was born in Catawba county, North Carolina, where he lived until he was sixteen years of age. Hhe then, with his parents, came to the community of Rutherford College where he spent the remainder of life except those years which were spent in the intinerancy. He was educated in Rutherford College and later taught for some years in the department of mathematics in the same institution. Following this he was admitted into the North Carolina Conference at Fayetteville in 1887. As an itinerant minister he served the Church faithfully till failing health compelled him to take the superanumerary relation in 1889. In 1911 he was superannuated and in this relation to the Conference he waited and labored, as strength would permit, till the cross was exchanged for a crown.

It was not my privilege to know brother Abernethy intimately till I came here as pastor in the College community. He impressed me as one who lived close to God and whose citizenship was in heaven. Though he could get about only with great difficulty he came to church quite a good deal and his presence there was a real benediction to all. He told me of his trials and triumphs as a Methodist preacher, of his love for the Master and his work, and of the afflictions of the body. From what he said to me I think that he was looking to go just as he did. Also he intimated that the time of his going was not far off. I am sure that he was ready for his sudden liberation from the body of the flesh.

This world, I am sure, is much richer on account of his having lived in it; and the blessed influence of his godly life lingers here, and in other communities, where he labored in the name of our Lord Jesus Christ. He rests from his labors but lives on.

"How still he lieth in his narrow bed!
The marks of rugged toil are on his face
And hands, folded so calmly in their place
Upon his quiet heart; the years have fled
And left a silver aureole on his head;
The lines of age are smoothed away, and now
The look of youth returning crowns his brow.
How peacefully he sleeps with naught of dread
That he must wake and hurry to his toil!
No fears of coming ill disturb his rest,
Nor thoughts of sorrow o'er his spirit sweep.
They lay him tenderly beneath the soil
And gently press the sod upon his breast,
For lo! He giveth His beloved sleep."

A SPIRITUAL UNDERTAKING

Nurture Is As Necessary as Rescue—Christian Education Movement Aims At Both

By Rev. I. P. Martin.

The Christian Education Movement undertakes the same task which the preacher, the Sunday school teacher and the Christian parent are engaged in performing. All alike are trying to save souls.

We sometimes talk about saving souls as if we thought the work of saving souls was altogether done when we have seen them converted. This is without question the hour of all hours in the life of a Christian. The hour when old things pass away and all things become new. The moment when the lost sheep is found is the moment of dramatic interest; but the lost sheep must be carried back to the fold; and its wounds must be dressed; and it must be led and shephereded; else it might as well not have been found at all.

In saving souls there is, therefore, the process of nurture and development. This is just as essential as the work of finding the lost.

Now the Christian Education Movement unedrtakes to inspire and promote this process. It says to parents. "You have a very solemn duty to perform in bringing up your children in the nurture and admonition of the Lord. You have also a holy privilege; for God gives you a larger share in shaping the destiny of your children than any one else can have."

It also says, "Reading the Bible and praying with your children is the best way in which you can start them toward useful Christian service."

The Christian Education Movement says to the Sunday school, ""Your work is highly useful. If well done it is second only to that of Christian parents. You must help parents to give Christian tarining to their children. It is not yours to take the place of parents but to take a place with them. These children, whose parents seek your aid, have now come to the place where the Christian community must give them inspiration and instruction in the Kingdom of God. You stand at the threshold where the child passes into the larger world. You must interpret that world in the light of God's word. Now, in order that you may be better prepared to do this work we pledge to you the definite help of our colleges and universities."

The Christian Education Movement says to the colleges and universities, "Your task is the task of making scholarship minister to the training of men and women for the service of Jesus Christ Our Lord. You are not to minify learning, but to magnify Christ. And you must give to the church young men and women of the highest culture who have so learned Christ as that His service is the passion of their souls."

It says to the whole Church, "If the best ambitions of the Christian home are to be realized; and if the labors of the Sunday school are to be fruitful; and if the Colleges and Universities are to turn out trained workers for the Master, there must be a revival of prayer and interceseion. There must be secret prayer and family prayer and public prayer. There must also be a revival of the dedication of homes and of lives to the service of the Lord. There must also be revival of the dedication of money to the Lord in order that the schools may be able to live and do this work of training men and women for the service of God."

This is why I say that the Christian Education Movement is a spiritual undertaking. It does not propose to do the work of those agencies which from the beginning were ordained of God, but it undertakes to help these agencies to understand and perform the tasks which God has given them.

Abingdon, Virginia.

CHRISTMAS AT SCARRITT

A Merry Time Though Far From Carolina Home And At A Training School.

Miss Lill Wilson

While the earth, this beautiful morning has on her mantle of pure, spotless white, and we are shut within the four walls of our "Scarritt Home," I want to clog the wheel and give you a faint idea of our Christmas, as well as New Year's beginnings.

I had never dreamed any Christmas could mean to us what the one of 1920 meant. On Thursday, the 23rd, at noon, we closed our books, and bade goodbye to them until we should meet again on the 31st. On this afternoon, our real joys began; for in the numerous lines of Field Work so many knew just where their ministry could be best bestowed.

So with joy, every girl was ready for service. Quite a number went out to the Spofford Home for children, the General Hospital, Home for colored aged and infirm, and the Detention Home, where stories were read to the children. The decorating in these places was assisted in by the Scarritt girls, also. And on returning home, each one had a new realization that "It is more blessed to give than to receive."

About thirty-four girls bridged the chasm; and even though some lived far east of the Mississippi, they went to their respective homes. However, enough were left to keep us from being, in any way, lonely. The thought of Christmas Day will live long in my memory, a day most delightfully spent.

At break of dawn we were awakened by a chorus of girls, singing those carols that touched our hearts. As this died away, the cheer of Merry Christmas began. On opening our doors, we found that Old Santa had remembered us so graciously; and each girl thought her gifts best of all. At 7:00 o'clock we assembled in the Chapel, where we had our usual "Morning Watch," conducted by Miss Gibson. This service was inspirational, and gave us thoughts that will go with us many years.

At 7:30 we repaired to the dining room, which, was a dream, having been artistically decorated under Miss Durham's supervision. As we were seated, everything was hushed; and away in the distance we could hear sleigh bells, which told us Santa was not too worn from his strenuous night's labor to come back; so in came Santa with a sleigh filled with gifts for each member of our household. As they were distributed, joy and merriment reigned supreme.

The entire morning was spent in story-telling, visiting each other and other like occupations. And very soon we were again invited to the dining room, where everything good to eat was served at the Christmas feast. Miss Gibson read to all warm messages of love and cheer, from the Scarritt girls who are out on the Field.

In the evening, we repaired to the parlors, which were a vision of loveliness in pure white. Here we were delightfully entertained by a programme, showing "Christmas in Many Lands."

On Monday evening, Miss Effie Upton, of the Central High School department of Expression, entertained us by reading "The Passing of the Third Floor Back;" after which an informal reception was given in the parlors, and Miss Upton was presented to the students and guests.

At this very happy season, we were forcibly reminded anew of the great strength that comes to those who put their trust in the Master. On December 22nd Miss Gibson received a message announcing that her sister, in Wichita, Kansas, had gone to the beautiful home above to join there the sister who passed away only eleven months ago. Our hearts were saddened for Miss Gibson; but in her sweet Christian, self-sacrificing way, she asked that her sorrow should not affect in any way the joys of Christmas. Miss Gibson's life is an inspiration to us, and Scarritt would not be "Scarritt Home" wthout the motherly care she so beautifully bestows upon each one of us.

On the night of the 31st, we assembled in the parlors to observe the "Night Watch." The social hour at 10:30 was pleasantly spent, and at 11:30 o'clock Professor Trawick brought us a very helpful and encouraging message for the coming year. As the hour of midnight came, each person, on bended knee, reconsecrated her life anew to the Master; and determined that "forgetting those things which are behind, and reaching forth unto those things which are before," she would "press toward the mark for the prize of the high calling of God, in Christ Jesus." Just as the clock struck, the quartette softly and beautifully sang, "Peace I Leave With You, My Peace I Give Unto You." As we arose from our knees, the year of 1921 greeted us, and whatever it holds for us of joy or sorrow, we want this to be the best year of our lives, in service. We were very thankful to begin the year of 1921 at Scarritt.

All of the N. C. girls—six in number, join me in love and best wishes for everybody back home.

BLUE TO BLUE

CONFERENCE NEXT WEEK

The Statesville District Conference will convene at Mooresville, on Tuesday, February 8th, at nine o'clock in the morning. Bishop Darlington will preside. Wednesday will be Education Day.

LIKES THE PAPER

Oxford, N. C., Jan. 27, 1921

Dear Advocate:

The two closing paragraphs of Comest Thou Peaceably?" were fine—worth the price of the paper for a year. I heard one of our class say last Sunday that the Advocate the week before was the best of all.

J. P. Hunt.

STUDENT VOLUNTEER UNION

The State meeting of the Student Volunteer Union will be held at Trinity College, February 25-27, the purpose of the gathering being to stimulate interest in Missionary work. Provisions will be made for the entertainment of about 150 representatives from 25 normal and denominational Colleges.

NOTICE

Do you want to have more and better singing in your Sunday schools and churches? There is a great need for this. In the next several months I shall be in the field open for engagements to train choirs, enlarge the music opportunities in communities, and to create a better musical atmosphere in churches and schools. I shall be glad to communicate with any who are interested in the promotion of music.

Prof. R. L. Milam,
201 W. Martin St., Raleigh, N. C.

NOTICE

The executive committee of the Church Extension Board will meet in Raleigh, Tuesday, March 15, 1921, for the consideration of applications to the General Board for both donations and loans, and any other business that may come within its limits. No application to General Board that is not in hands of this committee at that meeting can get on the calendar for consideration before a similar meeting next year.

E. H. McWhorter, Chm.,
Chapel Hill, N. C.

A CORRECTED REPORT

As there seems to be some confusion about the proper Centenary credits to the several churches on the South Alamance charge, the local treasurer of the Centenary Fund makes request through the presiding elder, Rev. M. T. Plyler, that the Advocate publish the following exhibit:

Paid	1919	1920
Swepsonville	$456.55	$362 00
Saxapahaw	160,00	127 50
Phillips Chapel	181.75	159.00
Clover Garden	76.00	64.50

NOTICE

The Winston-Salem District Conference will meet in Advance Monday, March 14, at 2:30 p. m., and adjourn at noon Wednesday, March 16.

Delegates from the various charges unable to attend will please notify the host of the conference, Rev. J. M. Varner. Pastors are asked to see that this is done.

Representatives of church institutions and of special interests are cordially invited. Those expecting to come will please notify brother Varner when to expect them.

Frank Siler, P. E.

LINES IN PLEASANT PLACES

Youngsville, N. C., Jan. 24, 1921.

N. C. Advocate:

We want to express our appreciation for the warm reception given us by the good people of the Youngsville circuit. When we came to the parsonage we found our pantry filled with good things to eat and after services at Shiloah last Sunday we were again gladly surprised to find our car loaded with three nice hams, sausage and potatoes and lots of other things.

They have installed lights in the parsonage and we are very comfortably situated. There can be no better people than ours and we are looking forward for a prosperous year.

E. R. Clegg, P. C.

ANOTHER CONTEST

When Rev. N. R. Richardson was in Greensboro last week, he dropped in to see the Advocate and to tell about a contest that was now on in Albemarle. Brother Richardson claims to have the largest Sunday school in town at First Street, and he has issued a challenge to all the Sunday schools in town to run a race extending over a given time to see which Sunday school can bring in the most new members. When he had laid the plan before the superintendent of the Sunday school of the Baptist Church, that thrifty brother wanted to know what there would be in it for the winner. "Well," said brother Richardson, "we'll have a feast. If you win, our school will pay for it, and if we win, your school will pay for it." "Agreed," said the Baptist brother. So somebody is going to eat off of somebody in Albemarle pretty soon.

REVIVAL AT SIMPSON

Brother Crumpler Expects to Get Tent —Slate Rapidly Filling Up.

Dear Dr. Rowe:—

I am now at Simpson assisting brother E. T. Ipach in a revival at Salem Church, on the Grimesland circuit. The meeting began Sunday morning, January 23rd, and we have had four great services. The congregations are large and increasing, and the interest fine.. We expect to run here for twelve days and then begin with brother Ipoch at Grimesland, N. C., for a twelve days meeting at that place.

By the first of April we expect to have a large tent to accomodate the crowds who are so eager to hear. My slate is rapidly filling up and pastors who wish my services should write me early. On with the revival!

A. B. Crumpler.

Clinton, N. C.

FROM ANTILLA TO MAYARI

Letter From Missionary Who Went Out From North Carolina Conference Last Year.

Iglesia Metodista Mayari, Cuba,
January 15, 1921.

North Carolina Christian Advocate:
Greensboro, N. C.

Miss Kate Lowry from Texas has come to take my place in the school at Antillia, and I have been sent to Mayari to open up our work here. We are comfortably located in our new home, and we are living in the most prospective spot of the Orient. The Mayari valley is a very fertile farming country and the people are of the better class of Cubans. We are the only evangelical church among 6,000 people. The opportunity to extend His Kingdom here is great.

J. W. Fitzgerald.

WAYNESVILLE DISTRICT

Advocate in Every Home—Director Tells How It Can Be Done.

To the Presiding Elders, Pastors, Stewards, and All Other Church Workers in the District.

Dear Brthren:

It can be done—the North Carolina Christian Advocate in every Methodist home.

How can it be done? Go, and do it. The men who have sent large lists to the Advocate have had to canvass from house to house. Canvassing for new subscribers is the best possible pulpit preparation. Any ordinary preacher can get several fine sermons a day when doing real heart-felt work for the Advocate.

When can it be done? Begin now, and keep at it until every Methodist family has subscribed. I know of nothing at this time that has greater possibilities for lasting good.

Geo. D. Herman.

BROKE THE RECORD

Last Sunday was a Red Letter Day at the Stanley Church. There was the largest attendance at Sunday school for several years, and the congregation, both morning and evening, was a record breaker.

In the afternoon the Brotherhood Wesley Methodist Bible class met and adopted the constitution and elected new officers, as follows: Teacher, W. M. Harmon; President, J. W. Dellinger, and Secretary-Treasurer, Charley Clovinger.

This preacher got the biggest pounding, last Friday night, he has ever received during the twenty-eight years of his ministry. There was also the largest crowd of members and friends present, ever at any pounding received. This came as a climax to a continual pounding ever since we moved into the parsonage. After lots of music and games, the folks went home happy, leaving lots of good cheer behind, which will last for a long time. God bless them one and all.

Albert Sherrill.

Stanley, N. C., Jan. 26, 1921.

ALUMNI MASS MEETING

Alumni and Former Students to Gather at West Market—Program Includes Moving Pictures—Public Is Cordially Invited.

On February 10th, at 7:30 p. m., there will be held in West Market Street Church, Greensboro, a mass meeting of the alumni and former students, living in and near Greensboro, of all the Methodist Institutions in the Western North Carolina Conference. This meeting is to promote interest in the Christian Education Movement now being put on by the Southern Methodist Church.

Dr. A. E. Clement, Field Representative, will be present with a moving-picture outfit to show the different Institutions. This is strictly educational and is well worth seeing. There will be other attractive features on the program. The public is cordialy invited and the alumni of the following Institutions are urged to be present:

Trinity College; Greensboro College; Davenport College; Weaver College; Jefferson School; Rutherford College; Weddington Industrial Institute.

Mrs. W. C. Tucker,
Chm. District Alumni Directors.

USING NEW CHURCH

Just Finished at Cost of $25,000—Will Be Ready for District Conference.

Jan 25th, 1921.

Dear Advocate:—

Many of our readers will be interested to know that the Andrews congregation is now worshiping in their new Church which has just been finished at a cost of approximately, twenty-five thousand ($25,000.00) dollars. The building will seat four hundred in the auditorium, and has seatings for another four hundred in the Sunday school rooms, all of which opens, full size, into the auditorium. By a little crowding, two hundred additional can be placed where all can see and hear. We have an easy seating capacity of eight hundred. There are fourteen Sunday school rooms, accommodating from twenty-five to fifty pupils each, with a nice, large, basement roof.

A little work remains to be done on the outside of the building, such as concrete steps and so forth, then we are ready for the Waynesville District Conference. You need not pack your grip quite yet, but begin to plan for the coming.

M. T. Smathers, Pastor.

CLOSE WITH A SPREAD

The Methodists of Badin recently made an unsuccessful attempt to back down the Baptists of that thriving industrial center with a challenge. As soon as Rev. G. W. Vick conveyed the banter it was promptly accepted on the terms laid down. Said the Methodists to the Baptists:

"Some time ago the editor of our church paper, The North Carolina Christian Advocate, challenged the editor of the Biblical Recorder, the church paper of the Baptists of North Carolina, as to which could secure the most subscriptions to their respective papers. The Baptist editor accepted and the contest is on.

"Now the editors of these church papers are looking to the local committees to carry the contest to a conclusion. It is to continue through the months of February and March. I have been sent over by the Methodists of the town to throw down the gauntlet, and to dare you to the contest.

"People say the Baptists are five times more loyal to anything Baptist than the Methodists are to things Methodist, but we will win in this contest, and to show you we have faith in our ability to win we propose for our canvassers to entertain your convassers if we loose or for your canvassers to entertain our canvassers if you loose."

MISSIONING WITH MOVIES

The Rev. H. B. Mansell of Upper Middletown, Pa., has just departed for the darkest, deepest, least known parts, of Malaysia, British Borneo and the Dutch East Indies where he will introduce to the simple natives the greatest invention of the twentieth century. Armed with a complete motion picture outfit, he will show the first motion pictures to groups of savages, and he will have the unique experience of observing the effect of this modern wonder upon utterly unprepared minds.

The Rev. Mr. Mansell is a Methodist missionary who has spent fifteen years of his life among the heathen of the Netherland Indies. He is one of the many thoroughly progressive evangelists who are blazing a trail of Methodism into the very heart of the wilderness. And he is applying every modern equipment in his work with vital results. He has used an automobile for years. During his recent furlough in America, Mr. Mansell added a portable motion picture outfit to his missionary equipment, and he expects to have this as his constant companion in all his trips, even to the most remote and isolated tribes.

But it is not Mr. Mansell's purpose either to astound or amuse the unlettered savage. He hopes to awaken in their virgin minds some appreciation of Christianity, what it may mean even to a tribe of fighting, superstition-ridden primitive beings. And so instead of six reel thrillers, unfolding intricate psychological problems, he has selected a number of Biblical pictures, which portray simply, but unmistakably, the great truths first taught by the Son of God.

"The Good Samaritan" and "The Boy Samuel" both produced by the International Church Film Corporation for use in connection with religious endeavors will be the first films to greet the amazed eyes of the simple natives. With these pictures and others showing various phases of American activity and industry, this modern Methodist missionary hopes to broaden their horizon.

CONVEYING CONGRATULATIONS

Winston-Salem, N. C., Jan. 24, '21.
Rev. Gilbert T. Rowe, D. D.,
Greensboro, N. C.

My Dear Dr. Rowe:—

I have been duly appointed and commissioned by the Methodist Ministerial Union of this city to convey to you our congratulations on the splendid paper you are giving us, and to asssre you of our best wishes and hearty support.

We had a high estimate of your abilities before you went from us, but you are surpassing even what we hoped you could do as a member of the Fourth Estate. Under your leadership the North Carolina Christian Advocate is rapidly becoming one of the best religious journals in the country. It is sufficiently erudite to interest the creme de la creme and is snappy enough for the sans culotte. It is genuinely good and growing better. So say we all.

Methodism in the Twin City is alert and virile as usual. Zeb Barnhardt is a worthy successor of "ye editor" at Centenary, and has a fine hold on that great congregation. Bob Daugherty continues to grow at West End, and Joe Hiatt has his usual strong grip on the whole city. Swafford is doing big things at Salem. while Southside sits arrectis auribus under the ministrations of Farrington. Grace is standing alone this year and has raised the pastor's salary to $2,000. Our genial P. E. is hustling as always, and it looks like a great year for us all.

All of which leads up to what the boys told me to say in regard to the Advocate Campaign. Believing in the paper as we do, with the help of our laymen, we are going to put it in every Methodist home here and thus beat the Baptists so bad that they will bust.

With best wishes and brotherly regards from all of us, Sincerely,

Tom P. Jimison.

KOREAN DISTRICT SELF-SUPPORTING

Rev. M. B. Stokes, who went to Korea fourteen years ago from the Western North Carolina Conference, is presiding elder. Here are glimpses into the work of 1920 taken from his annual report: "The past year has been the best in the history of the Choon Chun District. We began with a total of 1,000 Christians. We closed with more than 1.600. Most of the increase came during the last seven months. The whole country had been stirred by the movement for Independance and was still in an unsettled condition in the beginning of the year. The outlook was poor, for the people were indifferent to the Gospel message. After holding the first round of Quarterly Conferences we met for our District Conference at Yanggoo late in December. Here, first of all, we saw signs of the working of God's Spirit in our midst. Forty people decided to become Christians. Early in January about sixty men and women from all over the district met in Choon Chun for a three weeks' Bible Institute. The power of God was manifest in all of the meetings. I have never heard prayer for lost men and women offered more earnestly. Strong cries and groanings for the salvation of the thousands of non-Christians around us ascended to the throne of grace. Immediately after these meetings we sent out six evangelistic bands on a two months' campaign for souls. Their work was so well done that it kept going forward, even after the special campaign was over. Again in August we sent out a number of preaching bands and three new groups in non-Christian villages were started. The interest of the Korean Centenary team in March was a great means of grace to the whole District. It is partly due to the good work done by them that one of our country circuits has become entirely self-supporting. After the Annual Conference the entire District will become self-supporting."

MT. GILEAD MOVING ON

Improving Premises and Beautifying Parsonage Yard—Prospective Visit of Sunday School Secretary.

Dear Brother Rowe:—

May be a few words from Mt. Gilead at this time would not be amiss. We took up the work of a second year here on our return from Conference, and we have been at it ever since. Our congregations have been better on the whole, and there seems to be a greater interest in the work of the church.

Just before Christmas some of our good people thought that we needed a pounding so they got busy and gave it to us and it did not hurt at all. Even though much of it was done with fresh meat and cake, we did not even have indigestion. We appreciated this token of co-operation on the part of those who participated and feel sure that our work together this year will be productive of greater good. We thank one and all.

During this year we have put down a cement walk in front of our church property and from the street to both front entrances and one side entrance and otherwise improved the property. Brother L. P. Byrd had five nice sugar maple trees set out in the parsonage yard and this week we are going to set out about fifteen fruit trees. We had previously set out a grape vine. We have also installed an electric door bell at the parsonage, this the work of the parsonage boy.

Our Sunday school under the leadership of brother G. H. Armstrong, is in a flourishing condition. All of the departments are being properly and wisely organized and will soon be operating to great advantage to the cause of Christ. Our field secretary is to be with us the first week in February, and we are looking forward to a real good Sunday school time. The school had a Christmas tree for the smaller children Christmas which was enjoyed by all.

I have heard many favorable comments on the Advocate. Success to you.

Sincerely,

W. H. Brown.

Hiroshima, Japan, Dec. 7, 1920.

To the N. C. Christian Advocate:

Congratulations and best wishes to the new editors from Japan. Sorry to part with such good friends as Dr. Blair and Dr. Massey, and our love and prayers go with them. Still we are thankful for new men who can hold down the job.

I am sure all the Advocate readers will be glad to hear of the successful closing of our Drive. The Japan Methodist Church had set as their goal, 600,000 yen. It was a big undertaking—the greatest so far attempted by any church in Japan.

The campaign closed November 25, when a telegram came saying they had raised 665,000, yen. This is a wonderful success, and will be a surprise to a great many Christians—our own Church as well as in other churches here in Japan. It will bring new life and inspiration to our whole Church.

I am satisfied that the putting on the money campaign first was the proper order. The Churches have been stirred by it and they are united, and ready to work for a revival now. The Central Committee has just been working on plans for the Evangelistic drive, now, which is to begin immediately. These plans have not yet come to my hand, but I know you will all gladly pray that it may be equally successful.

I may say that in our Hiroshima Girl's School, we had Evangelistic services the first week after the money drive ended, and God most graciously blessed us. Very few of our students are left who did not take a stand. Pray for us who are to lead these fine young girls, that we may be able to help them attain unto a full knowledge of salvation.

S. A. Stewart.

(The above letter reached the office in a badly burnt and scorched condition. There was also a letter written by Mrs. Stewart under the same cover, but alas it had been disfigured by the flames to such an extent that it was impossible to read it. Please write again, Mrs. Stewart.)

WESTERN UNION TELEGRAM

NEWCOMB CARLTON, PRESIDENT GEORGE W. E. ATKINS, FIRST VICE-PREIDENT

R ceived at Dixie Bldg., Cor. Elm and Sycamore Sts., Greensboro, N. C.

14D HO 97 NL

Nashville, Tenn. Jan. 28, 1921.
North Carolina Christian Advocate,
Greensboro, N. C,

"President's committee Chinese relief has set Sunday February sixth, as day for collection in every American congregation for starving millions in China fifteen millions are facing immediate starvation, ten thousand are dying daily. Three cents will save a life one day, one dollar will save a life one month. No call at this office ever met such instant response, but thousands of congregations have not responded. Our church is co-operating fully with national committee. Shall a single Southern Methodist congregation fail us on February sixth?"

W. W. Pinson

8A JAN 29

GENERAL CONFERENCE PROGRAM

Following It at Rich Square With Hope of Good Results.

Dear Advocate:

It is now a little more than two months in my second year on Rich Square charge, and I have not written a line for the Advocate in all that time. The past year was not altogether fruitless, I trust. We cannot always see the results of our efforts. Much that we do bears fruit in the months and years following, and the results of much of it will never be seen and known until we reach the other shore. Our congregations are excellent, especially when the weather is favorable, and they seem very appreciative. We have the banner Sunday school in the whole Conference, when you take size into consideration. It is well organized, well attended, and pays well. Our efficient superintendent, Dr. M. Bolton, has labored hard to make it what it is. Financially, we made a creditable showing last year; perhaps the best in the history of the charge. I notice that the Journal does not give us credit for $60, special for missions. I do not know why it failed to get in. I am trying, as best I can, to follow the program the last General Conference gave, and trust that the results will not be disappointing. Our people need toning up along many lines, if we are to measure up to the height of our responsibilities. The special emphasis being placed on Bible reading, the family altar, stewardship of time, talents and possessions is timely. If our people could only see the importance of these things, what wonderful possibilities would be brought to light! Unless the spiritual life of our people is developed, many of the plans and purposes of the church will come to naught. It is not the worldliness on the outside that should cause us greatest concern, but the worldliness and the low spiritual life within the church that should cause alarm.

Another thing I wish to mention is the handsome poundings given by Pinners and Rich Square. Both poundings came as a surprise, but it was appreciated all the same. These people know just how to treat a preacher, to make him feel good, and also to like and love them. As they have ministered to me and mine in temporal things, I trust I may be able to minister to them in spiritual things according to their seevral needs.

H. M. Eure.

Rich Square, N. C.

CHURCH EXTENSION BOARD

Secretary Tells of Troubles in Scaling —Several Things That Need to Be Remembered.

There has been much confusion arising among those interested in church extension over the secretary's report to conference. The facts are these: The board worked through all the applications, granted each somewhere about what we thought each case deserved, and this gave us a ratio by which to "scale" them down or up when we learned what we would have to distribute. I asked the Bishop if I should read these estimates and he said yes, with the understanding they might be changed. The brethren seemed to catch the figures only.

Conference closed without our being able to find out the amount for this cause. I came home and bundled up the whole batch of applications as we graded and granted them and sent them to the General Board as they requested.

Now imagine the mortification when on Dec. 14, I think, the General Board

(Continued on page 11.)

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

DAY OF PRAYER FOR MISSIONS

Friday, February 18th, 1921, has been set apart by the Federatlon of Woman's Boards of Foreign Missions of North America and Council of Wo n for Home Missions, as a day of special prayer for mlssions. Programs have been arranged and each auxiliary is asked to hold a prayer service on that day.

These programs can be furnished by Mrs. B. W. Lipscombe, 810 Broadway, Nashville, Tenn., for 2 cents each or $1.50 per hundred..

GO TO CHURCH DAY FOR THE YOUNG PEOPLE'S MISSIONARY SOCIETY, FEBRUARY 27th.

February has been designated as Life Service month in our Educational Campaign. The pas'ors throughout the church have been asked to preach on some phase of the subject each Sunday during the month. It is our earnest desire to have all our young people attend these services, especially as we want to make the last Sunday of the month the greatest in the lives of our young people. W want February 27th to be "Go to Church Day" for our young people's mlssionary societies. Let each auxiliary appoint a committee to be responsible for inviting every member to attend church that day. Go one step further. See that every young person of the church is invited to be at the Sunday morning service. It would be well to have special seats reserved for the young people and have them sit in a body. Make it a great Young People's Day in your church. You can do it if you will.

Mrs. J. W. Perry,
Council Supt. Young People's Work.

We are glad to have such good news from the Woman's Missionary Soclety of Spring Garden Church, Greensboro, N. C. They are starting the new year with a determination to make 1921 their best year. Have increased their pledge, are working for a doubled membership, to keep pace with their church membership, which, during the past four years has been doubled. They are studying "Bible and Missions" and with their pastor's wife, Mrs. G. T. Bond. as teacher are having a most profitable study.

Mrs. L. N. Presson, District Secretary of the Charlotte District, is rejoicing over a splendid year on her district and is anxious to have her coworkers share in her joys, as they have shared in the efforts to accomplish this missionary work during 1920. Here is the message she sends them. Dear co-workers:

I am so pleased to tell you that our district met all obligations in full, for 1920. It is especially gratifying to me that we overpaid our pledge, and also made advancement on every other line. I wish that I might call together every member of every society in the District into one great thanksgiving service and give you the report in person, that we might lift our voices and hearts in praise to our heavenly Father who has led us on to this victory, for after all, the praise belongs to Him and not to us.

Since that is impossible, I send the message to you through our Advocate column. We sent from the district last year (1920.) $1,091.13, more than the previous year (1919.) Our total contributions for 1920 are, $6,871.65, which with $7,379.09 for local city mission and supply work, gives us a grand total of $14,250.74. Is not this a record of which we may be proud? May we press forward to still greater things for 1921.

We are sorry to have to call attentlon again, to the fact that we have, for want of space, been compelled to discontinue the publication of the lists of names of officers for the auxiliaries. At the Conference at Morganton early in 1920, the Executive commlttee advised this step as they felt that the limited space we have in our church paper should be used for missionary items, news from our auxiliaries and other matters of missionary importance. We regret to refuse the requests that come to us so often but we must be obedient to "the powers that be."

Last week there did appear a list of the newly elected officers from one of our auxiliaries, but this must have found its way thorough the office in Greensboro as it was not sent to the Editor in Asheville. In the case of a new society we are glad to publish the names of officers, but in those societies that have been in operation long enough to understand to whom the names of these officers should be sent, we will have to ask that they not be sent to us for publication.

A BEAUTIFUL DESIGN

Mrs. Chauncey Lawrence, of Asheville, who for the past year has been the interested and efficient leader of the Junior missionary society in Central Church, Asheville has originated a beautiful, artistic and appropriate design for enrolling the names of the cradle roll members in her society.

A handled basket of pansies was drawn on a piece of cardboard, this was cut out, the basket painted brown, the pansies in their natural colors, (all in water color paintlng). From the basket are hung brown narrow ribbons on which is strung one, two, or three hand-painted pansies, each contalning the name of one of the cradle roll babies. On the front of the basket in gold lettering are the words, "Baby Division, Frances Burkhead Society. Central Methodist Church, Asheville, N. C." Since tne pansy is the flower of the Junior and Baby divisions, this is quite appropriate, as well as a most beautiful idea.

N. C. CONFERENCE

FRONT STREET M. E. CHURCH, BURLINGTON N. C.

The year of 1920 has been fraught with prosperity and happiness in our work of missions, and we greet the New Year with confidence and hope. We are now a band of fifty-nine. and growing steadily.

Our work has been characterized by a fine spirt of interest and cooperation. Among our activities has been a 420 pound box of good, warm, substantial clothing for the Polish sufferers, which was valued at $250, and by the help of the Epworth League we have given a nice pounding to one of our local preachers. We have raised our pledge in full, and payed out for local work $408.56, and for the foreign field $399.40, making a total in cash of $807.96.

The week of prayer was fittingly observed, and well attended, proving of unusual interest.

We have organized a Mission Study Class, which is being so ably conducted by our dear pastor's wife, Mrs. W. B .North, and we are expecting great inspiration from this study of missions.

The work of our society has been given added life and zest by the aid and encouragemen of Dr. and Mrs. North, and their tireless zeal is one of our chief assets.

A new feature of our society is the division of our group into circles, and these smaller circles work together in harmony, and this has proved very satisfactory.

The closing of the year brought to our hearts deep sorrow in the death of Mr. A. L. Davis, the husband of our efficient, retiring president. Our hearts go out in deepest sympathy to Mrs. Davis in her bereavement.

We enter the New Year with cordial greetings to all our co-workers in the great cause of missions.

Mrs. J. W. Lasley,
Corresp rding Secretary.

REPORT FROM BENSON AUXILIARY

An interesting and enthusiastic meeting of the Woman's Missionary Society was held at the home of the president, Mrs. W. D. Boone, on Friday evening, January 14th. After a hymn and prayer, Mrs. Boone announced the officers for the year and appointed two committees; a program committee and a Social Service committee. She then read a message from Mrs. Boney and proceeded with the program which was on the Mission work being done by our women among the foreigners, especially the Cubans in Tampa, Fla. Maps, charts and pictures tacked around the room added interst to the subject. Mrs. J. R. Barbour read an introductory paper outlining the work in Tampa and this was followed by Mrs. E. M. Hall and Mrs. Wade Royal telling more in detail of the work being lone in the two settlements there, the Wolf and the Valdes. The names of our workers stationed there were then copied from a large chart to be memorized. At the conclusion of the program pledges were made for the year and while coffee and sandwiches were being partaken of a hearty discussion of the work in general ensued. Every member left feeling that 1921 was going to be a triumphant one for the Society under the continued leadership of its efficient and esteemed president, Mrs. Boone, who has led it over rough and easy paths since its organization about fifteen years ago.

Mrs. J. R. Barbour, Cor. Sec.

NOTES FROM THE FOREIGN FIELDS

Bishop W. R. Lambuth arrived at Vancouver on the "Empress of Russia" on the morning of January 6, and went directly to his home in California. Word has come that Mrs. Lambuth is not at all well. Miss Elizabeth Clalborne, of McTyeire School, Shanghai, China, returned with Bishop Lambuth for her furlough and went at once to her sick brother in California. Miss Rose Lowder, R. N., from Ivey Hospital, Korea, returned for her furlough just in time to spend Christmas with her family.

Miss Esther Case is expected to arrive on the "Denis," of the Booth-American Shipping Corporation, 17 Battery Place, New York, on January 20. She had expected to come on the "Byron," but for some reason transferred her passage to the "Denis." She will be accompanied by Miss Maud Mathis, Miss Helen Johnston, Miss Emma Christine, and Miss Lella Epps, who are returning on furlough. On February 15 Miss Lydia Ferguson, Miss Eunice F. Andrew, and Miss Gertrude Kennedy will sail on the "Vasari," of the Lamport-Holt Line for Brazil.

EXECUTIVE MEETING

On January 19 and 20, the officers District Secretaries and Superintendents of the Woman's Missionary Society of the M. E. Church, N. C. Conference, met in executive session in

(Continued on page 13.)

SIMPLE MIXTURE MAKES HENS LAY

By W. S. Burgess.

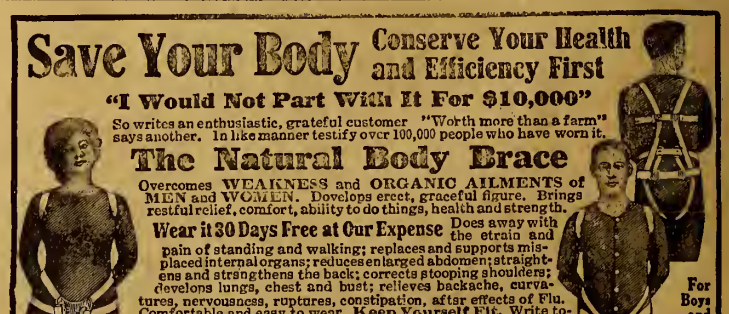
Any poultry raiser can greatly increase his profits, easily and quickly by taking advantage of the 35 years' experience of a successful poultryman.

A life long study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

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Sunday School Work

Conducted for Western North Carolna Conference by O. V. Woosley, Lexington, N. C., and for the North Carolina Conference by J. T. Jerome, Durham, N. C.

N. C. CONFERENCE

NORTH CAROLINA CONFERENCE

The Field Secretary has been attending many of the Educational Set Up meetings in the Washington, Elizabeth City, New Bern, Wilmington, Rockingham and Fayetteville Districts. The Christian Education movement is calling attention to the Sunday schools as a vital factor in the work of the church in Christian Education.

The work of the Christian college can not be made effective in training a great leadership unless the groundwork for such an education is laid in the early years by some such agency as the Sunday school, and the Sunday schools are vitally interested in the movement to enlarge the facilities of our colleges for turning out Christian leaders. It is from the Christian college that we must look for our leaders in the great work of Christian Education that lies before us.

The church and Sunday school building at Elizabeth City is rapidly nearing completion. Besides being a beautiful building, it will furnish complete equipment for a modern, up to-date Sunday school. The people of Elizabeth City are to be congratulated on this splendid piece of work.

The Field Secretary attended the Sunday school workers council held in Tampa, Florida, January 11-15. It was a time of great inspiration, and the laying of practical plans for a forward looking movement of the Sunday school forces of Southern Methodism.

If the plans of the Sunday school board and the District Sunday school workers are carried into effect, several standard training schools will be held during the months of April and May. We are expecting to hold a Training school in Rockingham, Wilmington, Kinston, Washington, Elizabeth City, and possibly in Wilson and Goldsboro. Definite announcement of the time, place and faculty of these schools will be announced at a later date.

The set of stereopticon slides, which have been prepared by Mr. Brabham to illustrate best methods of work in circuit schools, will be shown in the following places during the months of February and March. Hemp, Biscoe, Troy, Mt. Gilead, Oxford, Warrenton, Norlina, Rich Square, Murfreesboro, Bethel, Williamston, Pine Tops, Plymouth, Winfall, Hertford, Ayden and at other places that have not yet completed final arrangements. Out of these meetings is expected to come some kind of circuit organization that shall further the interests of the Sunday school in a very practical way.

Grace Church, Wilmington, has two teacher training classes that are doing very efficient work. One of these classes is for young people in preparation for teaching and meets at the Sunday school hour. The other class is for teachers and meets one evening each week.

The Sunday school at Hurdle Mills last Sunday had 49 in attendance, and this in the winter when so many schools of like size and location are closed for the winter. There may be a few Sundays when it is almost impossible for the Sunday schools in the country to have a full attendance, but no Sunday school, that is worthy of the name, will deliberatly close its doors to the children for any definite period. Keep the church school open.

The Lydia Yates Wesley Class, of Grace Church, Wilmington, has a splendid plan for collecting funds to pay the expenses of its representatives to the annual meeting of the Federation: Each pupil is given what is called a "blessing box." In this box each one is expected to drop a small sum for each conscious blessing received. Mrs. W. C. Craft is president of the class.

Miss Nell Broome, superintendent of the department of missionary education in the New Bern district, has recently organized a missionary committee at Ormond's Chapel. Miss Broome is doing good work in this department in the New Bern District.

Information comes to me almost daily of great increases in attendance on the Sunday schools in every part of the Conference. This is good news. It would be still better news if we could know that we had trained teachers to take care of all these pupils.

A letter from Mr. D. H. Hood, at Dunn, gives an interesting account of his work as teacher of the Wesley Bible Class. Brother Hood has recently been re-elected as teacher of the class for the 26th consecutive year. This is a remarkable record for a teacher of Sunday school classes. We congratulate the church at Dunn and Brother Hood on this fine record. The class is actively engaged in Christian activites, such as supporting orphans, taking care of local charity cases etc. We are looking forward to the meeting of the Wesley Bible class federation at Goldsboro, April 8, 9 and 10. When we will hear more in detail about the things these classes are undertaking in His name.

We ought to have more Wesley classes organized and enrol'ed in our Federation. Many classes are just waiting for someone to suggest a way. Why not undertake this extension work as a part of every class program. The Field Secretary recently had the experience of riding up to a church building where a group of young people were lingering near the building after the session of the school, and after a few minutes talk it was decided to organize the class into a Wesley Bible class. The fact is, they had been thinking for some time that they could do better work as a Wesley class, and it needed only a suggestion to start them off in this way.

Rev. W. H. Brown, pastor of the church at Mt. Gilead is expecting to have a week's training class on his charge, beginning Sunday, February 6. The Field Secretary will meet with the teachers each evening during that week.

W. N. C. CONFERENCE

SEVEN STRONG

As you read this the Charlotte Standard Training School for Methodist Sunday School Workers is doing business. The following seven instructors are with us for the entire week: Beginners Methods, Miss Marie McDonald, Columbia; Primary Methods, Mrs. W. F. Cann, Asheville; Junior Methods, Miss Anna Hansen, Nashville; Young People's Methods, Rev. W. C. Owen, Nashville; Pupil Study, Prof. Goodrich White, Atlanta; Sunday School Organization and Administration, Rev. J. Q. Schisler, Nashville.

SEVEN GOOD THINGS DONE

My dear Brother Woosley:

Since you were here with us in December we have made great progress in our work. We held our annual Christmas entertainment, which was up to the usual high standard in every respect. We have added to our weekly teacher's meeting a monthly worker's council. The school has given every teacher that desired one, a copy of Peloubet's Select Notes for 1921, and will provide all the teachers with such helps in the way of maps, blackboards, charts, etc. as may be needed to do the best work. Classes have been reorganized and active committees appointed for effective work. Have organized Home Department with 31 members, and Cradle Roll with 34 members. Each of these departments is in the hands of capable superintendents. Our school last Sunday contributed $50 to the European famine sufferers. I will not tell you more or you might think with Brother Howie that we are "bragging." We all remember with pleasure the profitable institute you and Miss Womack held for us in December.

Yours faithfully,
Ira Erwin.

Thus writes Pastor Erwin, of Norwood. He adds a post-script to the effect that his letter is not for publication but the stuff he writes is too good to stay in my little sanctuary. Erwin, Hathcock, Shinn and Company are in no defunct business. Long may they live and may their kind increase and multiply.

PROVIDENCE

Providence Church, Cool Springs circuit, is the place where Pastor Swaringen last fifth Sunday in last year called all men of the congregation over to one corner of the church and without further ado organized a Wesley Bible Class. He had the class choose in old-time-spelling-match-way two teams to get new members. While this was going on the good women were wondering why they could not also be chosen. The day having been far spent the pastor decided to let them get "chosen" another day. Well the day came and they have got at their Bible Class and Sunday school work in the usual way that women have of outdoing the men. Mrs. J. N. Heath, in a letter relative to several matters pertaining to the school writes on this wise: "Our Sunday school at Providence is getting along nicely. The weather has been bad and we don't have as regular attendance as we will have when spring comes. We are getting along with our work fine, had a fine Christmas tree loaded with good things for both old and young. I have sent for our certificates of registration for both Wesley Bible Classes. We hope to put more life into our Sunday school and church work. We are looking forward to our next fifth Sunday circuit institute to be held at Rose Chapel and hope the day will be favorable for a good attendance."

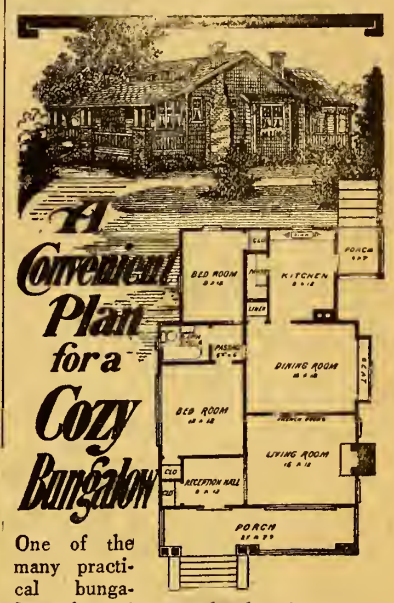
Providence is a place where the superintendent said as near nothing was being done as an organization would permit. But the pastor got them to singing and then things got to happening. Try good song's when things get in a dry rut that leads to nowhere.

CHILDREN'S WEEK

The Southern Methodist Church, led by Miss Minnie E. Kennedy, Superintendent of the Elementary Division of our Church, is leading a cooperative movement for the development of the children of our country. The time set for this special emphasis is during the last week in April. At this time the government and many of the leading denominations of the country will give special emphasis to what a child needs for normal social and religious development. Desiring to co-operate in this movement our Conference Sunday School Board at our last Annual Conference authorized our Elementary Superintendent, Miss Womack, to work with Miss Kennedy in the proper promotion of this "Children's Week," in our own bounds. Concerning this work Miss Womack writes as follows:

"In recent years our government has seen fit to set apart a special time for emphasizing the physical and mental needs of its children. This spring the Southern Methodist Church, together with other denominations will co-operate with the government in the celebration of this week. The

(Continued on page 13.)



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Congratulations

We extend our congratulations to the man or congregation who has a home in which to live or a Church in which to worship. At this time SAFETY should be our watchword. Building material has more than doubled, in some instances it costs three times as much to build as it did three years ago. Think about the cost to replace your Church, and then be sure that it is adequately protected by insurance in the Methodist Mutual Fire Insurance Company. The cost is very much reduced by the dividends which we are returning to our policy holders.

W. E. Webb, Secretary,
Statesville, N. C.

Our Orphanage Work

METHODIST ORPHANAGE
HON R N. PAGE.....President
A. S. BARNES .....Superintendent
Mrs. Mattie Jenkins.....Matron
Owned and maintained by the N. C. Conference.

CHILDREN'S HOME
Walter Thompson .....Superintendent
Owned and maintained by the W. N. C. Conference.

N. C. CONFERENCE

FORM OF BEQUEST

I do hereby will and bequeath to the Methodist Orphanage ..... dollars, for the purpose contemplated by the charter under the Act of the Assembly of North Carolina.

* * * *

OUR NEED

1. A Baby Cottage.

* * * *

We wish to commend the Free Will Baptists of North Carolina on their endeavor to raise one hundred thousand dollars for their orphanage, located at Middlesex. They are not very strong financially, but they have faith backed by a consuming zeal for orphan children of their denomination. We shall watch their efforts with great interest and wish them the best success.

* * * *

The Grand Lodge of Masons of North Carolina have put themselves enthusiastically behind the trustees of Oxford Orphanage in their decision to build a great hospital for the benefit of the inmates of that great institution. Every forward movement that has for its object the good of the orphan child has our whole-hearted support. Money invested in child life yields the largest and richest dividends known among men. This is the unanimous testimony of those who have made the test.

* * * *

The editors of the Orphanage page feel highly gratified over the fact that Dr. Rowe realizes that it is not necessary for him to advise his readers to turn to the Orphanage notes in order to find something really interesting. It is never hard to get people to eat dessert after a corn bread and meat course. In view of this fact I do not deem it necessary for me to urge any to continue turning from one page to another until they find the notes from our two Methodist orphanages—unless it be Dr. Rowe.

* * * *

Doubtless there are friends throughout the Conference who would like to do something as a memorial to some loved ones who have entered upon their eternal reward. This memory is one of the most precious heritages of earth. The thought of them stirs the deepest and profoundest emotions. The joy of meeting them again sustains and cheers many along the lonely way. There could be no more fitting way by which to keep their memory fresh and sacred than by establishing a memorial at our Methodist Orphanage. Our brave boys who sacrificed their lives in the defense of civilization ought not to be forgotten. The Sunday schools and classes to which they belonged ought to support an orphan in their memory. In that way we would impress upon the rising generations our estimate of their heroic deeds. Parents could establish a memorial for their children who are not. Likewise husbands and wives could show their appreciation of the character and virtues of dear ones long since gone. May these suggestions prove a benediction to all who are in a position to heed them!

* * * *

One of the purest and most wholesome young men I have ever known called at my office a few weeks ago. He is a student in Trinity College, preparing himself for a life of efficient service. As I talked with him about his plans I could not help thinking about a man who has a great vision. The young man was trained at our Orphanage and is borrowing the money for his college expenses from the Bettie Henly Vann Educational Loan Fund. As I see the increasing number of our old boys and girls going to college, I am more deeply impressed with the timeliness and wisdom of this educational fund. If Brother S. C. Vann had never done anything else four our Orphanage but to establish this fund he would have been appraised as one of the state's greatest benefactors. The gift has done more to stimulate our boys and girls to obtain a college education than anything that has ever happened at the Orphanage. The results that have followed the experiment have proven the wisdom of our greatest benefactor.

* * * *

RECEIPTS

Lane's Chapel S.S., $30.35; Snow Hill S.S., $12.50; Wesley Class, Stantonsburg, $15; Rev. J. D. Bundy, Fayetteville, $60; Bethel Ct., $14.72; Epworth League, Hay St. Ch., Fayetteville, $15; Caledonia S.S., Caledonia Ct., $19.55; Snead's Grove Miss. Society, Laurel Hill Ct., $18.12; Rachel's Church, Laurel Hill Ct., $6.32; Rowland S.S., $20; Rowland charge, $56.56; Garysburg S.S., $50; Barker's S. S., Lumberton Ct., $5; Miss Lillie Duke's Class, Memorial Ch., Durham, $10; J. C. Hadley, Wilson, $60; Pantego S.S., $20; Clinton S.S., $15.50; Mr. and Mrs. G. B. Sutton, Faison, $5; Sr. Philathea Class, St. Paul Ch. Goldsboro, $15; Candor S.S., Biscoe Ct., $10; W. R. Gordon, Roberdell, $1; Baxter's Grove S.S., Moyock, $1; C. P. Mitchell, for S.S., Pleasant Garden Ct., Lillington, $25; Philathea Class, Henderson, $10; Janie Buie, Hope Mills, Parkton Ct., $5; Mrs. W. W. Weeks, Dunn $2; Fuquay Springs S.S., Cary Ct., $10; Trinity S.S., Camden Ct., $16; Sarah Dillon and Augusta Walker, Elizabeth City, $6; Oak Grove S.S., Jones Ct., $5; Mrs. T. T. Townes, Roanoke Ct., $10; Mrs. R. J. Smith, Conway Ct., $1.25; Stumpy Point S.S., Dare Ct., $12.50; Ola S. Keel, Merritt, $10; Mrs. Harvey, Kinston, $25; McGee's S.S., Roseboro Ct., $12; Jr. O. U. A. M. Council, No. 136, Kenly. $5; Mrs. J. A. Jones and family, New Bern, $120; Centenary Ch., New Bern, $235; Johnson's Grove Ch., Vass Ct., $76.30; Tbernacle S. S., Middleburg Ct., $13; Garner Ch., $2.40; Farmville Ch., $20; Selma Ch., $30; Mrs. C. V. Johnson, Smithfield Ch., $5; Wesley Bible Class, Rocky Mt., $20; Mebane Ch., $26; Mebane S.S., $46.25; Brown's Chapel S.S., Pittsboro Ct., $5; J. D. Finch, Zebulon Ct., $5; T. R. Mo..tt Bible Class, Sanford, $15; Weldon Baraca Class, $12.50; Lakewood Ch., Durham, $5; Pleasant Hill S.S., Siler City, $6.40; Simpson S.S., Ayden Ct., $23.84; Raeford S. S., $13.13; Wagram Friends, $52; Roberdell No. 1 S.S., $5.23; Mt. Gilead S.S., $15; Wesley Memorial S.S., Wilmington $20; Murfreesboro S.S., $7; Wadville S. S., Try Ct., $10; First Ch., Rocky Mount, $127.71; Mt. Olive. Baraca Class, $15; Scotland Neck S.S., $23.35; Seaboard Ch., $17.44; Graham S.S., $11.32; Ridgeway S. S., Norlina Ct., $2.50; Norlina Baraca Class, $10; Edenton St. Baraca Class, $10; A Friend, Baby Cottage, $50; School Children of Graham, $5.80; Castle Height S.S. 5th Ave. Ch., Wilmington, $10; Philadelphia S.S., Gates Ct., $20; Link Bible Class, 5th Ave. Ch., Wilmington, $10; Grace S.S., Wilmington, $75; Winton S. S. and Murfreesboro, Winton Chg., $33.78; Pastor's Aid Society. Memorial Ch., Durham, $20; Milton S.S., $15.25; Warrenton Ch., $66.26; Yanceyville S.S., $2.50; Hebron Ch., Warrenton Ct., $9.77; New Hope S.S., Northampton Ct., $10; Jas. B. Church, Southport, $10; Harlowe S. S., $10; Miss. Society, Smithfield, $60; Eureka S.S., Fremont Ct., $1.65; Rev. and Mrs. A. S. Parker, Biscoe, $25; Annie K Carlisle, Whitakers $1; Silverdale S. S., Onslow Ct., $5; Ebenezer S.S., Garner Ct., $1; Fair Promise S.S., Glendon Ct., $8.25; Daniel's Chapel S.S., Goldsboro Ct., $3; Pittsboro S.S., $15.82; Epworth Ch. S.S., Wilmington, $28; Fairfield S.S., $10; Rev. Jas. D. Willson, Winston-Salem, $7.50; Mrs. Carrie Brantley, Winston-Salem, $4; Hillsboro Ch., Hillsboro Ct., $58; Walnut Grove S.S., Hillsboro Ct., $12; Friends, Lumberton, $3; Newton Grove S.S., $2.40; Alamance County Union Epworth League, $15.18; Baraca Class, Maxton, $10; Excelsion Class St. Paul Ch., Goldsboro, $20; Mrs. Norman Street, Newton Grove Ct., $5; Chestnut St. Ch., Lumberton, $68.41; Centenary Ch., Rowlnd, $119.12; Weldon S.S., $24; K. N. W. Tack, Chapel Hill, $3; Mrs. G. G. Allen. New York, $50; Miss. Society, Southport, $10; Mrs. LeGrand Everett, Rockingham $8; Wesley Class, Oriental, $7; Aid Society, Siler City, $25; Miss. Society of Pollocksville, $10; Miss. Society of Warsaw, $25; Hay St. Ch., Fayetteville, $10; Ladies of Wadeville Ch., $6; Mrs. J. B. Davis, Smithfield, $5.

W. N. C. CONFERENCE

Upon invitation of Mr. I. F. Peebles, superintendent of Sunday school, the superintendent of The Home was at Park Place last Sunday morning to "talk about The Home." Park Place has been organized since the last Conference—until then it was not; now it IS—and one of the first matters it looked after was the sending to us of a generous Thanksgiving offering, and the next was to send word to the superintendent to come down there and tell them about things at The Home. Under the leadership of Rev. W. O. Goode, as pastor, and Mr. I. F. Peebles, as superintendent, with the other splendid leaders, the church and school is growing into large proportions.

* * * *

"The Children's Home Choir" of girls sang two numbers in the morning program last Sunday at West End Church, and, if we do say it, it was well done. We may be pardoned for "being proud of our own family," but they deserve just a little praise. While two were singing a duet we thought, "Oh, if they only had the chance! If they could complete their training and education!"

* * * *

Again, after some preliminary changing of one of our principal buildings, the capacity limit has been reached and we are taxed for room. As room can be provided, children come. And applications continue to flow in—and many of them must wait.

* * * *

An institution can never be the counterpart of an ideal home, nor an ideal family circle; but it can, in its way, give physical care and Christian training to its charges. How many parents can say, as did the superintendent of an orphanage, "All our children, on leaving, are professing Christians." Yes, how many?

* * * *

RECEIPTS

Thanksgiving and Christmas.

Dr. J. W. Young, Tr. Newton Ch., Newton, $15; J. A. Jones, Winston-Salem, $5; D. W. Alexander, Connelly Springs, $66.55.

Ten Per Cent Asessment.

Rev. R. C. Kirk, East Spencer, $23.65; F. Gurley, Tr. Wesley Memorial, High Point. $50; Rev. E. Myers, Hickory Grove, Charlotte, $21.19; Mrs. J. J. Snider, Robbinsville, $11.30; Rev. J. T. Ratledge. Bethlehem, Catawba. $27.56; Rev. T. S. Triplett, Western Chapel, Leicester, $6.10.

Special Gifts.

Robert L. Smith, Albemarle, $10; Ladies' Aid Society, Dallas, $3; Wesley Philathea Class, Tryon, Charlotte, $5; H. A. Dunham, Asheville, $10; J. M. Boyette, Albemarle, $25.

Building Fund.

Latta Johnson, Statesville, $15; Bryson & Haynes, Sylva $10; Fred. N. McLean, Sylva, $10; Rev. F. H. Price, Lenoir Circuit, Lenoir, $52.50.

GET STILL AND LISTEN

Scarritt Girl Praying That Many Young People Will Hear the Call.

My Dear Friends:

As I enter upon this new year I am thinking of the turmoil and strife in our world, of the millions of men, women and children in Europe and Asia who are starving; of the thousands of men in our own country who are out of employment and whose families must suffer. And with all of this there are millions more who are hungering for they know not what. We have that which can satisfy the longing of the human heart. It is Jesus Christ. We must come to realize that nothing else in all the world can bring the peace and joy and comfort for which men are seeking except Jesus Christ. But how are these millions of people to know our Savior, who is the Savior of all mankind? Many have never heard of Him, and many more are indifferent to Him.

Yes, my thoughts turn back to the young people of my own conference. You cannot be ignorant of the world's needs, but have you been quiet long enough for God to speak to you? I am sure that He is calling many of you to be His messengers. Will you dare to refuse to answer His call? God has a plan for each of you. I am praying that as God speaks, for He is speaking, that many of you will enter into definite service for Him. It is not an easy task which the Christian worker faces today, but it is a glorious task. May God bless you richly and keep you true to the highest and best that is within you.

Fannie Bame.

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Fayetteville, N. C.

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CHURCH EXTENSION BOARD

(Continued from page 7.)

returned them to me saying they would not assume the responsibility of "scaling" them, and you can't blame them, for this was something almost terrible. For when they returned them they stated the amount at our disposal, which was $2024.24 short of last year.

My board had already instructed me to do the scaling when I learned the amount. I did so, trying to bring them within the amount available to pay them, trying to follow the "ratio" mentioned above, and remembering the importance attached to each by the board in session. The slaughter was fearful, but it was all that could be done.

These are the facts. A few suggestions: We must have somebody to handle the finances and reports at Conference who will let the Church Extention Board know what its share of the funds is before Conference closes, or this board cannot longer do what the church expects of it. We have always been able to get the figures till the last two years.

Next, the brethren who make applications should remember the Conference boards do not get a penny from the Centenary funds, and the largest amount the board has ever had to distribute at any Conference was in 1919, which was $6222.50. Single applications came to us for more than this. Now, how under heaven are we to meet fifty thousand dollars of applications with about five thousand? Only the Duke fund of $7500 has enabled us to care for as many as we have. And you need to remember also that this fund can only be used on "rural charges."

One other suggestion: We have nothing to do with paying over the money we grant. Not a penny comes into our hands. The General Board handles all the money. Our treasurer has had no report to make in two years. His office exists only in name. The General Board requires the "Refunding Board" and places money. I have never understood yet why eighteen men cannot be found in a Conference who are capable of handling these funds at home. It causes a a great deal of delay to send the money to Louisville and get them to send it back. Respectfully,

J. E. Holden.
Secretary to Board.

EPWORTH LEAGUE NOTES

Suggested Plans for Junior and International League Week.

Gertrude Falls.

Attention, Junior and Intermediate Superintendents!

Remember Junior and Intermediate League week, Feb. 6-13. I had planned to write a personal letter to as many of you superintendents as I have names and addresses, but an automobile accident has "laid me low" for almost two weeks, so my work has been left undone. But we have time enough yet to do some work if we work with "might and main." This is the most important week in the Junior and Intermediate calendar, so won't you do your best to promote interest in our Junior and Intermediate work? Ask your pastor to preach to the children on Feb. 6 and have your children take charge of or have some special music.

For fear you haven't the January number of the Epworth Quarterly and cannot get one by the time you need it, I shall outline our program as it is given in the Quarterly. You probably cannot follow every suggestion, but remember these are suggestions to be adapted to meet your individual needs and ideas.

Our purpose this year is a double one: First, a call to prayer throughout our church for the Junior and Intermediate work; second, Decision Day within the Junior and Intermediate League, when our boys and girls will be brought to Christ. This is our supreme opportunity and privilege to win the loyalty and support of the members of the church, who have never known the real purpose of League work and greatest of all to win these our children for Christ. We have been doing League work backward. We should have realized years ago the necessity for organized Junior and Intermediate work—if we had there would never have been the Senior League problem as it is today.

Program Plan for Week.

Sunday, Feb. 6, Morning Service—Sermon by pastor at regular 11 o'clock church service.

Regular League Program—Union service of Junior, Intermediate and Senior League, led by Jounior or Intermediate Superintendent.

Tuesday, Feb. 8—Reception by Juniors and Intermediates to official boards of church and Senior League Cabinet.

Wednesday, Feb. 9—Special prayer service to which parents are invited.

Friday, Feb. 11—Banquet or social tendered Juniors and Intermediates by Seniors.

Sunday, Feb. 13—Reception of Juniors and Intermediates into church at morning service.

Junior and Intermediate League services, to which Seniors are invited.

Details of Plan.

The Sunday morning sermon by the pastor on Feb. 6 may be one relative to the Junior and Intermediate League, or concerning the culture and training of the child. Enlist your pastor's interest during the week and ask him to follow his own choice in subject. The Juniors and Intermediates may attend in a body and take special part in the services, furnishing special musical number, or leading in the responsive reading of the Psalm.

The program for the special union service of the League will be found in the January issue of the Epworth Era. All Leagues must participate under the leadership of the superintendent.

The reception to the officials of the church may be given late in the afternoon or early in the evening at the church. A short program of music and reading may be given, followed by refreshments. The program may be illustrative of the work of the Leagues, given in song, reading, or demonstration.

The pastor bay be asked to use as his subject for the prayer meeting service, "Winning Our Children for Christ." The parents should have special invitations to attend the service, and the Junior and Intermedate superintendents may meet with them personally after the service.

The entertainment of the Juniors and Intermediates by the Seniors may take whatever form is desired. The Seniors are the older brothers and sisters of the boys and girls, and this is their opportunity to show their interest in them.

The Juniors and Intermediates should attend the morning church service on Feb. 13 and sit with their parents. The pastor may speak earnestly to them before he receives them into church membership. His subject may be the "Meaning of Church Membership."

The Seniors will be invited to visit the Junior and Intermediate services. The usual devotional period, followed by the Bible and church study course period, should be carried out.

Parts of the plan for the week may be adapted to meet your local conditions; part may be omitted. But observe it according to standard plan as nearly as possible. Make of it a great spiritual revival in our work.

A Challenge!

The Junior Epworth League, Monumental Church, Richmond, Va., challenges any other in the Conference. On roll 150; for Africa Special $25; members who pray in public 25 to 30; every member in the Quiet Hour Covenant. Every Sunday 15 to 20 take part in devotional meeting. Some League! But let's show them what North Carolina Leagues can do. What League will take up this challenge?

Expense Budget.

Attention, Leaguers of Shelby District!

Your district secretary, Mr. Clyde Hager, wishes to call your attention to the third section of our Conference Policy for the coming year: "That we adopt a budget of 1150 for Conference expenses and apportion between the districts." Mr. Hager urges that you raise your part of this sum as soon as possible. The quota for the district is $100—and do your best to double your part. He mentions the fact that this money can be secured by various legitimate methods, but your Africa Special must be raised by voluntary contributions. Do not forget the address of our new treasurer—Mrs. Elmer D. Yost, 17 W. Washington street, Greensboro.

Mrs. Armstrong at Work.

Several months ago Rev. and Mrs. J. Frank Armstrong visited their neighbor church, Harmony, Concord, and assisted in the organization of Junior and Senior Leagues. A short talk by Miss Gladys Brown added much to the evening's program. The secretary writes that they have a live bunch of members and a fine field in which to work. Miss Bradley says that she is not losing any sleep over the outcome of this new chapter, for she, as well as others of us, knows the past history of the pastor, Rev. F. O. Dryman, and his wife, Mrs. Dryman, has been a very successful president

(Continued on page 14.)



Now That The Children Are Marri d

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OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

THE KING'S JEWEL

Once upon a time many years ago, a king lost the wonderful white jewel that had been set in the front of his crown. No one knew when it had dropped out nor where to look for it, and although the king's courtiers were sent here and there though the kingdom to hunt for the missing gem—not one of them was able to find it.

It had been a most beautiful jewel, as clear as a morning dew drop, and as many sided as a prism. The king was not content, nor would he put on his crown again until as lovely a jewel had been found to replace the one which was lost.

So he sent for his most trusted messenger, and he said to him: "Go quickly! Search all the jewel shops in the kingdom. Look carefully in all the houses, and visit the mines. Do not return to me until you have found a gem for my crown. A prize shall be yours if you are able to replace the one which I have lost."

The messenger started out on his quest but he looked in vain for many months. Not a jewel shop did he miss, nor a mine in all the kingdom, and he even crossed the seas to other lands. He found many jewels, but none so lovely as the one which the king had lost. It must be quite without flaw, he knew, and here would be a speck in one, and another would have a blemish in the cutting.

At last the messenger started on his journey home to tell the king that there were rubies and emeralds, and sapphires to be bought, but no stone as pure and clear as the one which was lost.

The messenger's way lay through the streets of the city, and as he journeyed he came upon a child who sat by the roadside, crying.

"Why do you weep, little one?" asked the messenger.

"Because I struck my brother," said the child. "He took my toy, and now he is gone away, and I do not want the toy any more."

"But you are sorry, are you not—that you struck him?" asked the messenger.

"Indeed I am," said the child.

He covered his face with his hands, and as he did so, one of his tears fell to the roadside. The messenger looked, and there where the tear had been," lay a wonderful jewel in the road—as clear as a morning dew drop, and as many sided as a prism.

"I have found the jewel for the king's crown," cried the messenger.

Oh, it was a wonderful gem and the king put it in his crown and wore it for all the rest of his life—the crystal that lay in the road where a little child's sorry tear had fallen.

(Carolyn S. Bailey.)

THE LETTER BOX

We are so sorry that we cannot publish in this issue all of the letters that have come in this week from our boys and girls, and we are going to ask you to be just as patient as you can until you see yours. The pile on our desk grows a bit larger every day, but not one of them shall see the waste-basket.

A letter received today suggested a contest. Next week you shall hear about it.

Dear Mrs. Rowe:

I was reading the other girl's letters they wrote to you and enjoyed reading them very much, and thought I would write you. I belong to the Memorial Church of Durham, N. C., I go most every Sunday. Mr. Henry is our superintendent and every one likes him. Santa Claus was very good to me, he brought me a wrist watch and fire crackers, candy, nuts, oranges, etc.

Your little friend,
Lizzie Lyon.

High Point, N. C.

Dear Mrs. Rowe:

I am glad that we can put our letters in the Advocate.

I am ten years old and in the fifth grade. Mr. Lambeth is our preacher now.

I love to read funny stories. I have one book-case full of them with three cases on it. I love to go to school.

I wish you could come over to see us some time.

With bushels of love.

Your little friend,
Elizabeth Lindsay Jones.

Statesville, N. C.

Dear Mrs. Rowe:—

I am glad to see the children letters in the Advocate. I like to go to school, and like my teacher, Miss Holcomb. My Auntie takes the Advocate, and I like to read the letters. I go to Sunday school every Sunday. I would like to be a boy scout. But you see that I am not old enough. I am in the upper B second and I am 8 years of age. I live on 509 Race St.

Your little friend,
Frank Bryant, Jr.

St. Paul, N. C.

Dear Mrs. Rowe:—

I certainly do appreciate having the joy of writing a letter to our Dear old Advocate.

I appreciate reading the good stories and also the letter box.

I am a member of the Methodist church, and try to attend Sunday school every Sunday.

I am president of our class; the name of it is "Sunshine."

Our motto is "Others First." I try to stay up to it. When I go to do anything for myself I always think of others first.

I belong to the Epworth League, and try to attend every meeting if it is so I can.

I like St. Paul fine to be a small town.

I haven't lived i. St. Paul but one year.

I also like the people for their kindness to strangers. Wishing all of the young people of this letter box lots of love.

Louise Cob.

Wadesboro, N. C.

Dear Mrs. Rowe:—

Please allow me space in your paper to put my letter. I have three sisters and two brothers; their names are Emily, she is nine years old. Mary and Mildred are twins, they are eleven years old. James is my oldest brother and Benjamin is the youngest child. I go to school, I am in the seventh grade. My teachers are Misses Louise Ross, Pauline Pinkston and Jessie Moore. I like them all fine. I take music. I am in the third grade. I go to Sunday school every Sunday I can. I am a member of the M. E. Church.

My Sunday school teacher is Miss Louise Ross. I live in the country on a large plantation. My pet is a little bantam hen. I enjoy reading books better than anything else. I hope to see my first letter printed.

Your friend,
Louise Teal.

Richfield, N. C., Route 2.

Dear Mrs. Rowe:—

I am glad to see that you have given a page to the boys and girls in the Christian Advocate, and will write you a short letter. I am a country boy living on the farm. I am eleven years old and in the fourth grade in school.

I am the youngest of a family of six children. I have three brothers and two sisters and I am the only one at home. They are all married except my next older brother who is now in school at Rutherford College.

My oldest brother, Rev. I. Leroy Shaver, is a missionary in Japan.

I will close hoping to see this in print. If I miss the waste basket I will write more next time.

Clyde Shaver.



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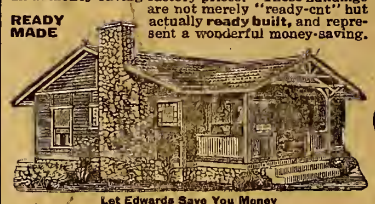
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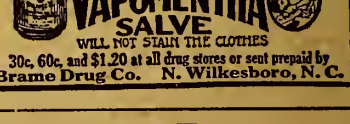
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SUNDAY SCHOOL WORK

(Continued from page 9.)

churches will emphasize the place of the child in the church and in religious education. During this Children's Week, by means of programs, parents will have suggested to them the great need of their co-operation with the Sunday schools. Our Sunday schools will have emphasized to them the need for better equipment, good graded lessons and well trained teachers for their children. Those organizations that are working for the uplift of the child will be commended; those things that are aiding his downfall will be exposed. The task of religious nurture of children belongs to the home and the church, but other organizations will be asked to help stress this need of the child during Children's Week. We are counting on the support of our superintendents and pastors in putting this campaign over. Definite information concerning programs will be given later."

ELEMENTARY EMPHASIS AT SHELBY

Concerning a recent trip to our fine Sunday school at Shelby Miss Womack writes: "There is a real Sunday school at Shelby. Sunday, January 16, your Elementary Worker observed the work of the Elementary Division of this school and found both teachers and pupils enthusiastic and interested. The Division is composed of four working departments led by the following superintendents: Cradle Roll and Beginners', Mrs. Clyde R. Hoey. Primary, Miss Eunice Roberts, Junior, Mr. Fred Baber. Under the leadership of general superintendent W. M. Lineberger these departments get what they need. The school has four good pianos now in use. I was told that such good things do not come without effort, but that the people are willing to make the sacrifice in order to give proper religious training to their children."

There are two other departments in this fine school and the whole organization is being worked to the good of the cause. It will pay any Sunday school enthusiast to visit the Shelby school.

WOMAN'S WORK

(Continued from page 8.)

Wilson. The meetings were presided over by the president, Miss May Ella Smith. The unavoidable absence of the vice-president, the Superintendents of Children's Work and Literature, and three of the nine District Secretaries, was regretted. Informal reports from all departments were heard, the year's work reviewed, and found to have gone forward along all lines. Helpful ideas and suggestions were asked for, and advanced; the work for 1921, the Conference representation at, and pledge to the Council were discussed and decided upon; the attitude of our Conference in favor of State Censorship of moving pictures, and of Public Welfare work, was unanimously endorsed, and plans were made for our Annual Conference to be held this year in Hay Street Church, Fayetteville. The meetings were characterized by an earnest spirit of harmony in co-operation. Zealous enthusiasm in planning for greater growth of the work, and loving gratitude to the Father for the privilege of being allowed to have a part in His plan for the evangelization of the world. Hearts and minds of all these visitors, hold enshrined most pleasant memories of the beautiful music prepared for this occasion by the splendid choir, the cordial welcome received from the Auxiliaries of the church at the public meeting in the evening, and the hospitable opening of the homes for their entertainment. We hope it will be our good fortune to be called to Wilson again some time.

* * * *

Methodist Ladies Want Censorship

According to announcement made by Mrs. E. C. Duncan, Superintendent of Social Service for the N. C. Conference, at a recent meeting of the Executive Committee of the Women's Missionary Societies, M. E. Church, South, held in Wilson, it was voted unanimously to go on record as favoring moving picture censorship by the State until Federal regulation can be secured.

* * * *

Endorse Public Welfare Board

The Executive Committee of the Women's Missionary Societies of the M. E. Church, South, at a recent meeting voted unanimously to enter protest against the abolishment of the State Board of Charities and Public Welfare, according to announcement made by Mrs. E. C. Duncan, Superintendent of Social Service for the N. C. Conference.

"We believe that such a move would be a long step backward in the life of our State," said Mrs. Duncan.

—From Raleigh 'News and Observer.'



Sloan's Liniment Pain's enemy

is always ready to ease rheumatism

"AT the very first twinge, down comes my bottle of Sloan's; then quick relief, *without rubbing*, for it's stimulating and scatters congestion. The boys use it for stiff muscles, and it helps Sally's backaches, too." 35c, 70c, $1.40.

Sure Relief



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BELL-ANS FOR INDIGESTION

28 Idle Hens Now Lay 27 Eggs A Day

And This Was in Cold Winter Weather. Plan Is Simple.

"I fed Don Sung to my 28 hens that were not laying. But they are laying now. I receive as high as 27 eggs a day and never less than 22."—Mrs. Jennie Davidson, Yates Center, Kan.

Mrs. Davidson wrote this letter in February. Figure her profit on two dozen eggs a day from hens that "wouldn't lay." We'll make you the same offer we made her. Here it is:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be cheerfully refunded.

Don Sung (Chinese for egg-laying) is a scientific tonic and conditioner. It is easily given in the feed, improves the hen's health and makes her stronger and more active. It tones up the egg-laying organs, and gets the eggs, no matter how cold or wet the weather.

Don Sung can be obtained promptly from your druggist or poultry remedy dealer, or send $1.04 (includes war tax) for a package by mail prepaid. Burrell-Dugger Co., 214 Columbia Bldg., Indianapolis, Ind.



A Cargo of Potash

Action or Reaction

A private soldier, mustered out at the close of the Civil War, became in turn a farm hand, a tenant, a farmer of his own land, a recognized authority on farm management and farm markets, and finally Governor of a great state in the Central West.

He followed always one fixed principle. He held that the time to expand activities in any direction was when others were beginning to reduce or abandon their interest in that line. He began when others quit.

As long as he lived he put his theory to the test on his own farms and his remarkable success proved its correctness.

Today many farmers are uneasy and are said to be considering giving up the use of commercial fertilizers.

For five years conditions beyond their control have brought about high fertilizer prices and made it necessary to accept fertilizers radically different in composition from those formerly in use.

Is the solution of the trouble to be found in giving up the use of things that have proved profitable in the past or in a careful consideration of the question of the purchase of fertilizers that will be as good as, or better than those formerly used?

There has been a period of *Potash Starvation.* Now all fertilizer materials are obtainable. Fertilizers high in Potash, 5 to 10 per cent, can be made and if you will insist on buying them you will find that

Potash Pays

—just as it did before.

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G. T. ROWE.....Editor and Gen. Mgr.
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IN MEMORIAM

MOORE—Mr. Robert H. Moore was horn June 23, 1862, at Hamer, N. C., was married to Carrie L. Moores, Richmond, Ark., November 4, 1891. Mr. Moore died January 8, 1921. He leaves to mourn their loss his wife and seven children, three sons and four daughters.

Brother Moore was a great force for good in his community. All who knew him grieve because of his going from us.

A. J. Hobbs, Jr.

SHELTON—Mrs. Ingibo Shelton, widow of the late W. P. Shelton, died Jan. 22, 1921, being 72 years, four months and ten days old.

She was married to W. P. Shelton April 1, 1869, and joined the church at Shoal Creek some years after her marriage. She lived a quiet Christian life until her death, which came very unexpected, being sick only a few days.

She is survived by two sisters and seven children, two hoys and five girls

The funeral was conducted by Revs. J. F. Blackburn and J. R. Church.

J. R. Church.

McGOWAN—A. L. McGowan, of Wallace, N. C., was born July 9th, 1876, died at his home of pneumonia Dec. 21, 1920. He was married twice; first wife Miss Elizabeth Westbrook; second wife was Miss Wallace, who with six children survive him, the oldest one being a daughter of the first wife. There are few, if any, in Duplin county who are more highly esteemed by more people than was Mr. McGowan. He was not only a good and highly honored citizen, but a faithful member of the Methodist Episcopal Church. South, which he loved and heartily supported for many years. He was buried in Rock Fish Cemetery. The esteem in which he was held by the people of the surrounding country was evidenced by the unusually large number who attended the funeral.

J. Robert Moose.

SWINDELL—Mrs. Elizabeth Swindell was born September 27, 1888, and died Jan. 21, 1921. She was converted in early life and joined the Methodist Church at Wesley's, on the Camden circuit. She had been ill for several months and her death was not a surprise to those acquainted with her condition. She leaves a husband, Mr. George Swindell; a father. Mr. E. Mitchell, of Old Trap, N. C.; two children, Clarence and Roy; several brothers and sisters, and a host of friends and relatives to mourn their loss. Hers was a great Christian life, and she will be missed very much in the church and in her community, but most of all will her dear companion and loving children miss her. We extend our heartfelt sympathy to the bereaved ones. We conducted the funeral services in Wesley's Church. A large concourse of friends were present, and we buried her remains in the church burying ground to await the resurrection morn. May God help us to live as she lived, and may we meet her in heaven.

A. W. Price, Pastor.

JONES—Marshall S. Jones was born March 23, 1870, and died at Old Trap December 17, 1920. He ate his breakfast on Friday morning and left his home about ten minutes before six o'clock, and started to walk down the road to resume his work at the home of Mr. Ed Mitchell, and at about six o'clock he was found in the road in a dying condition and in a few minutes he died. His sudden death was supposed to have been from heart failure. The funeral services were conducted by Rev. E. L. Stack. Brother Jones had been a faithful member of the M. E. Church, South, at Wesley's on the Camden circuit, for several years. When the writer was his pastor during the years 1913-1914, we learned not only to highly esteem hut to love Brother Jones very much, because of his piety and faithfulness to his church. He leaves a grief-stricken wife and a host of friends to mourn their loss. May the blessings of our gracious heavenly Father rest upon them, and especially do we extend our sympathy and prayers for the sorrowing widow. May she meet her dear loved one in glory. A. W. Price, Pastor.

SETZER—On January 22, 1921, a mother in Israel entered into rest in the person of Mrs. J. S. Setzer, of Hickory, N. C. Mrs. Setzer was in her 77th year and was preceded to the better world by her husband Nov. 24, 1916. She is survived by one son, who lives in Smithfield, and two sons and two daughters who live in the home town of Hickory. Those living in Hickory are P. A. and J. T. Stezer and Mrs. E. D. Sherrill and Mrs. David Row.

Sister Setzer loved her children, her church and her God. As a mother she brought up her children in the nurture and admonition of the Lord, and today they are active workers in the Master's vineyard. On my first visit to her home she spoke of her readiness to go and asked me to read and pray before we separated. Hundreds gathered in our church here last Sunday to show respect to her memory, the funeral being held at 3 o'clock in the afternoon.

Sister Setzer lives on in the lives of her children, and her influence still abides with us. C. S. Kirkpatrick.

WILLIS—Lemuel Boyd Willis passed to his eternal reward at his home in Cleveland county, January 13, 1921, in his 69th year. He was married twice, the first time to Ellen Edwards, and to this union was born one child. The second time he was married to Eliza Willis and to this union were born sixteen children, ten of whom survive him.

Brother Willis was a quiet, unassuming, modest man. When quite a young man he gave his life to God and joined St. Peter's church on the Belwood charge, and lived a consistent member of that church until he was called away. He had been in bad health for several months, but he said very little about it, and he never complained about his condition, for his life was committed to God and he was resigned to His will.

His death was a surprise to a great many of his friends. Little did they think the end was so near; but when the news was circulated it was said by friend after friend, "Mr. Willis was a good man, a man who looked strictly after his own affairs, and was a quiet neighbor and citizen. The funeral services were conducted by his pastor, and his body laid to rest by the side of his companion in St. Peter's cemetery.

May our heavenly Father be precious to the bereaved ones.

Dwight W. Brown, Pastor.

GRAY—Mrs. Julia (Porter) Gray was born July 20, 1854, and died Nov. 24, 1920, aged 66 years, four months and four days. She married Mr. George G. Gray in her girlhood days, and became mother of ten children, all of whom are living but one. Sister Gray has three sisters living, Mrs. Dr. Moore of Asheboro, N. C. Mrs. Dr. Hubbard of Farmers, Randolph county, and Mrs. Dr. Angus Shaw, a distinguished Presbyterian minister, and brother of Judge Shaw. She has two brothers, Sam Porter of Reidsville, and one in another state. Sister Gray was a woman of strong intellect and was prepared for teaching in the public schools of her day. In her early life she joined the Presbyterian church in Asheboro, but after her marriage to Brother Gray she joined Ebenezer M. E. Church, South, in which church she remained an active, enthusiastic member until death. This writer was her pastor in 1893-4-5, and returned, it seems, just to bury her—for I had not preached at her church until after her death. Sister Gray was one of the most intelligent, faithful Sunday school workers and teachers I have ever met. I do not know how we shall get along at Ebenezer without her, but we pray that her faithful self-sacrificing labor will help to develop others to take her place. On Thanksgiving Day we laid her body to rest in the cemetery at Ebenezer Church, until God shall call her in the glorious resurrection of the just. May the blessings of God be upon her surviving husband and children.

J. E. Woosley, P. C.

TRIBUTE TO MISS ANNIE MOSS

With sad hearts we, the members of the Woman's Missionary Society of Banks Church, desire to pay this tribute to the memory of Mrs. Annie Moss, who passed to her reward October 24, 1920. Therefore be it resolved:

First, That we have lost one of our most faithful members—one who was always ready to lend a helping hand when needed, and her service to church and friends has not been in vain. But an example we each may cherish with love and tenderness.

Second, That we shall sadly miss her presence and help in our meetings and that our loss is her eternal gain.

Third, That we hereby extend to the bereaved relatives our deep and heartfelt sympathy and commend them to the Great Comforter.

Fourth, That a copy of these resolutions be sent to the family, a copy spread upon our minutes, also a copy sent to the North Carolina Christian Advocate and the Creedmoor Times-News for publication.

Mrs. J. M. Gooch,
Mrs. L. S. Jenkins,
Miss Lelia Suitt,
Committee.

EPWORTH LEAGUE NOTES

(Continued from page 11)

of a chapter for the past two years. Brother Dryman is what we call a League pastor.

Senior Leagues at Work.

Contests for new members, members taking part in program, attendance at regular League service, and for Epworth Era subscriptions, are being worked at Mooresville, Trinity Church, Charlotte and Dilworth, Charlotte. Contests are great, but be careful to plan work and interesting times for the weeks which will follow the closing of the contests.

New Leagues.

On Sunday, Jan. 16, an Intermediate League was organized at Calvary, Charlotte, Mrs. S. M. Strange, superintendent. The same afternoon, but an hour earlier, an Interemdiate League was organized at Dilworth, Charlotte, Mr. G. A. Elliott, superintendent.

This is almost a Junior and Intermediate page this time. Your Junior superintendent has taken advantage as editor pro tem and talked her work. We are hoping that Miss Bradley will be able to take the editorship in time for our next issue. Not that we are sorry for having taken up all the space for Junior news, but we shall be fair and give the Seniors a chance to show their plans and the working of their plan.

Come on, Juniors and Intermediates; let's work our plans so successfully that we will fill another League page!

Remember Junior and Intermediate League Week—Feb. 6-13.

THE ORTHOPAEDIC HOSPITAL

Speaking of the North Carolina Orthopaedic Hospital at Gastonia, Mr. R. B. Babington, who is one the Trustees and President of the Institution, says:

"Yes, we were disappointed beyond expression that no provision at all was recommended by the Budget Commission, in its report to the General Assembly, for the completion and maintenance of this State Institution. We had every reasonable reason to believe that the State would take care of its own creation, to some extent, at least, not however to the detriment of any other worthy Institution.

"In one or two years, if we are given a respectable chance, we will be putting 50 to 100 absolutely worthless, neglected children of today on their feet so that they will be of service to mankind and the State, earning their own bread and becoming taxpayers. We need $100,000.00 to complete the plans and $37,000.00 for running expenses, per year. I feel sure the General Assembly will not turn these poor crippled children down. What do you think about it? Write to your representative what you and your Woman's Clubs. the Rotary, the Kiwanis Club, the Chamber of Commerce and all other good people want, and it will be done for the saving of the crippled child of Sound Mind, of the State and Nation.

"The Institution is one of the best of like character in the United States, of latest design and convenience, fire proof, situated on a beautiful site of 28 1-2 acres; beautiful groves, well watered and with an elevation of over 1,000 feet. It is two miles east of Gastonia on a beautiful drive, and is so planned for additional wards to be added at a very nominal cost to the State, because the Administration building and appratus will already have been provided.

"The State accepted and has contributed $40,000.00 to date. Nine thousand people have given $45,000.00. We have economically spent this $85,000.00 and have a plant deed to the State worth today $125,000.00. We need, and must have, $100,000.00 to complete the buildings under construction and $37,000.00 per year for maintenance, and we are asking the great rich State of North Carolina to do this just thing for her 'Tiny Tims,' if you, who read this, get busy and help. The State provides for her blind, deaf, and dumb children, God bless them. Had you thought there are more crippled children in North Carolina than there are of either blind or deaf children? I am told this is a fact.

"We have three to five thousand crippled children in North Carolina under 16 years old. Do you know of a place in North Carolina where one of them can get treatment and schooling while convalescing? The answer is NO. There is no such place. Why not? No one has ever taken it upon themselves to provide such an Institution. Let's do it. It costs money. They are worth it. The childhood of North Carolina is the hope of the Church and the State. If our boys and girls are not given the opportunities of higher education and equal privileges with children of other States, North Carolina will remain near the foot of the list in matters of humane advantages to its youth."

TOUCHING CHURCH MERGERS

Some Fruits of "Swarming" Methodism in Charlotte—Will a $300,000 Church Help the Work?

By C. W. Hunt.

It may be hard, at times, to distinguish between church pride and real progress in church work. The writer claims to be an optimist in all things, and a progressive, even to the point of undoing some things in certain church work, yet he finds himself running counter to progressives. But the object of this is to discuss a new (seemingly) phase of church activity that has been little talked of in most places. I refer to the plan of combining two or more prosperous congregations and building one large and expensive building in the uptown districts of the city.

That it pays to "swarm" can be proven in other things than bee culture, and I am about to tell of an observation at Burlington. Away back yonder when the town was called Company Shops, the North Carolina Railroad, presumably, built a union church and schoolhouse on a large lot, and made it for all denominations to use; and for years it was used every Sunday, and many times twice, by all who desired to speak there. There was a union Sunday school conducted therein by the late Edward Teague, a Quaker, and a most excellent citizen and Christian. It was attended by Methodists, Baptists, Presbyterians, Christians, Lutherans and Reformed, and seemed to fill the needs. I do not know when the Lutherans set up on their own ground and withdrew, but just about the time I settled there the Methodists withdrew from Brother Teague's school, and he felt he was ruined, but they grew right off and others filled the union school. In a short time the Christians came out and Brother Teague had another jolt, but his ranks filled. Then the Presbyterians and the Baptists and the Reformed, one at a time withdrew, yet like meal in the barrel and the oil in the cruse that never gave out, Brother Teague had a good school, while all those withdrawing were soon larger than the mother school.

Methodism has a hold in Charlotte that the bluest old "blue stocking" has to respect. During the pastorate of the late and lamented Rev. H. F. Chreitzberg, he gave one morning hour to the reading and discussing of the custom of early Methodism in Charlotte, written by some member of the South Carolina Conference, in which territory Charlotte was. Those who heard that or have read the book know that they, the Methodists, had "rough sailing" hereabout.

The Charlotte Observer, under a heavy headline, a few weeks ago, announced that a move was on foot to combine Tryon Street church and Trinity church and build a $300,000 church building, presumably on the Tryon street property, making a big uptown church; allowing a part of Trinity's Dilworth members go with the Dilworth church, strengthen it, and build a more accessible church, and bid for members from the Myers Park section, across the creek. Such a move tickles the fancy of those wanting a show, but it does not appeal to this writer. Over-large congregations work a pastor "overtime," puts a premium on idleness in a larger part of the congregation, makes too many of what the late Sam Jones called "bench warmers."

When the writer settled in Charlotte, 24 years ago, Brevard Street was in a small building and struggling for existence, Trinity was in the Y. M. C. A. and seemed a failure. (Both these had come out of Tryon Street and had not hurt it.) About this time Rev. Frank Siler was sent to Trinity, who worked like a steam shovel, and in four years had Trinity where it was designed to go. Since that time it has grown to one of the best, has

plenty of members to make it strong, and gives so many men places in church work that might otherwise be poor "bench warmers," from necessity. Then, too, men so often differ in the way of running a church, and cannot get along well together, but given a place of their own do excellent work.

Calvary, organized by the late Rev. John F. Butt, a local preacher of much natural ability, and was an old church 24 years ago, but has never had the growth that others have had; but is now on the road to better things, and when housed in the proposed new place will fill a long felt want in that part of Charlotte. Belmont Park was in its very infancy 24 years ago, but was well located and is prosperous, while North Charlotte (Spencer Memorial) had not been dreamed of.

Hawthorne Lane was planned nearly two years before it was set off, was ripe for success, and came largely from Tryon Street church, which was by this time too unwieldly in membership. The membership that came to that church came for real work, because they were church workers wanting a church near home, and a Sunday school to take care of their children who were drifting to other denominations already established. This "swarm" came nearer crippling old Tryon Street than any move yet made in growing Methodism in this section, but she outgrew the wound and has doubled the membership of Hawthorne Lane, with all its growth. To my mind what has gone before proves that had no "swarming" been done from the mother church Methodism would have still been weak, numerically in Mecklenburg.

I have no personal interest in any but Hawthorne Lane, but it seems to me it would be a very great pity, to make it soft, to scatter a congregation like Trinity, that has existed long enough to grow up children in that church and all homogeneous from long associations. Numbers do not count, when Methodists need church homes near to them, and large unwieldy congregations do less real work than smaller bodies, properly organized. The proposed merger would make a church that would outshine, and make a call for the best there is in all connectional Methodism, and attract the traveling public, but would it reach out to save, in the true meaning of that word?

All who know anything of Methodism in Charlotte, as well as those who do not and have read this, must naturally see that "swarming" has been a paying proposition in Charlotte, and a going out to the help of Calvary, Dilworth and Brevard Street would make a more equal distribution and help the cause more, as I see it, than doubling up the two strongest.

HELP THE CHINESE

The President's Committee for Chinese Relief has set Sunday, February sixth, as the day for collection in every American congregation for starving millions in China. Fifteen millions are facing immediate starvation. Ten thousand are dying daily. Three cents will save a life one day; one dollar will save a life one month. Three cents will save a life one day; shall a single Southern Methodist congregation fail us on February sixth?

W. W. Pinson.

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District Appointments

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
Elizabeth City, N. C.
FIRST ROUND

	February
Pantego & Belhaven, Belhaven	6
Plymouth, at Plymouth	13-14
Roper, at Roper	7-13
Kitty Hawk, Kitty Hawk	20
Dare, Mann's Harbor	22
Roanoke Island, Manteo	23
Hatteras, Frisco	4-25
Kennekeet, Salvo	26-27

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder
FIRST ROUND

	February
Hendon, Cool Springs,	5-6

The District Stewards are called to meet in Hay Street Church, Fayetteville, N. C., 7:30 p. m., December 7, 1920.

SECOND ROUND

	February
Parkton, Marvin	13-23
Hay Street, night	13
Lillington, Cool Spring	20-21
Newton Grove, Mt. Moriah	26-27
	March
Siler City, Hickory Mountain	5-6
Goldston, Mercney	
Bladen, Bethlehem	12-13
Stedman, Tabor, p. m.	13-14
Hemp	19-20
Fayetteville, St. Andrews	27-28
Person St. and Calvary, Calvary, night	27
	April
Carthage, Center	2-3
Sanford, night	3
Jonesboro	
Rockhorn, Olive Branch	9-10
Glendon	23-24
Roseboro	16-17
	May
Haw River, Cedar Grove, April 30 and	
Pittsboro, Moncure	8-9
Duke, Duke, night	14
Dunn, Dunn	15

NEW BERN DISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
FIRST ROUND

	January February
Snow Hill Ct., Snow Hill, 7 p.m. and 11 a. m.	3
Hookerton Ct., Ormando, 11 a. m.	5
Gripton Ct., at night and 11 a. m.	7
Jones Ct., Trenton, 11 a. m.	12-13
Goldsboro, St. John, at night	13
Goldsboro Ct., Salem, 11 a. m.	19-20
La Grange Ct., La Grange, at night 20 11 a. m.	21
Mt. Olive Ct., Rone, 11 a. m.	26-27
Mt. Olive and Claypso, Mt. Olive, at night	27

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
FIRST ROUND

	February
Elizabeth, Trinity, 11 a. m.	2
Roberdel, Roberdel, 4 p. m. and 11 a. m.	5-6
Biscoe, Condor, 4 p. m. and night	6
Raeford, Raeford, 11 a. m.	12-13
Red Springs, night and Monday morning	13
Caledonia, Caledonia, 4 p. m. and 11 a. m.	19
Rowland, Rowland, night and Monday	20
Mt. Gilead Ct. Mt. Gilead, 3 p. m.	26
Mt Gilead Station, night and Monday nine	27

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
FIRST ROUND

	February
Roanoke, Tabor	5-6
Littleton	6-7
Williamston & Hamilton, Williamston	11
Scotland Neck, Scotland Neck	12-13

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
FIRST ROUND

	February
Swansboro, Swaneboro	4
Onslow, Maysville	5-6
Town Creek, Zion	11
Shallotte, Shallotte Camp	12-13

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C.
SECOND ROUND

	January
Swannanoa, at Bethel	29-30
Biltmore, a. m.	30
Mount Pleasant, p. m.	30
	February
Hominy, Pisgah,	5-6
Haywood Street, a. m.	6
Asheville Ct., Elk Mtn. 3 p. m.	6
Chestnut Street,	6
Henderson, Hillgirt	12-13
Fletcher (11 a. m.)	13
Fairview, Sharon, 3 p. m.	13
Weaverville, Alexander Chapel	19
Hendersonville, 11 a. m.	20
Tryon, 3 p. m.	20
Central, 11 a. m.	27
Bethel	27
	March
Leicester, Little Sandy (?)	5
Spring Creek, Spring Creek, a. m.	6
Walnut, at Hot Springs, 5 p. m.	
Mills River, Horse Shoe	12-13
Brevard, a. m.	
Rosman Circuit, p. m.	13
Mars Hill, Valley Union	
Marshall,	20
West Asheville	23
Black Mountain	23

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
SECOND ROUND

	February
Pineville, Harrison, 11 a. m.	5-6
Chadwick, night	6
Brevard Street, 11 a. m.	13
Spencer Memorial, night	13
Hawthorne Lane, 11 a. m.	20
Belmont Park, night	20
Prospect, Carmel, 11 a. m.	26-27
North Monroe, night	27
	March
Lilesville, Forestville, 11 a. m.	5-6
Dilworth, night	5
Marshville, Ollboa, 11 a. m.	12-13
Monroe, Central, night	11-13
Waxhaw, Bonds Grove, 11 a. m.	19
Weddington, Union, 11 a. m.	20
Mathews, Indian Trail, 11 a. m.	26
Unionville, Zion, 11 a. m.	27
	April
Thrift-Moores, Pleasant Grove, 11 a. m.	2
Seversville, Trinity, 11 a. m.	3
Trinity, (Charlotte) night	3
Ansonville, Wyghtman, 11 a. m.	8
Polkton, Fountain Hill, 11 a. m.	9-10
Morven, Morven, 11 a. m.	13
Wadesboro, night	15-17
Hickory Grove, 11 a. m.	24
Duncan Memorial, night	24

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
908 Summit Ave., Greensboro N. C.
SECOND ROUND

	February
Main Street, High Point, 11 a. m.	6
Jamestown and Oakdale, Oakdale, night	6
Ashboro, 11 a. m.	13
Deep River, Cedar Falls, Q. C. 3 p. m. 12 night	13
East Greensboro, Mount Pleasant	19-20
Gibsonville, night	
Uwharrie, Salem	26-27
Glenwood, night	27
	March
West Market Street, 11 a. m.	6
Bethel, Greensboro, night	6
Randolph, Pleasant Hill	12-13
East High Point, night	13
Wentworth, Lowes	19-20
Ruffin, Ruffin, night	20
Pleasant Garden, Rehobeth, 26 and 3 p. m.	27
Randleman, St. Pauls, 11 a. m.	27
Carraway Memorial, night	27
	April
Coleridge, Rehobeth	2-3
Ramseur and Franklinville, Franklinville, night	3
Park Place, 11 a. m.	10
Centenary, night	10

MARION DISTRICT
D. M. LITAKER, Presiding Elder
Marion, N. C.
SECOND ROUND

	January February
Rutherfordton, Gilboa, sat 11 and sun 11	5-6
Forest City, F. C. sun 7 and mon 10	6-7
Broad River, Kistlers, sat 7 and sun 11	12-13
Spindale-Alex, Alex, sun 7	13
Henrietta, Car. Henrietta, sun 11	20
Cliffside-Avon, Avon, sun 17	20
Bostic, Oak Grove, sun 11 and 2	27
	March
Mill Spring, Lebanon, sun 11	6
Old Fort, Ebenezer, sat 11 and sun 11	12-13
Thermal City, Pisgah, sun 11	27
	April
McDowell, Nebo, sat 11 and sun 11	2-3
Marion Ct., Carsons, sun 3	9
Burnsville Sta., sat and sun 7	9-10
Bald Creek, Riverside, sun 11 and 2	9
Micaville, S. T. River, sat 7 and sun 11	16-17
Spruce Pine, Bakersville, S. P. sun 7 mon 10	17-18

District Conference meets at Forest City in Pleasant Grove Church on March 15th at 7:30 p. m. Bishop Darlington will preside and will preach Wednesday at 11.

MT. AIRY DISTRICT
W. F. Womble, Presiding Elder
Mt. Airy, N. C.
SECOND ROUND

	February
Stokesdale, Mt. Carmel	5-6
Pilot Mt., Chestnut Grove	12-13
Rural Hall, Germantown	13 14
Draper, Draper	19-20
Spray	20
Leaksville, at night	20
Mt. Airy Ct., Laurel Bluff	26-27
Mt. Airy Cen.	27
	March
Elkin, at night	4-6
Jonesville, Maple Springs	6-6
Danbury, Davis Chapel	12-13
Dobson, Rockford	19-20
Summerfield, Gethsemine	26 27
	April
Madison-Stoneville, Stoneville, 11 a. m.	3
Mayodan, Mayodan, 3 p. m. and night	3
Yadkinville, Prospect	9-10
Walnut Cove, Pine Hall	16-17

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
FIRST ROUND

	February
Elkland Ct., Elkland	3-4
Jefferson, Bethany	5-6
Creston, Creston	12-13
Warrenville, Warrenville	19-20
Helton, Helton	20-21
Watauga, Hinson Chapel	25-26
Boone, Boone	27-28
	March
Elk Park, Cranberry	2-3
Avery, Fairview	5-6
Laurel Springs, Laurel Springs	12-13
Sparta, Sparta	13-14
Wilkesboro Sta., Wilkesboro, night	16
Wilkes Ct., Adley, 11 a. m.	18
North Wilkes Ct., Union	19-20
N. Wilkesboro Sta., N. Wilkesboro, night	20

SALISBURY DISTRICT
John F. Kirk, Presiding Elder
SALISBURY, N. C.
SECOND ROUND

	February
Concord Ct., Mt. Olivet, 11 a. m.	
Forest Hill, 7 p. m.	1
Mt. Pleasant, St. Pauls, 11 a. m.	2
Harmony, 7 p. m.	
Albemarle Ct., Cedar Grove, 11 a. m.	3
Norwood, 7 p. m.	3
New London, Richfield, 11 a. m.	4
Albemarle, First Street, 7 p. m.	4
Salisbury Ct., Mt. Tabor, 11 a. m.	5-6
Salisbury, South Main, 7 p. m.	6
Salem Ct., Mt. Tabor, 11 a. m.	7
Albemarle, Central, 7 p. m.	7
Woodleaf Ct., Woodleaf, 11 a. m.	8
Salisbury, North Main 7 p. m.	8
Kannapolis Ct., Oak Grove, 11 a. m.	9
Kannapolis Sta., 7 p. m.	9
Concord, Central, 7 p. m.	10
Concord, Epworth, 7 p. m.	11
Concord, Kerr Street, 7 p. m.	12
Concord, Westford, 7 p. m.	13
Spencer, Central, 7 p. m.	14
Spencer, East, 7 p. m.	15
Salisbury, First Church, 7 p. m.	16
Badin, 7 p. m.	17
Bethel, Loves Chapel, 11 a. m.	19
China Grove, China Grove, 11 a. m.	20
Salisbury, Park Avenue, 7 p. m.	20

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
SECOND ROUND

	February
South Fork, Palm Tree, 11 a. m.	5-6
Lincolnton, 7 p. m.	8
Belwood, Kadesh, 11 a. m.	12 13
Lafayette St., 7 p. m.	13
Polkville, Clover Hill, 11 a. m.	19 20
Shelby, Central, 7 p. m.	
Crouse, Crouse, 11 a. m.	26 27
Franklin Ave., 7 p. m.	27
Cherryville, Cherryville, 11 a. m.	5-6
East End, 7 p. m.	6
Rock Springs, Marvin, 11 a. m.	12 13
Ranlo, 7 p. m.	13
Shelby Ct., El Bethel, 11 a. m.	19-20
Kings Mt., 7 p. m.	20
Lincoln Ct., Pisgah, 11 a. m.	26-27
Main St., 7 p. m.	27
	April
Stanley, Iron Sta., 11 a. m.	2-3
Lowesville, New Hope 3 p. m.	3
Lowell, Bethesda, 11 a. m.	9-10
McAdenville, 7 p. m.	10
Bessemer, Concord, 11 a. m.	16-17
South Gastonia, 7 p. m.	17
Dallas, 11 a. m.	24
Mt. Holly, 7 p. m.	24
	May
Mayworth, 11 a. m.	1
East Belmont, 3 p. m.	1
Belmont, 7 p. m.	1

The Shelby District Conference will be held May 5-6 in McAdenville.

STATESVILLE DISTRICT
W. A. NEWELL, Presiding Elder
Statesville N. C.
SECOND ROUND

	February
Broad Street, Broad Street, 11 a. m.	5-6
Race Street, Race Street, night	5-6

The District Conference will convene in Mooresville on Tuesday, February 8th, at nine o'clock a. m

Statesville Ct., Trinity, 11 a. m.	12-13
Elmwood, Shiloh, 3 p. m.	12-13
Cool Springs, New Salem, 10 a. m.	19-20
Olin, Mosses, 3 p. m.	19-20
Ball Creek, Center, 11 a. m.	26-27
Maiden, Mays Chapel, 3 p. m.	26-27

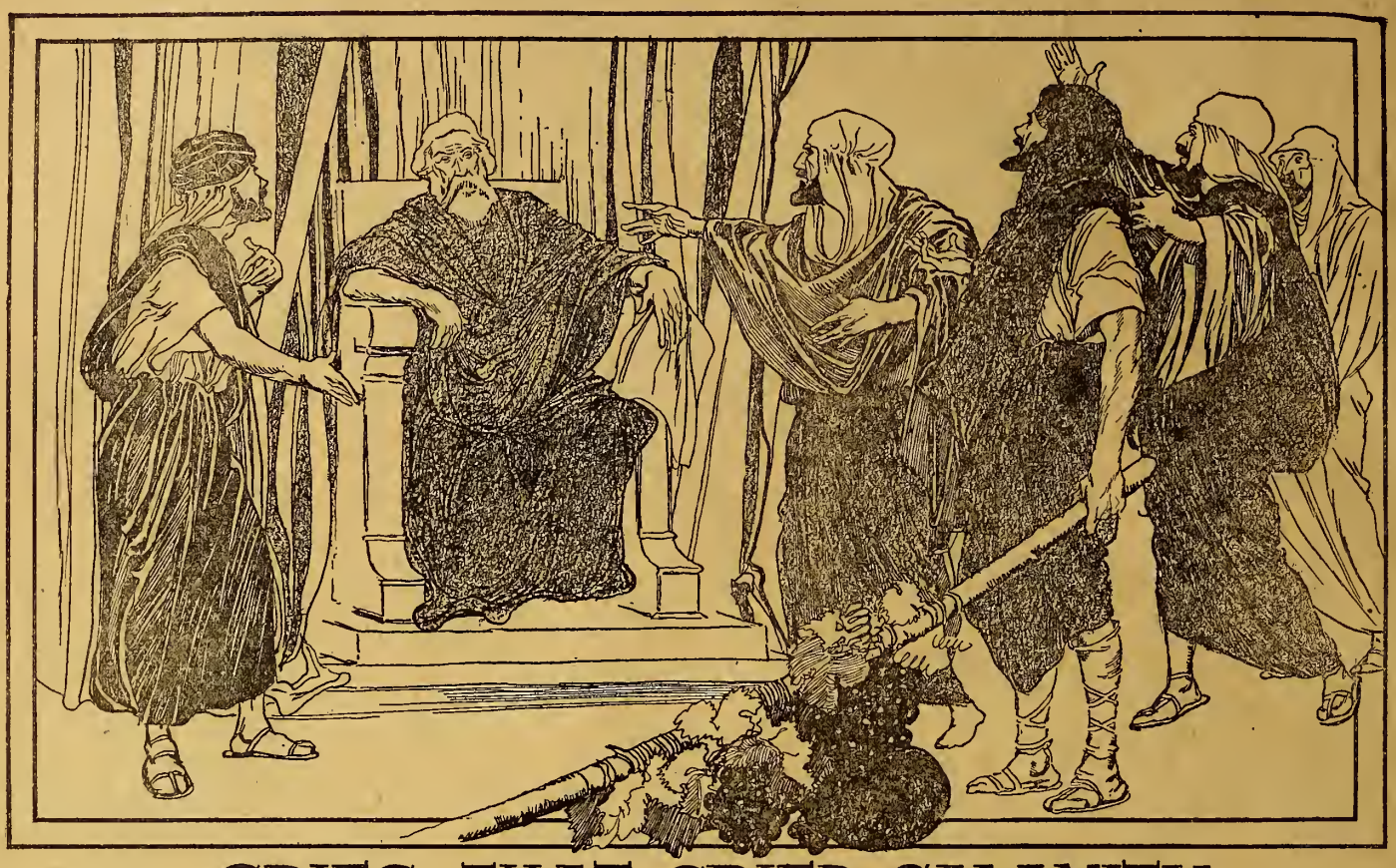
WAYNESVILLE DISTRICT
J. H. WEST, Presiding Elder
Box 312, Waynesville, N. C.
SECOND ROUND

	February
Waynesville Station, a. m.	6
Canton Station, night	6
Haywood, Mount Zion	12 13
Clyde, Longs Chapel	13 14
Webster-Cullowhee, Cullowhee	19-20
Sylva	20-21
Shoal Creek and Echota, Olivet	26-27
Bryson-Whittier, Bryson	27-28
	March
Murphy Ct., Peachtree	5-6
Hiwassie, Martins Creek	7
Hayesville, Ledfords Chapel	8
Robbinsville	12-13
Bethel, Bethel	19-20
Jonathan, Dellwood	27 27
Waynesville Ct.	27
	April
Fines Creek, Fines Creek	2-3
Glenville, Double Springs	9-10
Highlands,	16-17

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
WINSTON-SALEM, N. C.
SECOND ROUND

	February
Welcome Circuit, Midway	5-6
Walkertown, at night	13
West Davie, Calahan	19-20
Hanes Clemmons, Clemmons, 3 p. m. Hanes night	20
New Hope Circuit, Mecedonia	26-27
	March
Southside, Q. C. night	1
Davidson Circuit, Bethel	5-6
West End, 11 a. m. Jan 16 Q. C. night	1
Burkhead, Jan. 23, night Q. C.	3
Grace, Feb. 13, 11 a. m. Q. C. night	4
Centenary, Jan. 23, 11 a. m Q. C. night	10
Forsyth Circuit, Mineral Springs,	12-13
Advance Circuit, Advance, 3 p. m.	16
Lewisville Circuit, Union	19 20
Davie Circuit, Oak Grove,	26-27
Lexington First Ch. Q. C., night	31
	April
Lenwood Circuit, 2 p. m.	1
Denton Circuit Clarksbury	2-3
Farmington Circuit, Wesley,	9 10
Southside Circuit, Vernon	16-17
South Thomasville, 3 p. m.	17
Thomasville Main St.	17

District Conference at Advance March 14th 2:30 p. m. March 16th.



SPIES THAT CRIED CALAMITY

Israel's Great Advance was halted a generation because some of her agents cried calamity.

They saw the Land of Promise. It flowed with milk and honey. Its fruit was of surpassing excellence. It was a land to be desired. In it Israel would be happy and great; there she would fulfill the will of God.

Yet some of her agents cried calamity. The city had walls, the adversaries were strong, their own people were too weak, the time was not propitious. So the very people most expected to lead the Great Advance cried out against the enterprise to which all their previous struggles had been directed.

The result: The censure of God was upon them. In the dark wilderness they wandered a generation. The plans and purposes of God were frustrated. Israel remained a gypsy race. And the only ones who even saw the Land of Promise were those who contended that the thing could and should be done.

Another Great Advance Is Due

The Christian Education Movement is another Great Advance ordered by the Church and willed by the Head of the Church. It means the saving of Methodist education to the nation and the production of those Christian leaders, now lacking, who alone can lead the blinded world aright.

It ultimately means life or death for the M. E. Church, South; it means moral character and stable government for the nation.

Are there those who cry calamity? Who say the adversaries are too strong? Who declare the thing cannot be done? Who advise the Church to tarry in the wilderness without an attempt to move forward.

Remember what happened when Israel followed the counsels of reaction.

The Church Must Educate or Die

CHRISTIAN EDUCATION MOVEMENT

M.E. Church, South · Nashville, Tennessee

BY THIS SIGN EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M.E CHURCH.SOUTH

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NORTH CAROLINA Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, FEBRUARY 10, 1921 Number 6

Duplicate Withdrawn from Trinity College Library

METHODISTS, TAKE NOTICE

And whatever else may be necessary to beat the Baptists in this contest. Get on your fighting clothes—excuse us, Friend Blair—your running shoes, and go down the road.

As the editors were wondering what the wily Recorder was about to spring, the last issue appeared, and as we turned to the third page, a full-page advertisement smote us in the face. It read as follows:

Baptists, Take Notice!

Dr. Rowe, Editor of the North Carolina Christian Advocate, has challenged the Recorder to a contest. He proposes to demonstrate that Methodists are more loyal to the Advocate than Baptists are to the Recorder. Depending on your hearty co-operation, we accept the challenge.

To aid in this contest we will, during February and March, make the price of the Recorder $2.00 to new subscribers and to all who renew, whether your subscription is in arrears or paid ahead.

For 60 Days the Recorder is $2.00 Per Year to Everybody.

We crave a club from every church, Sunday school and Missionary Society.

Who will help?
Address all letters to
Biblical Recorder,
Raleigh, N. C.

Now just imagine the above words displayed over a whole page in the catchy style that the Recorder knows how to use, and you can see every Baptist, as his eye lights on it, come to with a start. And in less than ten days they will be working like bees, for the hope of beating us Methodists is just what will add zest to the laudable effort to put that splendid publication into the Baptist homes of the State.

A mighty good feeling comes over a Baptist, when he beats a Methodist. There is nothing else quite like it, unless it be the feeling that comes over a Methodist when he beats a Baptist.

Of course, our primary aim is to put the Advocate in every Methodist home, but there's no denying that we have a keen desire to clean up the Baptists at the same time. Let us repeat the slogans and go to it: "The Advocate in Every Methodist Home in the Two Conferences," and, "Beat the Baptists or Bust!"

A BAPTIST VIEW

Taking it for granted that the Advocate's contest with the Recorder gives us license to "pick on" the Baptists, we remark upon the fact that the editor of Charity and Children declares himself to be a little chary about the wisdom of calling upon the government to make people behave on Sunday as they should. The cardinal principle of Baptist conviction is here instinctively asserting itself in Brother Johnson's mind.

Some years ago at the University of Chicago Dr. George Burman Foster, while lecturing in his class room, ended a declaration of his own faith in personal liberty by adding, "And that's the way you all look at it, if you are good Baptists, for that is the one thing that Baptists stand for the world round." As the writer ran rapidly over church history in his mind, he suddenly realized that Dr. Foster was right, and he felt for the moment like apologizing to the Baptists for having misunderstood their point of emphasis so long. But he didn't, for on second thought he decided that the Baptists were to blame for it rather than himself.

But certain it is that the keynote in the Baptist song is liberty. Wherever the rights of the individual have been endangered by society as a whole, wherever the rights of the local community have been encroached upon by the central governmental powers, wherever the functions of the State have been assumed by an ecclesiastical organization, or the province of the church has been invaded by the civil power, a vigorous protest from Baptist voices has been heard. John Bunyan will lie in Bedford jail twelve years rather than worship according to the ritual of the established church or promise to refrain from worshiping according to his own. Roger Williams will suffer banishment rather than worship God according to the dictates of the conscience of the Massachusetts colony, and will go into the wilds of Rhode Island and found Providence, where there shall be thorough freedom of conscience, "even for Jew, Turk or Hindoo, so long as no one molested another."

Never have Baptists aspired to have their organization become the State church of any country. On the other hand, they have stood consistently for separation between church and state. Some of their papers are even now protesting against reference to President-elect Harding as "the Baptist president."

The editor is not presuming to make suggestions to his Baptist friends, because they are quite able to look out for themselves and he has enough to do to keep up with his own people, but it might not be out of place for him to say that, if he were a Baptist preacher, he would lay continual stress upon the cardinal principle of his church. The great symbolic period of the church ended with the Reformation, and therefore rites and ceremonies will claim less and less attention as time goes on. But the conflict between the individual on the one hand and the whole social organism on the other, between the local community on the one hand and the whole state on the other, will continue as long as the world stands. Also the state will forever be inclined to encroach upon the church, and vice versa.

The church that understands and stands for personal liberty, individual initiative, local self-government and a free church in a free state has a permanent place in the life of the race.

THOSE TERRIBLE METHODISTS

The enfant terrible of the Methodist Church across the line is Dr. L. W. Munhall, of Philadelphia. He uses the Eastern Methodist, a mouthpiece all his own, to tell the brethren from time to time what he thinks wrong in them. His pet aversion is the Sunday school literature, and last June his paper contained this piece of advice:

"All Sunday schools using Methodist literature should discontinue same. The editor does not believe the Bible is the word of God, nor the fundamental doctrines of our church, and many of our young people are growing up without accurate information of what we, as Methodists, believe and stand for, so far as the work done in many of our Sunday schools is concerned. Out with it and be conscientious and careful."

And right in the midst of "dog days," the doctor added to the discomfiture at Sunday school headquarters by turning to the subject again:

"Throw the Sunday School Journal and kindred literature out of your school and teach the Bible and our catechism, then we may reasonably expect our young people to grow up to know God and become good Methodists."

And just to think those apostates have inveigled our own Sunday school editor, Dr. Chappell, into uniting with them and the Congregationalists in publishing "The Church School," which, by the way, is the best periodical in existance on Sunday school work.

But "for ways that are dark and tricks that are vain," the Eastern Methodist thinks that the organization in those parts beats all. Take a look at it through that publication's eyes:

"The Methodist machine is for the Methodist Episcopal Church what Tammany Hall is for the Democratic Party, or the Quay machine is for the Republican Party in Pennsylvania. This machine is responsible for the faitb-wrecking and soul-destroying in our colleges and theological seminaries, and for the non-Methodistic and anti-Biblical teaching in our Sunday school literature, and for the iniquitous course of study. But for this machine I doubt if any of you bishops would have been elected at Des Moines. There should have been none, for if the itinerancy was observed as the law of the church requires, none would have been needed, and quite $140,000 a year would have been saved for more important matters. The machine well-nigh controls the entire church, and in our next I will show how it is done."

So recently as December 2, the doctor raises and discusses the question, "Are Our Bishops Trustworthy?" Now, what wouldn't we give for the nerve to talk to bishops like that?

Can it be possible that this is the same church that the members of the General Conference at Oklahoma City voted unanimously to unite with, as soon as a basis of union satisfactory to both churches could be found? The fraternal delegate, the charming Matt Hughes, must have had them bewitched.

Or is it just possible that Dr. Munhall, strong man though he is, has misjudged his brethren? It is said that there was once a dog that bayed the moon. All night the dog barked fiercely, protestingly, and the moon—shone on.

A REQUESTED EXPLANATION

Stanley, N. C., Jan. 29, 1921.

Dear Dr. Rowe: I would be glad if you would explain just what you mean in this paragraph, giving emphasis in your explanation to words and terms marked:

"The point in the narrative is that Hatch was right in considering the children,—a thing that the church has never properly done until recent years. And the most important feature of the whole education movement is that which proposes to link up the colleges with the Sunday schools for the benefit of the child. The fundamental error in all religious training heretofore has lain in the effort to stuff the child full of a creed or even the Bible, instead of using such truth as is needed from stage to stage for the growth and salvation of the child. The fires of controversy have raged between great parties until the creeds have been forged through them, and then the product has been taken and thrust bodily into the luckless child in total disregard of the power to digest and assimilate."

When it comes to "even the Bible" I have in mind 2 Tim. 3:15; as to "truth" I have in mind Jno. 17:17. I have surely believed there is just one way or plan of "salvation" and have in mind Rom. 1:16, with emphasis on "every one."

As to creeds I think they have served their day. Nowhere I have ever worshiped or preached has anything like you speak of as to creed prevailed.

Does this paragraph harmonize with the Bishop's address?

Yours in love,
Albert Sherrill.

The editor finds himself in such complete agreement with Brother Sherrill that he could rest the matter by allowing the citations, given by him, to explain. But as the subject is so congenial, he will elaborate a little just for the pure pleasure of dwelling upon it for a while.

The first passage reads as follows: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ." And the second: "Sanctify them through the truth: thy word is truth." Also the third: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

There is in every house a family; there is also a culinary department, in which are stored all kinds of food. The question that arises from time to time is not, "How much of this food can be consumed," but, "What, and what portions of the food does each member of the family need for proper nourishment." One does not look at the baby and wonder how much of the food upon the table the

child can eat, but rather does the mother ask, "what does baby need just now." The teacher stands before a living child with the Bible. The question is not, "How much of this Bible can I make the child learn," but rather, "what parts, and how much of this Bible, does the child need at any given time."

The writer has read the Bible straight through consecutively seven times; consequently he has numbered the children of Israel and divided between meats clean and unclean seven times—no more, no less. But he has gone through the gospels and letters of the New Testament so many times that he could not attempt to say how many; also Isaiah, Jeremiah and other parts of the Old Testament. One part of the Bible is read but seldom and another quite frequently, for the quite obvious reason that some portions contain the spiritual nourishment that the soul frequently needs, while others do not. In seeking what in dietetics is called a balanced ration the reader goes where the food in season is to be found.

"Salvation" is a state of peace, joy and safety, produced by God's saving, redeeming love, taking effect through the life, death, resurrection and indwelling spirit of Jesus Christ, His Son. It comes by faith, which is a three-fold act, made up of the will to believe, the will to trust, and the will to obey.

In reference to creeds the editor had in mind that long period of controversy traced in such a book as Harnack's "History of Dogma," and as Brother Sherrill says he was happily spared the mental and spiritual indigestion alluded to, the writer no doubt had in mind other times, sections and churches, which it might be ungracious now to mention by name.

The paragraph, as the writer intended it, harmonizes with the Bishops' Address, which he finds as much to his liking as any deliverance he has read in a long time.

O, that we had just now for the Advocate an article from Dr. George Albert Coe on "The Proper Use of Material in the Religious Training of the Child."

LAW ENFORCEMENT

The Law Enforcement Convention, which met at the First Baptist church in Greensboro on the 2nd and 3rd of February, fully came up to the expectation of the friends of prohibition and believers in the proper enforcement of law. The purpose of it, as announced beforehand, was "to kindle in the minds of true and patriotic citizens a reverence for the law, to generate throughout the State a spirit of law-enforcement that will not tolerate the lawless liquor traffic, and to bring about full co-operation between citizens and officers in the enforcement of the law."

Among those who made valuable contributions to the meeting was Hon. J. Frazier Glenn, of Asheville, whose experience as police judge in the mountain city gave him a practical knowledge of the subject under discussion. Mr. Glenn declared that it was absolutely necessary for the preachers and churches to take an active interest in the enforcement of law in order to stop the sale of liquor in any community.

The "new blood" in the convention was Hon. John F. Kramer, Federal Prohibition Commissioner, formerly of Ohio, now of Washington City. Rev. R. L. Davis, State Secretary of the Anti-Saloon League, introduced him as "Honest John Kramer," and he looked and spoke the part. Homely in countenance and Zaccheaus-like in stature, he spoke so cogenitly, convincingly and assuringly that any hearer had to be convinced that a true man was at the head of the federal machinery for the enforcement of the prohibition law.

This convention certainly furthered the moral forces of the State on their way toward a solution of the knotty problem of a proper enforcement of the prohibition law.

TELEGRAM

Wilmington, N. C., 23 1 P. Feb. 8, 1921.

North Carolina Christian Advocate,
Greensboro, N. C.

Urge pastors Wilmington District to advise me of committees appointed and results.

M. J. Cowell.

AFTER ALABAMA'S CROWN

The last issue of the Alabama Christian Advocate carries the following editorial:

North Carolina Would Take Alabama's Crown.

We clip the following item from the North Carolina Christian Advocate and append a comment:

"It appears from the report submitted to the Southern Methodist Editorial Association at its session in Hot Springs, Ark., on the seventeenth of December, by Dr. E. B. Chappell that only two conference organs enjoy a larger circulation than the North Carolina Christian Advocate. These are the Texas Christian Advocate, which issues 20,000 copies, and the Alabama Christian Advocate, with a circulation of 25,000. 'Great is Texas,' and we are not surprised to learn that a paper which serves seven conferences has a large circulation, but we are puzzled about Alabama. Having traversed 'The Cotton State' from end to end and side to side, we are prepared to declare 'without fear of contradiction' that in no respect does it excel 'The Old North State.' Moreover, the Methodists here are just as good, man for man, as the Methodists there, and outnumber them by 25,000. Therefore, the Methodist paper of Alabama has no business with more subscribers than the Methodist paper of North Carolina."

We are proud of the fact that we lead all other Southern Methodist organs in the number of subscriptions, and we do not intend to sit idly by and let North Carolina or any other state get ahead of us.

Our people are going to get busy and they are going to give us the 5,000 new subscribers we are asking for this year, and when the year is over we shall be boasting of 30,000 subscribers, and we will still be at the head of the list.

Help us, brethren. Send in some new subscribers, but don't neglect the renewals.

And on the next page the editor bursts forth: "A red letter day! Brethren, rejoice with us! We received 1004 subscriptions in Monday's mail. It was the best day in the history of the Alabama Christian Advocate, and if any other paper in Southern Methodism can beat that record, let it speak now, or else hold its peace forever!"

Dear "Alabama," you will hear from the "North Carolina" about the last of March. The people of this old State are slow to start, but once started, they never stop. As you have already heard, North Carolina was the last State to go into the Union and the last to go out. The Advocate is in the race for first place in circulation among the whole family of Advocates, and we don't propose to quit the race until even the proud Alabama organ begins to take our dust.

IF—IF—IF—IF—!!

If I had ten millions of good American dollars, I'd endow ten religious papers, one of which would be the North Carolina Christian Advocate. **It ought to be done.**

If ten years ago bishops, presiding elders, pastors and stewards had placed the Christian Advocate (Nashville) and the conference organ in every home (and kept them there all these years), it would not now be necessary to send men up and down in the earth to plead for the millions needed to save our poorly equipped colleges. **Our people respond when we give them the light.**

If you can find a generous, broadminded, well informed church member, who responds joyfully to the call of God, but who has never read a church paper, then I'll go to—**Russia.**

If I were a bishop—brethren, be calm, the General Conference is more than a year off—**if I were a bishop,** I'd measure a pastor more by his record in placing our church literature (books, papers, and sane tracts) in the homes of our people than by the tone of his "**Ah-men,**" or his ability to preach with great learning and eloquence and hit nothing in earth or sky, or even his bewitching smile as he says to every fond mother that hers is the most beautiful babe on earth or in heaven!

Brethren, let's place the North Carolina Christian Advocate in every home in the Waynesville district. **It can be done.**

Yours truly,
Geo. D. Herman.

THE CONTEST

The contest with the Christian Advocate begins this week. It will be remembered that the Advocate challenged the Recorder to enter a contest with it for new subscribers. We fixed February 1 as the time for the contest to begin, and April 1 as the date for closing. The number of subscribers that we have as our aim is 20,000. This is the number suggested in the report to the Convention, which report was unanimously adopted by the Convention.

Of course we want to beat the Methodists, but this contest must be a good-natured one; and if, by any chance, we shall lose, we are going to be good losers, and heartily congratulate our Methodist brethren upon their victory. We confess, however, that we do not want to be placed under the necessity of offering our congratulations.

The editors have entered this contest not so much to win a victory as to extend the usefulness of their respective papers. We believe the denominational paper is a mighty agency in the advancement of the Master's Kingdom. The greater the circulation of the paper, the wider and more powerful its influence. We believe, too, that every Baptist family in the State needs the Recorder, just as every Methodist family needs the Advocate.

It is for the greater good that the paper can do that we are anxious to reach the 20,000. The denomination at large, our church and our homes would all be benefited by the enlarged circulation of the paper.—Biblical Recorder.

VISIT TO KANNAPOLIS

The editor returned from Kannapolis after his visit last Sunday, feeling that he had been among friends and that the Advocate would get all that was coming to it in that region. While the pastor, Rev. A. R. Surratt, was away on a two-weeks vacation in "The Land of Flowers," Rev. J. C. Brown pastor of the Kannapolis circuit, and Brother E. J. Sharpe, superintendent of the Sunday school and director of the Y. M. C. A., aided in such a way as to make up to a large extent for the absence of the pastor's genial hand.

Less than 13 years old, "Cannon City" has the distinction of manufacturing more towels than any other place on earth, and boasts of the longest two-story mill in the south. But the religious and cultural interests of the town are not one whit behind the industrial. All of the leading denominations have thriving congregations, and the Methodists, as usual, are numerous and active. The church building has just been improved at a cost of several thousand dollars in order to accommodate the Sunday school, which had outgrown the old quarters.

The Men's Bible Class, of which Mr. H. L. Lipe, a product of Stanly county, is teacher, has on roll 70 members, and just that number answered to roll call last Sunday morning. Recently this class began to agitate the question of the Advocate, and it was in answer to an invitation from this class, extended through Brother Thomas Thompson, that the editor showed up there last Sunday.

At four o'clock in the afternoon, as fine a body of men and women as one often sees assembled in the large Y. M. C. A. Hall to hear the visitor speak, and at 7 o'clock a house full greeted him at the Methodist church. As he applied the text, "Seek that ye may excel to the edifying of the church," to the contest now on, he felt that his congregation was with him to a man.

On Monday morning, a letter came to the office from Mrs. C. L. Ketchie, who has been apppointed to represent the Advocate, containing several new subscriptions and saying that we may "expect a large list in a few days." That trip was a success.

No doubt many of our readers, after seeing a reference to "A Little Contest of Our Own," by Rev. W. A. Newell, looked for it in vain and wondered why it could not be found. Just one of those oversights that will occur in a print shop sometimes. When the foreman was making up the forms, the article referred to was lying haughtily off by itself and was overlooked in the rush until the forms were ready for the press. The author in a letter about another matter says he has decided to act contrary to Bunyan, when some said, "Don't print it, John," and let it go unpublished. But the article is our property, it has been promised to our readers, and besides, we have paid our honest money to put it into type!

PEOPLE AND THINGS

Revival services are being conducted at Emory University this week. Dr. Plato Durham is doing the preaching.

Married, at the home of the bride, Sunday, January 16, Mr. J. P. Norton and Miss Mary Brendle, of Franklin, N. C., Rev. R. E. Ward, officiating.

Rev. and Mrs. A. R. Surratt, of Kannapolis, and Rev. and Mrs. Z. Paris, of Concord ,are spending some time in Florida.

If the North Carolina Conference is made up of such men as A. D. Wilcox it is no wonder that it boasts of being the best conference in the connection. He called to see us Thursday.

Central congregation, Raleigh, are rewiring and relighting their church. Several hundred dollars are being spent on the improvement, and they say that Rev. C. K. Proctor gets better all the time.

Rev. R. M. Courtney,. big of body and bigger of head and heart, always makes the Advocate force feel better when he comes. He was in Thursday and left a large order for job printing.

Mr. and Mrs. H. H. Sherrill, of Summerfield, called Monday to express their appreciation of the Advocate, and left their renewal for the church paper.

Rev. J. E. Hipp, the good looking preacher at Glenwood, called to see us Monday. He left a nice batch of new subscribers to the Advocate, and said he would call again on the same business.

Rev. T. J. Rogers, who is now serving his fourth year on the West Greensboro charge, was in our office Monday, and speaks in high praise of his work. Bro. Rogers is laying plans to put the Advocate in the homes of his people.

The Centenary congregation, Winston-Salem, and the Rev. Z. E. Barnhardt, are moving alone at good speed. That happy and wide-awake preacher drove a case of the blues out of the Advocate office Wednesday. Come again when we are low spirited.

It is pleasing to know that Bishop John C. Kilgo has returned from Baltimore, where he had been for several weeks taking the Radium treatment. He is greatly improved in health and hopes soon to be himself again.

That was a fine stroke when the Central congregation, of Raleigh, secured the services of Miss Pearl Brinson, as soloist and choir directress. We predict that the singing at that church will be of a high order in the future.

Mrs. J. A. Adams, a sister of Rev. C. M. Lance, pastor of our church at Rosemary, died at her home in Greenville, S. C., last week. Bro. Lance attended the funeral. Our sympathy is extended to those who are bereaved.

Those Ramseur Methodists beat the world. After having sent in 53 subscribers from the congregation which has only 48 homes, Brother C. B. Smith sends in still another, making Ramseur grade 114. Will any church beat that?

A strong and timely article from the pen of Rev. J. R. Newlin, of Mebane, on the necessity for a more thorough enforcement of law, came in just as the paper was going to press. It will appear next week.

Dr. Atkins has done a good turn for the Methodists of the State by recovering some of the history of early days, rapidly pasing out of reach. We hope the doctor will keep it up and that others will follow his example.

In a recent issue of the Advocate the linotype insisted that it was Mr. and Mrs. Milton H. White, of Gibsonville, that were supporting an orphan at the Methodist Orphanage. It should have been Greenville. Mrs. White was formerly Miss Adelaide White—always at the head of the class.

Revs. A. W. Plyler, presiding elder of the Greensboro District, J. H. Barnhardt, pastor of West Market Street, and Rev. T. A. Sikes, representing the Advocate, are in attendance upon the Statesville District Conference in session at Mooresville this week.

Among the thousand books presented to Trinity College by Holland Holton on behalf of the heirs of M. R. Cha..n, who taught school in Davie and Yadkin counties, beginning in 1850, are fifty text books used in the schools of North Carolina from 1820 to the time of the civil war.

The progressive pastor, Rev. W. C. Jones, over at Jamestown, came over Wednesday and gave us an order to print a church paper for him which he proposes to issue monthly. It will give the movements of his church, and incidentally items of interest about the town.

Mr. Bunyan Womble, noted lawyer of Winston-Salem and enthusiastic member of West End Church, reminded the office of that good old town by making it a call Tuesday. He says that Rev. R. H. Daugherty is now preaching a series of great sermons on the general theme, "God's Kingdom on Earth."

Mr. T. D. Gilliam, Advocate campaign director for Wesley Memorial Church, High Point, came into the office yesterday with a nice list of new subscriptions. He said that these had been picked up incidentally and that the work of putting the paper into every home would start in earnest in about a week.

Rev. H. B. Porter, of Siler City circuit, which, by the way, is composed of as fine a class of people as is found on the Western Hemisphere, was a welcome visitor to our office Monday. He reported things in good shape down at Siler. The prospects are encouraging in every department of church endeavor. A new church is in contemplation.

Rev. Robert E. Hunt, of Wilkesboro, brought good cheer to the Advocate office Wednesday by a visit and a happy smile. He is delighted with the Advocate, and says it shall go to the people where he lives. We hope Brother Hunt will induce the good people of Wilkesboro to give him a "pounding" by the second Sunday in March.

Prof. and Mrs. H. L. King, of Asheville, celebrated the 50th anniversary of their marriage on the 5th of February. Mr. and Mrs. R. C. Stevens, their son-in-law and daughter, celebrated their 20th anniversary at the same time. Long may they live to continue to do good and reflect honor upon Methodism!

Dr. William H. Glasson, professor of Economics at Trinity College, is scheduled to speak at the court house in Lexington on the evening of February 17, his subject being, "Inflation and Deflation." Dr. Glasson's lecture comes in a lyceum course put on by the chamber of commerce. He is one of the most noted men of the country in his line.

The Advocate is now printing the "Asheville District Exhibit," the quarterly publication that the wide-awake elder of the Asheville district issues in the interest of his work. It is spicy and exhibits the doings of the elder and all the preachers and churches of the district. But Brother Willis, get your dictionary, and see if it is spelled according to the standard.

Rev. W. L. Hutchins, who expects to accompany a group of Lexington's business men on a trip down South this week dropped into the office Monday to get one of the editors to fill his pulpit next Sunday. He tells us that the Centenary which was oversubscribed to the amount of $8,000 is paid to date and that the Sunday school raised $207 for the Children's Home on the last fifth Sunday.

The Advocate recommends for careful perusal the article in this issue on Education, written by Dr. W. J. Young, of Emory University. When the doctor is measured by the standard of the heavyweight prize fighter "his bodily presence is weak," but when measured by mental standards, he is a giant. He looks very much like Dr. J. W. Long, of Greensboro,—short stature, capped by a towering dome.

Rev. J. F. E. Bates is reported by the Evening Telegram to be stirring things at Rocky Mount. His morning sermons have been on such themes as, "Basis of Temptations;" "The Warfare Between the Carnal and the Spiritual;" "The Christian Life, a Risen Life." At the evening services he has been preaching on, "Conscience;" "The Danger Lines of Life;" "The Extremes of Life." The crowds have increased until last Sunday night the capacity of the church was taxed.

The last issue of the Uplift contains a splendid write-up of two brothers, who are members of the Western North Carolina Conference, Rev. J. H. Barnhardt, pastor of West Market Street, Greensboro, and Rev. Z. E. Barnhardt, pastor of Centenary, Winston-Salem. The only thing that would make "The Heavenly Twins" inappropriate as a title is the fact that the two were not born on the same day. However, each richly deserves all that is said about him.

On a recent Sunday evening Dr. Edward Leigh Pell, of Richmond, Va., spoke at Edenton Street, Raleigh, on "The Misunderstood Master." Dr. Pell is doing some splendid work through his sermons, books and lectures, especially in the way of clearing away seeming difficulties that lie before the young Christian. "Many a man who thinks he is attacking the old ship of Zion is only pecking at the barnacles that are growing on its hull" is one of the doctor's pithy sayings.

A quiet marriage was solemnized Thursday afternoon, February 3rd, at 5 o'clock at the Epworth Methodist Church, Norfolk, Va., when Miss Fannie Emily Jones, daughter of Mr. and Mrs. Edmond Jones, of Harrellsville, N. C., became the bride of Mr. Grover Cleveland Morrissette, of Farmville, Va. The ceremony, which was performed by Dr. H. C. Pfeiffer, pastor of the church, was witnessed by only a few friends of the bride and groom. Immediately following the marriage Mr. and Mrs. Morrissette left for a wedding trip, and on their return they will reside at Farmville, Va.

On the 30th of January, Mrs. Ruth Day Atkins, who had been identified with the progress of Methodism for many years, died of pneumonia at her home in Gastonia. Students of the old Asheville Female College will affectionately recall her as the the wife of Professor Benjamin E. Atkins, who was connected with that institution from 1879 until it closed its doors. For several years Mrs. Atkins has lived at Gastonia, where she could enjoy the company of two sons, Emmett D. and Jas. W. Atkins, both of whom are connected with the Daily Gazette. She was a zealous member of Main Street Church and took an active part in every kind of good work.

Our Methodist brethren are becoming active in their campaign for the Advocate. The State is being organized according to the districts served by the presiding elders and campaign managers are being appointed in all the districts. One good Baptist brother sent a subscription to the Advocate with the message that he did not want the Methodists to be beaten too bad and was disposed to help them out. Brother Sikes, the business manager of the Advocate, suggests that some good Methodist brother might do a similar favor by backing the Recorder in the contest. Such favors will be gladly received here. Some of our esteemed subscribers are Methodists and we think that they are not hurt by reading the Recorder week by week.—Recorder.

From Blue to Blue they are talking the contest with the Biblical Recorder. Hear some of the sayings: "Of course the Advocate will win. Here's the best of luck to it—and a pledge to canvass every home in my church. A great paper you are putting out."—T. G. Vickers.

"Am beginning campaign for subscribers in our district at once by a letter to each pastor to give me names of organized class presidents, woman's missionary society officers, etc. You may count on the old Raleigh."—C. K. Proctor.

Rev. J. Frank Armstrong: "Just a little check to pay for list of renewals and new subscriptions. I never found it quite so easy to do business for the Advocate. I approached a man the other day and started to get off a red-hot, honest-to-goodness, down-to-the-minute speech, but before I got in sight of the first period he thrust his hand in his pocket, handed over the currency and during this interesting performance nervously ejaculated, "O, I know what you want. I had already decided to hunt you up." And I didn't faint either! "The Advocate in every home"—isn't that a thriller? Then think of the Baptists (bless their hearts.) But as Cyrus once said just before leading his army into a great battle, "Soldiers, we must outdo our ancient foe today." Sure, we must "outdo" the Baptists!

THE CHURCH SCHOOL AND THE SALVATION OF THE WORLD

Leadership Largely in Hands of Educated Men and Women—Church School Provides Right Kind of Leaders and Induces Other Schools to Do the Same—Readjustments of Thinking Must Be Made in Light of Christian Truth—Vital Application of Gospel to All Departments of Life—Both Education and Revival Here to Stay.

By Dr. W. J. Young.

It is an admitted basal fact that the mission of the Church is the salvation of the world. It has many secondary and yet important interests, but whatever those interests may be, they ultimately look to this supreme purpose. We are coming to see that this salvation is a much broader work than we at one time supposed and looks to the development and use of every ransomed power of our common humanity. In this work and purpose education has a prominent part.

The leadership of the world, we are told on every side, is passing, if indeed it has not already passed, into the hands of educated, for the most part college-trained, men and women. The world at large is considering that leadership largely from the point of view of the business and financial interests. But there is a far more important consideration than these. What shall be the influence of this leadership on the moral and religious welfare? Shall it be religious and moral? Or shall it be non-religious and non-moral? Education, as ordinarily conceived, does not of necessity carry with it the idea of anything beyond the training for some vocation—the point of emphasis today.

The world is beginning to see the value of character, the value of religious and moral training even to its lower aim, because character and well-rounded manhood are both essential factors in the largest success. It is a recognized fact that the church school has done a very large service in sending out the better leaders in the life of the world. It was of course the forerunner in emphasizing the religious side of life, and by its influence it has brought the other schools, at one time almost wholly secular, to the same great task. The church school must continue this work, so well begun. It can do so only with an improved equipment and with larger means, inviting men and women to come not only because of loyalty to the church, but also because of the advantages offered as being second to none.

But the church is in need of leadership in its own work. It needs and must have more competent stewards, Sunday school teachers, missionary leaders, pastors. The need just now is by no means being met, even half-way.

Those who have in the past taken these places of leadership with real success have been for the most part of the number of those trained in church schools. This has been particularly true of the ministry of the church. Even where moral and religious leadership has developed among men and women in the secular schools, that leadership has largely shown itself in departments of work outside of official connection with the church.

The church, then, has two important tasks before it—to develop its own schools, emphasizing more loyally and definitely the religious side, and to put itself in such relation to the secular schools as to be able to exert its influence for service of a denominational, though certainly not of a sectarian sort, so that it may keep itself supplied with workers in its chief task of saving the world. Incidentally may be mentioned the very great aid to loyalty to these religious principles which might come from larger funds and the consequent deliverance from the temptation to put forward other things in a spirit of compromise in order to secure patronage and popularity.

A very important matter is not to be overlooked. The advance of research and discovery has had a very large bearing on religious and theological thought. Readjustments of thinking have become necessary, points of emphasis have changed, and in some cases men of real piety and loyalty have found they had to make, for themselves, at least, restatements of the forms of their faith. The church must admit the truth, where the truth really is, whatever the results of the admission may be, and if there be facts brought to its attention which it had not come to see before, it must accept them. But it is a most important question as to what shall be the use made of such facts. They have had a different meaning and purpose in the hands of different men. The results of modern scholarship have led one great teacher to surrender all that is worth while in the Bible and in Christian experience, while another has been able to use the same results of scholarship to deepen conviction in the truth of the fundamentals of the Gospel and to enlarge the religious experience, at the same time making it more real and vital. It happens quite often that the scholarship which in one school leads to the Cross, in another leads hopelessly and forever away from the Cross. It is a momentous duty that the church, honestly seeking the truth and not concealing it from the minds of its youth, shall have schools, in which the faith once for all delivered to the saints shall be held sacred and have its place even in the most advanced scholarship, "bringing every thought into captivity to the obedience of Christ" for the world's larger salvation.

We have come to a place in the history of Christianity, where it must touch all life, show its close relationship to everything that concerns mankind, or it must withdraw all its claims. It may be true, indeed it is true, that the church is not a social organizer or reorganizer, that its appeal is spiritual, that it deals with a citizenship which at last finds its inspiration and even its abode in heaven. But it is also true that every forward movement in the world's life and thought for centuries has been traceable both at home and abroad to the vital application of the Gospel to all departments of life. A great Chinese statesman is reported to have said that the revolution which led to the beginnings of a republic in China began when the great missionary, Robert Morrison, came to Canton in the early years of the nineteenth century. Now if this great aim is to be accomplished it must be done by men who are specially trained and consecrated to the task of building the Kingdom of Jesus in the world, and of building it in all life, the mill, the shop, the legislative hall, the school, the church. Thus the world's salvation will be a verity.

Attention should also be called to the stress being laid today on religious education as over against the revival. It may be that in some instances the former is unduly emphasized, or emphasized at the expense of the latter. The saner thinkers see no contradiction between the two. It is quite evident that the principles enunciated by the leaders in this comparatively new movement are based on essential facts and divine laws. If the movement is to bring to the church and the kingdom of God a real blessing, it must be carried forward by men who have been educated under the guidance of the church, and while in the enjoymen of a real experience in the things of God, and a large part of this religious education must find its place in the preparatory schools and colleges of the church as well as in the Sunday school. The revival will not pass away, it must not pass away. But it will be more wisely conducted and more wisely used. The great need, a very great need of the age, is a genuine, fearless scholarship coupled with an evangelical Christian experience of the richest sort. Men and women so blessed are sadly few. We must have more of them, if the world is to be truly saved. They must come ,they ought to come, out of the schools of the church.

Emory University.

RELIEVING AND CURING FAMINES IN CHINA

Vice-President of Soochow University Tells of What Is Being Done—Attacking the Famine Problem at Its Foundations—Progress Toward a Radical Solution Being Made.

By W. B. Nance.

A recent issue of Millard's Review, published in Shanghai, has a number of interesting news items bearing directly upon the great Chinese famine. One says that the girls in a college in Peking have recently realized more than $1,000 for famine relief by giving a rendition of Materlinck's "Blue Bird."

Another sets forth in detail the regulations adopted by the Ministry of Communications of the Chinese government, governing the use of a large fund realized from a surtax on railway tickets, telegrams, and income from the telephones and the postoffices. These funds are to be expended for famine relief in the stricken district in the grading of certain railway lines, the construction of which has been delayed by the war.

The third item of news in this connection tells of an enterprise under the control of an American Red Cross. A fund of $500,000 gold, furnished by the Red Cross Society, realized $850,000, Chinese currency, which was increased by the subscriptions of leading American business enterprises in China to $1,000,000. This fund is being used in the construction of a modern motor road from Tehchow on the Tsinpu Railway to Linching on the Grand Canal in northern Shantung. Previous experience in the organization of famine relief work in China has proved the wisdom of using funds to maintain workers on public enterprises and the families dependent upon them, instead of distributing money or food gratis. Such a program, however, calls for a very complete and efficient organization and an organization which commands the services of some persons at least with technical knowledge and skill. The organization of the Red Cross Society has gathered together engineers, business men, missionaries, and a large corps of Chinese assistants which will assure the most efficient possible expenditure of this $1,000,000, so as to keep alive as many persons as possible and leave the most enduring monument to enlightened American charity.

In connection with these famine relief methods, which are attacking the famine problem at its foundations, it is interesting to note another news item in the same issue of Millard's Review. Kiangsu province is cut in two by the Yangtze River. The southern end of the province is delta country, exceedingly rich and intersected in every direction by a network of canals. Northern Kiangsu is dry and rolling, with no canals but the Grand Canal, which passes through on its way to Tientsin. When the Shanghai-Nanking Railway was opened in 1905 it superseded the important steam-launch traffic. Before that time at least half a dozen steam launches, each towing five or six barges loaded with human and other freight, made the trip in each direction between Shanghai and Soochow every night. The railway, making the same trip in two hours at no greater cost, soon ruined the business of these launch companies. It did not take them long, however, to adapt themselves to the new conditions. There were dozens of large towns on each side of the railway throughout this delta country, and soon every one of these steam launches was plying between some railway station and one or more of these large towns off the railway. Thus the opening up of the railway, while at first destroying the water-borne traffic between Shanghai and Soochow, was instrumental in extending steam-launch traffic from the cities on the railway to towns which formerly did not enjoy it. There is now, therefore, rapid and economic means of transportation throughout the canal district on the Shanghai-Nanking and Shanghai-Hangchow railways. This by way of introduction to the item in Millard's Review, which says that the citizens of Hsuchowfu in North Kiangsu have recently organized a joint stock company and are building motor roads to connect this great city on the Tsinpu Railway with the other large towns in that section, and that the business men of Sutsien have subscribed liberally to this enterprise. American motor trucks have been ordered, and by the time they arrive, it is expected that a modern motor road will be ready for their use, connecting the large towns off the railway with that trunk line of north and south traffic. This indicates that in the development of transportation in China, which is one of the fundamental factors in the solution of China's perennial famine problem, the latest and most efficient means are being employed from the start.

It may also be interesting to American readers to know that a beginning has already been made in China of the use of airplanes in the postal service. A young man came with me from China last summer to enter school in America. He expects to study engineering and the particular line of engineering to which he proposes to devote himself is air-craft construction. The reason he gives for this decision is that he believes the development of air-craft for commercial transportation is going to be so rapid that it will be the most feasible solution of a great part of China's transportation problem. Already the first mail line by airplane has been inaugurated between Shanghai and Peking.

It will be recalled that the American Red Cross Society sent a commission of engineers to China several years ago to study the Grand Canal and to

make recommendations for its improvement, so as to render it an effective part of the transportation system and make it a part of a comprehensive river conservancy scheme. One of these engineers took occasion to make a thorough study of the problem of the control of the Yellow River, the overflows of which are a constant cause of famine in China. He has stated recently that the control of the Yellow River, using a large part of the water for irrgation purposes, and entirely preventing the periodical overflow is a practical problem that need not cost many millions of dollars. When the solution of the present political diffculties produces a stable government in China, commanding the confidence of foreign financiers, as well as of the Chinese people, it should be a matter of only a few years to complete the conservancy works for the control of the rivers, furnishing the water for vast irrigation projects; to build trunk lines of railway, connecting all the important centers; and to link up the important towns and cities with these railways by motor roads. When this is done, famines in China should become as much a matter of past history as they have become in India through the irrigation projects and the railway system created by the British government. The heart of America is responding to the appeal for the relief of the starving in China. It should stimulate us to greater alacrity in giving to know that even in the use of the funds for immediate relief, progress is being made towards a radical solution of the famine problem.

SOME BEGINNNINGS OF METHODISM

Swannanoa First Circuit West of Blue Ridge—Evolution of Methodist Polity—Among the Ploneer Preachers Mention Is Made of John Sale.

By D. Atkins.

The first Methodist circuit in the mountains of North Carolina west of the Blue Ridge was Swannanoa circuit—spelled Swanino. It was established in 1793 and included all of Buncombe, Henderson, Madison, Yancey and all the state west of Buncombe, and all the Methodist work done in this section for fifteen years.

In the beginning of Methodism there were no Annual Conferences and districts as we have them now, nor any presiding elders. Preachers were sent out to preach in cities and settlements, as New York, Baltimore, etc., and were so few and so far apart that there was no danger of overlapping. They came together in conference at the call of the Superintendent at a designated place, sometimes oftener than once a year, open to all who would come; and these conferences were held in different parts of the country for convenience. There was no constitution providing for them and no law regulating them or indicating the business to be done. Appointments of the preachers were made at these conferences for a year only, and often for six months. There were only ten preachers at the first conference held in Philadelphia in 1773. None were ordained. The sacraments were not administered. After eleven years of such work they had eighty-three preachers and 14,988 members, an average gain of more than 1,300 a year. In the year 1785, at the suggestion of John Wesley, and much to their own relief and gratification, they organized themselves into an independent church, assumed the name, ordained elders and deacons and in the appointment of the preachers one was appointed elder over a group of from three to seven or eight. The appointments had this form, the groups enlarging from year to year for twelve years. In 1797 the elders are called presiding elders, but no conference or districts are mentioned until 1801, when these groups are called districts, and the next year conferences are formed including districts. Thus we see how our form of government developed according to our growth and the needs of the work.

Swanino is found in the Salisbury District, then stands in the Virginia Conference two years, when Swanino District is made and it is placed in South Carolina Conference, where it remains until 1808, when the district is called Catawba and the circuit Buncombe, and the name Swanino drops out. The names of the preachers on Swanino Circuit are: Samuel Edney, John Simmons, Abner Henley and Leonard Dyson, William Wilkerson and John Sale, Benjamin Matthews, Thomas Mann, Nathan Jarrett, Jonah Phillips and Samuel Ansley, Moses Floyd, Thomas L. Douglas, Joab Watson, James Taylor, Henry M. Gaines and Joseph Tarpley, Moses Matthews, Samuel Mills, Francis Bird. The presiding elders were: Isaac Lowe, William Spencer, Josiah Askew, Henry Hill, Lawrence Mansfield, James Rogers, Francis Poythress, James Douthet, Phillip Bruce, Jonathan Jackson, John Watson, Daniel Asbury.

The first report shows 702 members. The second 226, third 348, 263, 263, 273, 226, 100, 93, 147, 258.

I wish I coud give the places where they preached, but this is impossible. The preachers in those days preached nearly every day in the week, so there must have been at least twenty places—either a rude log house or some private home. We can guess at some of them. They must have preached at Tabernacle, near Black Mountain station, and Edneyville, in Henderson county; Mount Pleasant in the Beaverdam valley three miles from Asheville; Salem, now Weaverville; Bethel, near the forks of Little Ivy, in Madison county; Cane River, in Yancey; North Fork, in Catawba county; possibly Mills River and some place in Haywood county.

So far as I know there is not a line of record of their work. Their names are forgotten, and the traditions have been lost to this generation, but we have entered into the inheritance they won, and are what we are largely by what they did.

They were plain, uneducated men, but some of them became distinguished for their eloquence, their influence and faithfulness. I may call attention to some of them. I mention one now. John Sale was born in Virginia, was converted and joined the Methodist Society when about 21 years of age; joined the conference at Mayberry's Chapel, Va., November 15, 1796, and was sent across the Blue Ridge through the Swannanoa gap as preacher in the new charge in the wilderness. The next year he was sent to Bertie, then to Mattamuskeet. From there he was sent to Holston and Russell, in Tennessee and Virginia. It was then going west, but there was a further west. The Kentucky and Ohio valleyes were filling up and these pioneer preachers kept pace. John Sale is found next on the Salt River and Shelby charge, where he served two years, then at Danville, Ky., Scioto, Ohio, Miami, Lexington; then Ohio District three years. This is the first mention of Ohio District. John Sale was a pioneer in Ohio.

Ohio is rated as pre-eminently a Methodist state. Its type of Methodism is the highest. This Virginia boy who in his first charge rode horseback these mountain trails around Asheville, looked upon Pisgah, Mt. Mitchell and the Bald and breathed their pure air, laid the foundations of Ohio Methodism and for fourteen years as presiding elder and city pastor led the hosts on to victory. His coworkers were such men as Learner Blackman, Peter Cartwright, William Burke, John Collins, J. B. Finley, Jacob Young. That among such men he was twelve years a presiding elder fixes his place of leadership and power. He died January 15, 1827, in great peace at the end of an unbroken ministry of thirty-one years. Somewhere in the bounds of the Swannanoa Circuit there should be a tablet to his memory. Those heroes should not be forgotten.

FIVE THOUSAND WORKERS NEEDED

The Church Not to Call Them, But Must Help Them to Answer the Call.

Each of the five objectives of the Christian Education Movement deals with issues vital to the church's growth and prosperity, for each deals witb a fundamental need. Of these objectives, none is more important and none has larger promise for the future than Objective Number Three:

"To lead at least 5,000 young men and women to pledge themselves to devote their lives to the ministry, to missions, or to some other form of Christian service, and to seek a Christian education as a preparation for effective life service."

Recognizing its great importance the College of Bishops of the Methodist Episcopal Church, South, has sent out a message dealing with the Life Service call. And during the month of February the entire church is to give right of way to the Life Service appeal. Our pastors are to preach on this subject each Sunday during the month; our people are called to give it first place in their prayers for the advancement of the kingdom's interest; our young men and women are to be called to face this issue and to make such life decisions as the spirit may direct.

Never before did the church face a world situation in which was brought such a challenge to its faith and its spirit of consecration. At no other period of the church's history has there been such pressing need for workers. The Methodist Episcopal Church, South, entered upon the present year with fewer effective traveling preachers than one year ago and at the beginning of 1920 there were fewer than in January, 1919. This is in the face of the fact that there are more charges and churches to be served and more people to whom the gospel is to be preached. It is true that most of our churches, if not all, are being cared for by pastors appointed to this work. But more than one thousand charges in Southern Methodism are being served by supplies. Some of these men, faithful local preachers are giving all of their time to this work, while others are giving part time. This fact of a real shortage in the number of itinerant preachers should bring the church to a serious consideration of this matter. We cannot believe that God is not calling hosts of young men to the work of the ministry. They should answer this call, but the church had as well face the fact that many will not answer without the help of the church and of the home. The church, itself, must come into new experiences of faith and to new high standards of Christian living if workers in such numbers as are needed shall be secured. Our Methodist homes must create an atmosphere in which it will be easy for the boys and young men of those homes to reach life decisions in line with God's will. We must build our family altars and make religion a vital thing in our home life.

The call is for missionaries as well as for preachers, and our young women, together with our young men, are to answer this call. They need the help of the church and of the right kind of home life and home influences. We cannot shift all of the responsibility to the young people.

The Life Service message is to be carried to the young life of the church by special messages each Sunday during the month from every Methodist pulpit; by the Sunday school, the Epworth League, the Woman's Missionary Societies, and by other agencies and organizations of the church. The last Sunday in February is the special day for securing decisions for Christian Life Service. Let us make much of this day, one of the most important in the church's calendar. Press the matter of decision on the part of the young people. We are not to call them, but we are called to help them to make such decisions as are according to God's will.

Along with all our methods we must remember the greatest source of procuring workers has been given by our Lord when He said: "Pray ye the Lord of the harvest that He will send forth laborers into His harvest." A prayerless church cannot give us the workers needed.—Christian Education Movement.

THE HISTORY OF THE CHURCH IS THE HISTORY OF EDUCATION

Methodism Laid Corner Stone of a School Building Six Weeks Before Any Church Was Begun.

By Bishop Collins Denny.

Teaching, by the terms of our Lord's commission, is one of the chief functions of the ministry, perhaps its first function. Early the church provided for a trained ministry, maintaining great educational institutions.

At first some of the church's scholars were trained in heathen universities: Justin Martyr, Basil the Great, Gregory Nazianzus. In ther mature years they were brought to a living faith in our Lord. Even Chrysostom received his best intellectual training under the great heathen teacher, Libanius. Some of the church's greatest scholars, for instance Origen, received only a modicum of training from heathen teachers. No record shows that Anthanasius, saint of giant mind and greater character and courage, received any training from a heathen teacher, though of his early life too little is known to warrant a positive statement.

Methodism in the beginning recognized its obligation to educate, and has earnestly striven to meet it. On the afternoon—Monday, April 2, 1730—that Wesley "submitted to be more vile" by his first open air sermon, the corner stone of Kingswood school was laid. Field preaching and educa-

(Continued on page 13.)

BLUE TO BLUE

NOTICE

I have a few days just before Easter, and will be glad to give this time to some pastor for revival services.

Samuel Maxwell,
Trinity College, Durham N. C.

TYPOGRAPHICAL ERROR

Rev. D. F. Carver calls the Advocate's attention to the fact that "the last conference journal gives Rhodhiss charge credit for having given only $20.00 to the Children's Home, when in fact, it gave $50.00, and it was so reported."

EVANGELIST AVAILABLE

Rev. H. L. Powell, secretary to the Evangelistic Committee of the Western North Carolina Conference, informs us that Rev. Asa F. Stem, one of the general evangelists of the Methodist Episcopal Church, South, will be for some time in the vicinity of Springfield, Tenn. He has some open dates part of February, part of March and the latter part of April. Brother Stem has two helpers, a pianist and a choir leader. He has never done any work in the Western North Carolina Conference, and would be glad to fill the open dates he has with some pastor of this conference.

Brother Stem has held successful meetings in a number of our leading western churches, including Portland, Oregon; Spokane, Washington; Exeter, California. If any of the pastors want help they may address brother Stem, at Springfield, Tenn.

SUNBEAM AND TRUE BLUE

Dear Advocate:

I wish to say that the Millbrook Intermediate Sunday school class has organized a special class for the use of sewing and doing good for the needy. We have named this class "True Blue." Miss Sarah Green, a member of our class suggested the plan and gave the name. We hope to have Mrs. Layton, our Sunday school teacher, for the president. She has been our teacher for one year, and we are going to have her another. We all love her, and think she is a fine teacher.

We are also going to name our Sunday school class "Sunbeam" for we really think it is a sunbeam of our church. Miss Estelle Williams gave the name. "Sunbeam." Pray for us that we may succeed in our organization, and live up to the name of our class.

Jemima Williams.

BIBLE READING CIRCLE

We the members of Clarks Bethel Sunday School Bible reading circle met in regular session Sunday night, January 30, 1921, at 6 p. m. After the scripture reading lesson and the business of the circle was over, Rev. K. R. Pugh made his regular address, using as his subject Paul's experience as a prisoner on his voyage to Rome. His address was one among the best and strongest sermons that have ever been delivered to our circle. It seemed that each word that he spoke was sent direct to our circle from the Father above. We had an old time shout in the camp of Israel and it was good to be there. Although he is completely deprived of reading God's word on account of blindness, Clark's Bethel church should feel proud of having such a home made preacher as Rev. K. R. Pugh. In my estimation he is calculated to grace any church in North Carolina. I wish to thank Rev. A. W. Price for organizing a Sunday School Bible reading circle at Clark's Bethel church, Salvo, North Carolina. Brother Price is another one of those home made preachers and is a welcome friend to our circle. Any church or Sunday school that wants to be made stronger I would advise to organize a Sunday School Bible reading circle. From experience I know that this Bible reading circle is helping greatly to strengthen our Sunday school. Pray for us that we may do a great work through this circle for the master.

Luther Y. Gray, Sec.

REVIVAL SERVICES AT TRINITY

Great Dedication Service Marks Close of Midyear Revival.

The annual revival at Trinity College came to a great close here Sunday night, when more than half a hundred men and women offered themselves exclusively to religious work. These services had been in progress all the week with sermons twice daily by the Reverend E. K. McLarty, of Asheville. Those who know Dr. McLarty, know that the work was excellently done. His kindly smile, frank, earnestness, devotion to his Master, and strong logical sermons made a great impression upon his audiences. At the closing services he asked all those who had definitely dedicated themselves to the ministry or mission fields to assemble around the rostrum. About sixty men and women responded to this invitation. He then requested all who would definitely dedicate themselves to a life of exclusive Christian service to join this group. Fifty or more responded to this appeal. The service was one of the most impressive that has ever been seen at Trinity College. While the six score of the choicest youth in the state stood awaiting orders, the grand old Hymn. "I Love to Tell the Story," rang out with a fervor that made even the most diffident feel that a great contribution was being made to church history in the state.

It is often claimed that the reason the church schools furnish so many of the ministers and missionaries is because those who expect to enter religious work naturally attend these schools. It would be a matter of interest to know when a half hundred volunteers to religious work were secured from any other than a church institution after these men andwomen were already enrolled in College. Many of these were of the Senior Class and in the Graduate department.

END OF FIRST ROUND

Several Places in Washington District Show Increase—None a Decrease Rev. H. L. Witten to Mattamuskeet.

Washington, N. C., February 3, 1921.
Dear Advocate:—

I have closed my first round of quarterly conferences and am glad to report that there has been no decrease in salary on the district. Tarboro, Clark Street, Vanceboro, First Church Rocky Mount, South Rocky Mount, McKendree, Grimesland, First Church Wilson, Calvary, Washington and Greenville have increased. Farmville and Stantonsburg, though losing churches to other circuits, have not reduced the salary. Three circuits have postponed the matter to the second quarterly conference, but I have no idea that either will decrease. The others have held at last year's figures.

Rev. D. E. Earnhardt, I am glad to say, has so far recovered as to accept the pastorate of the Bailey Circuit. I shall insist on his taking life easy for a time at least, and his new people are very willing for him to do so. Rev. J. A. Johnson, who transferred to us from the Baltimore Conference and was appointed to the Bailey Circuit, asked and was granted release from the charge on account of the ill health of his wife. I have nominated to the Bishop for the Mattamuskett Circuit, Brother H. L. Witten of Carthage.

As far as I can learn all the work is in good shape. Our new men are taking hold with vigor. Here at Washington Brother McCracken has large congregations preaches to their edification and delight, is getting to know his flock by name, has secured the subscriptions to liquidate the debt, etc.

One error in the Conference Journal, which is entirely my fault, I would like to correct. I omitted from the roll of local preachers, Rev. Elijah Worsley, L. P., now a student at Trinity preparing for the ministry.

Folks on the Washington District say the Advocate is just fine and that we must beat the Recorder. Some one said in my hearing "If you don't want to read it through, you had better not pick it up." Daniel Lane with his 100 per cent at home is the man to lead on to victory in the Old Washington.

Truly,
N. H. D. Wilson.

CHURCH MERGERS—ANOTHER SIDE

Editors Advocate:—

I am not wanting a news paper controversy, if I was I would not "Hunt" one; an editor of pronounced ability, and a correspondent of metropolitan papers of no mean reputation is my good brother C. W. Hunt. One whom I have the honor to claim as a real personal friend, and with whom I have almost universally agreed, but his argument anent the "church merger" now being mentioned among Charlotte Methodists, which appeared in the Advocate of February 2nd, is so vulnerable that I have thought to answer, and to meekly and mildly dissent from his conclusions.

As for having one large central church which is merely to "glow and glitter," I have nothing to say, for I know of no "such animal." To say that Charlotte Methodism has grown to such a proportion until the "blue-stockings have to respect her," is a nice thing to say, but the facts in the case are that Charlotte Methodism has grown, not BECAUSE of her policy, but the tragedy of it is it has grown in spite of it. Methodists running all the way across the city passing by other Methodist churches; swinging around in their limousines and allowing the little thing " on the corner," to struggle for a meager existence. Some of us know what it is to "sweat blood" in a struggle to live. I have had some personal experience with two of these churches of which brother Hunt speaks so kindly, and am now tasting o the third one. Personally I had hoped that I had enough of such experiences, but in the providence of God am here to "sweat" again, and I suppose its all right for me to do it, but its unfair for Methodism to pursue the same policy which has characterized the past.

Talk about "bench-warmers," why they are stepping on each other's coat-tails n those large churches while the out-lying churches are so depleted in their working force that its pathetic. The very thing we want to do is get some of these "bench-warmers" brother Hunt speaks about to go to work in aiding the weaker churches to take care of their territories. Yes, Dilworth is going to live —so are all the others—and some day will be strong churches. After many make the sacrifice of their lives —after "much toiling in the rowing, —after the Methodists awake to their responsibility, and real duty, but pray, why wait and needlessly make all these sacrifices when the work might be accomplished by pursuing a better policy? Is it fair? Is it right? Answer, ye Methodists, at the bar of your conscience—you'll have to answer for it some day before the bar of God.

Lee A. Falls.

FROM PASQUOTANK

Pleasure at Pastor's Return—Official Board for Progress—Would Like Obituary Rule Revised.

Dear Editors:—

I suppose it is time the "Pasquotank," was heard from. We have heard so many expressions of appreciation because of our return to this charge, that we are encouraged to believe that this is to be a great year with us. The people have not only said nice things, but we have been the recipients of so many nice, valuable and useful presents for which we wish to express to all our heartfelt appreciation, and ask our Heavenly Father to abundantly bless every one of these dear friends. These things make us feel very humble before our dear Lord, and we pray that He may make us a great blessing to these dear people.

Brother R. H. Willis held our first quarterly conference on the twenty-second and twenty-third of January, and if we are any judge it was a fine conference. Brother Willis preached three great sermons; plain and practical, but powerful. I think he has the love and confidence of both preachers and laymen in the Elizabeth City district. Our official board is showing, by their prompt action on the financial program for the year, and their interest and devotion to the prayer meetings and spiritual forces of the church, that they are for progress. We organized two Women's Missionary Societies since conference, and the outlook is good for more, in fact, we feel that the signs are good for progress in every department of the work.

I heartily endorse the friendly contest that has been started between the Recorder and the Advocate; they are very potent and powerful factors in the religious bodies they represent and have deserved a much larger patronage than they have received. I believe in handing out some of our flowers in this life, many a poor souls life and business have dragged as a mighty load, that might have been light and bright if people had only said the good things they had in their hearts, as these noble soldiers toiled under the load of life and duty; so here is a bouquet to the editors of our paper. You have started well, and I feel that you are entitled to the many compliments that are being passed up from every quarter. The paper has that catchy style that attracts and causes, not only the old people, but even the children to read and compliment it. I hope this will cause us preachers to really appreciate the motives of our church paper and help the editors talk to the people about the things that are so vital to our advancement at this crucial hour. I shall put forth the effort of my life to put th epaper in the homes of the people on this charge.

I have just one suggestion to offer. I believe it would be wise to allow just double the space for obituaries. Many of our people take the paper all their life time, and there is nothing ever said about them until they die, and then the preacher must pay for a hundred or so words, or have his people look at him as if to say, was the departed one worthy, if so why did you make his obituary so brief?

Fraternally,
E. L. Stack.

A DAY AT OAK RIDGE-KERNERSVILLE

Ever since we can remember anything we have been hearing of Oak Ridge, that most excellent preparatory school for boys, located in the western part of Guilford county, but not until last Sunday had the privilege come to us to visit that place. Brother E. W. Cole, pastor of the Kernersville-Oak Ridge charge had invited us to occupy the pulpit on that day, and the invitation was gladly accepted, and a more delightful day has not come my way in a long time. Heaven and Earth seemed to conspire to make the day one of real joy to a man who had been grinding at the mill all week. A real luxury it is to leave the desk of the business

(Continued on page fourteen)

THE ADVOCATE CAMPAIGN

By agreement with the Recorder all subscriptions that have come in since the 13th of January—the time when the Recorder accepted the challenge—will be counted.

Many of the charges sent in new subscribers before that date. While these cannot be counted in the contest, they will appear in the report that will be published after the contest closes, when a table will be given showing the total number of members and the total number of Advocates taken in each pastoral charge.

In the tables below "R" stands for "Renewals" and "N" for "New Subscribers."

The total now is:

Renewals	547
New Subscriptions	438

NORTH CAROLINA CONFERENCE

DURHAM DISTRICT
N. C. Yearby, Director.

	R.	N.
W. B. North—Burlington	2	
J. F. Starnes—East Burlington		2
D. A. Petty—Burlington Ct.	1	
J. A. Russell—Brooksdale	1	
E. McWhorter—Chapel Hill..H.	1	
J. A. Martin—Branson		
S. E. Mercer—Calvary	1	1
H .C. Smith—East Durham	1	
W. C. Ball—Lakewood		
M. Bradshaw—Memorial	1	
D. M. Sharpe—Pearl Mill & Eno		
A. D. Wilcox—Trinity		
J. W. Bradley—West Durham		
J. C. Humble—Durham Ct.	3	11
G. M. Daniel—Graham & H.Riv.		
J. E. Blalock—Hillsboro	3	
S. F. Nicks—Leasburg	1	
N. C. Yearby—Mebane	1	
A. J. Hobbs, Jr.—Milton Ct.		
R. E. Pittman—Mt. Tir. &. Roug.	1	
J. O. Long—Orange		
B. C. Thompson—Person Ct.	1	
J. B. Hurley—Roxboro	3	
E. C. Sell—E. Roxboro & L'gst		
W. R. Hardesty—S. Alamance		
J. S. Stanford—Yanceyville		
Total	21	14

ELIZABETH CITY DISTRICT
T. M. Grant, Director.

J. S. Midgett—Chowan	3	2
J. L. Smith—Columbia		1
J. J. Lewis—Currituck Ct.		1
R. N. Fitts—Dare		
H. I. Glass—Edenton		
H. E. Morris—City Road		
J. M. Ormond—First Church	1	
A. J. Watson—Gates Ct.	2	
D. A. Watkins—Hatteras		
T. M. Grant—Hertford	3	
J. L. McNeer—Keenekeet Ct.		
M. D. McLamb—Kitty Hawk Ct.		
J. Bascom Hurley—Moyock Ct.		
J. C. Whedbee—N. Gates Ct.		
T. E. Davis—Pantego & Belhaven	3	
E. S. Stack—Pasquotank Ct.		
C. E. Jerome—Perquimans	3	
W. C. Benson—Plymouth		
L. M. Chaffin—Roanoke Island		
E. S. Hill—Roger		
A. W. Price—South Camden	1	
C. C. Alexander—South Mills	1	1
J. M. Joliff—Tyrrell		
Total	18	4

FAYETTEVILLE DISTRICT
W. V. McRae, Director.

J. W. Dimmette—Bladen Ct.		
E. W. Downum—Buckhorn Ct.		
G. W. Perry—Carthage Ct.	3	
N. M. McDonald—Duke	1	
J. H. Buffaloe—Dunn		
W. V. McRae—Hay Street	2	
E. C. Maness—Person & Calvary		
R. F. Taylor—Fayetteville Ct.		
J. C. Cummings—Glendon Ct.		
S. Salyer—Goldston Ct.		
J. W. Autrey—Haw River Ct.	1	2
H. E. Lance—Hemp Ct.	4	
C. R. Ross—Jonesboro Ct.		
J. H. Frizelle—Lillington Ct.	1	
G. H. Riggs—Newton Grove Ct.		
W. S. Maness—Parkton	2	
J. J. Boone—Pittsboro	4	
R. F. Munns—Roseboro Ct.		1
W. R. Rovall—Sanford		
H. B. Porter—Siler City Ct.		1
J. A. Tharpe—Stedman		
Total	18	4

NEW BERN DISTRICT
R. H. Broom, Director.

Atlantic-Sea Level	2	
R. F. Bumpas—Beaufort		
D. A. Futrell—Craven Ct.		
S. A. Nettles—Dover Ct.		
H. L. Brown—Elm St. & Pikeville	2	
J. W. Potter—St. John		1
G. T. Adams—St. Paul	1	1
K. F. Duval—Goldsboro Ct.		
C. H. Caviness—Grifton Ct.		
J. H. Carraway—Harlowe Ct.		
R. H. Broom—Hookerton	3	
C. L. Jones—Jones Ct.		
C. S. Read—Queen St.	3	
J. R. Edwards—Caswell St.	3	
R. G. S. Edwards—La Grange Ct.	1	
O. W. Dowd—Morehead City	1	
G. B. Starling—Mt. O've & C'pso	1	
W. F. Craven—Mt. Olive Ct.		
H. A. Humble—New Bern Cent.		
Guy Hamilton—Riv'side & Ghent		
R. A. Bruton—Newoprt Ct.		1
(Ocracoke)—Portsmouth		
R. R. Grant—Oriental	1	
J. A. Morris—Pamlico		
R. W. Barfield—Pink Hill Ct.		
E. W. Glass—Straits Ct.	1	1
C. T. Rogers—Snowhill Ct.		1
W. E. Hocutt—Vandemere Ct.		
Total	21	3

RALEIGH DISTRICT
C. K. Proctor, Director.

E. M. Hall—Benson		
D. N. Caviness—Cary Ct.	1	
C. T. Thrift—Clayton	1	
V. A. Royal—Creedmore Ct.		
E. B. Craven—FourOaks Ct.		
S. A. Cotton—Franklinton	3	
J. C. D. Stroud—Garner Ct.		
F. B. Noblitt—Granville	2	
J. E. Holden—Kenly Ct.	1	
P. F. Smith—Louisburg	5	
J. C. Williams—Millbrook Ct.	2	
P. C. Craven—Oxford		
B. H. Black—Oxford Ct.	2	
W. G. Farrar—Princeton Ct.		1
C. K. Proctor—Central	1	
W. W. Peele—Edenton St.	3	1
H. M. Jackson—Epworth	1	
L. B. Pattishall—Jenkins Mem'l		
G. B. Perry—Selma		
D. H. Tuttle—Smithfield	5	
W. L. Loy—Tar River	1	
E. R. Clegg—Youngsville	2	
G. W. Fisher—Zebulon		
Total	30	2

ROCKINGHAM DISTRICT
C. B. Culbreth, Director.

C. B. Culbreth—Aberdeen	1	
A. S. Parker—Biscoe	1	
Frank Culbreth—Caledonia		
F. A. Lupton—Elizabeth Ct.	1	
N. B. Johnson—Ellerbe Ct.		
W. C. Martin—Hamlet		
J. G. Johnson—Laurel Hill		
W. A. Cade—Laurinburg	3	
R. C. Beaman—Lumberton		
Lindsay Frazier—Lumberton Ct.		
J. A. Hornaday—Maxton	3	7
N. L. Seabolt—Montgomery Ct.		
A. J. Groves—Mt. Gilead Ct.	2	
W. H. Brown—Mt. Gilead		
L. M. Hall—Piedmont Ct.		
B. P. Robinson—Raeford Ct.	1	
O. I. Hinson—Red Springs Ct.	1	
D. A. Clark—Richmond Ct.		
G. C. Wood—Roberdel Ct.		
A. L. Ormand—Rockingham	1	
W. F. Trawick—Roberson Ct.		
W. C. Merritt—Rowland Ct.	3	
A. J. Parker—St. John & Gibson		
G. W. Starling—St. Paul Ct.	2	
J. W. Harrell—Troy		
L. H. Joyner—Vass	2	
Total	21	7

WARRENTON DISTRICT
M. Y. Self, Director.

L. E. Sawyer—Ahoskie Ct.	2	
W. G. Lowe—Bat'bro & Wh'tks	1	
B. F. Boone—Bertie Ct.	4	
J. B. Thompson—Conway Ct.	1	
E. N. Harrison—Enfield & Halifax	1	
Wm. Towe—Garysburg Ct.	3	
L. E. Thompson—First Church	3	
W. N. Vaughan—N. S. Henderson		
J. P. Bross—Littleton	3	
E. D. Dodd—Middleburg Ct.	2	
R. M. Price—M'fsbro & Winton		
Marvin Self—Norlina Ct.		
J. M. Wright—Northhampton Ct.	1	
H. M. Eure—Rich Square Ct.	3	
N. M. Wright—Roanoke Ct.		
L. B. Jones—Roanoke Rapids		
C. M. Lance—Rosemary Ct.		
N. E. Coltrane—Scotland Neck	1	
J. T. Draper—Warren Ct.		
J. T. Gibbs—Warrenton Ct.	3	
L. D. Hayman—Weldon	2	
L. C. Larkin—Wil'mstn & H'mtn	1	
Total	31	

WASHINGTON DISTRICT
Daniel Lane, Director.

Rufus Bradley—Aurora Ct.		
T. G. Vickers—Ayden	1	1
J. A. Johnson—Bailey Ct.		
L. C. Brothers—Bath Ct.		
W. E. Troutman—Bethel Ct.		
S. T. Moyle—Elm City		
F. R. McCall—Fairfield	1	
J. L. Rumley—Farmville Ct.	1	1
W. T. Phipps—Fremont Ct.	4	26
Walter Patten—Jarvis Mem'l	3	1
E. T. Ipock—Grimesland Ct.		
H. L. Witten—Mattamuskeet		
L. L. Smith—McKendree	1	2
E. C. Few—Nashville	3	
C. M. Pegram—Robersonville Ct.		
J. F. E. Bates—Rocky Mt.	1	2
J. A. Dailey—Rocky Mt., Clark St.		
I. T. Poole—South Rocky Mt.		
N. B. Strickland—Rocky Mt. Ct.		
Daniel Lane—Stantonsburg Ct.	16	54
W. P. Constable—Spring Hope Ct.		
L. T. Singleton—Swan Quarter Ct.	1	
B. B. Slaughter—Tarboro	2	
E. C. Durham—Vanceboro	1	24
J. H. McCracken—Washington	1	
F. S. Love—Wilson	3	
J. H. Miller, Jr.—Calvary		
Total	39	111

WILMINGTON DISTRICT
M. J. Cowell, Director.

D. P. Fitzgerald—Burgaw		
T. W. Siler—Carver's Creek	1	
B. E. Stanfield—Chadbourn Ct.		
E. H. Davis—Clinton		
E. C. Glenn—Faison & Warsaw		
B. F. Watson—Hallsboro		
B. H. Houston, Jr.	SHRDLU	
B. H. Houston, Jr.—Ingold		
B. T. Hurley—Jack'vl & Richland	1	
J. W. Hoyle, Sr.—Kenansville		
S. E. Ragland—Magnolia	1	1
M. W. Hester—Onslow Ct.		
R. E. Atkinson—Scott's Hill Ct.		
W. J. Underwood—Shallotte Ct.	1	
M. D. Hix—Southport	1	
W. B. Humble—Swansboro Ct.	10	
C. N. Phillips—Tabor Ct.		
Samuel Johnson—Town Creek Ct.		
J. R. Moose—Wallace & Rose Hill	1	1
P. D. Woodall—Whiteville		1
J. W. Hoyle, Jr.—Epworth		
G. Stanley Frazier—5th Ave.		
W. A. Stanbury—Grace	1	8
V. P. Scoville—Trinity	2	
M. F. Hodges—Wilmington Ct.	1	
Total	19	11

MISCELLANEOUS

R. S. Ferguson, Miami, Fla.	1	
Mrs. J. A. Underwood, Waldorf, Md.	1	
J. W. Kilgo, Greenwood, S. C.	1	
Mrs. R. W. Wilcox, So. Dakota	1	
W. R. Barnett, Knoxville, Tenn.	1	
J. M. Cross, Suffolk, Va.	1	
Mrs. W. A. Hunt, Lening, Va.	1	
A. H. Whisnant, Martinsburg, Va.	1	
Miss Mattie Baine, Alandria, Va.	1	
S. E. Satterwelght, St. P'tbg, Fla.	1	
R. A. Thomas, Trade, Tenn.	1	
Carrie Gatewood, Danville, Va.	1	
W. W. Clegg, Portsmouth, Va.		
T. H. Stimpson, Buckingham, Va.	1	
W. H. Davis, Grand Rapids, Mich.	1	
J. B. Martin, Bloomburg, Tex.	1	
Total	15	1

WESTERN NORTH CAROLINA CONFERENCE

ASHEVILLE DISTRICT
E. W. Fox, Director.

P. L. Shore—Asheville-Bethel	1	
R. P. Fikes, Biltmore	2	
E. K. McLarty—Central		
W. F. Cann—Chestnut St.		
J. H. Bradley—Haywood St.		
H. R. Deal—Mt. Pleasant		
E. W. Fox—W. Asheville		
D. Atkins—Asheville Ct.	2	
J. J. Gray—Black Mountain		
A. S. Raper—Brevard	1	
G. A. B. Holderby—Fairview	1	
J. H. Brendall—Flat Rock & Fl'chr		
M. F. Moores—Hendersonville	1	
J. G. W. Holloway—Hend'sn Ct.		
H. L. Powell—Hominy Ct.		
W. I. Hughes—Hot Spgs.-Marshall		
C. M. Carpenter—Leicester		
J. S. Mitchell—Mar's Hill		
J. M. Folger—Mills River		
W. A. Thomas—Rosman		
J. D. Cox—Saluda-Tryon		
R. L. Beasley—Spring Creek		
D. A. Lewis—Swannanoa		
H. M. Wellman—Walnut-Antioch		
O. P. Ader—Weaverville		
M. W. Dargen—Weaverville Ct.		
Total	8	

CHARLOTTE DISTRICT
E. Myers, Director.

A. R. Bell—Ansonville	2	1
W. B. Davis—Char.-Bel'mt Park	1	
W. R. Shelton—Brevard St.	2	
J. A. Sharpe—Calvary	1	
R. L. Forbis—Chadwick	1	
L. A. Falls—Dilworth		
J. A. Smith—Duncan Memorial		
L. D. Thompson—Hawth. Lane		
B. F. Hargett—Seversville		1
J. H. Armhurst—Spencer Mem'l		
W. A. Jenkins—Trinity		
H. G. Hardin—Tryon St.		
E. Myers—Hickory Grove		
W. S. Cherry—Lilesville		
J. J. Edwards—Marshville	1	
S. M. Needham—Matthews		
C. C. Weaver—Monroe-Central	2	
J. R. Warren—N. Monroe-Icemor.		
S. Taylor—Morven		
T. J. Houck—Pineville		
L. H. Griffith—Polkton		
R. K. Brady—Prospect		
C. L. McCain—Thrift-Moores		
T. J. Huggins—Unionville		
C. A. Wood—Wadesboro		
D. C. Ballard—Waxham	2	
J. E. McSwain—Weddington		
Total	12	2

GREENSBORO DISTRICT
A. C. Gibbs, Director.

A. C. Gibbs—Asheboro	6	2
F. W. Cook—Coleridge		
T. A. Plyler—Deep River	1	
C. H. Rose—Gibsonville		1
C. P. Goode—Grns.-Car. Mem'l.	1	
H. C. Sprinkle—Centenary	2	
H. M. Blair—Bethel	2	
Jesse Hipps—Glenwood		6
W. O. Goode—Park Place		3
G. T. Bond—Spring Garden St.	1	1
A. Burgess—Walnut St.		
J. H. Barnhardt—W. Market St.	4	1
D. R. Proffitt—E. Greensboro	1	
T. J. Rogers—W. Greensboro	2	
A. L. Lucas—Hgh. Pt.—East End	1	
S. T. Barber—Main St.	3	
W. A. Lambeth—Wesley Mem'l.	8	
W. C. Jones—James'twn & O'dale	5	1
A. G. Loftin—Pleasant Garden	2	
W. M. Smith—Ram. & Frank'vl	47	88
J. A. Cook—Randleman		
J. E. Woosley—Randolph	1	
R. D. Sherrill—R'dsville—Main St.	1	
H. F. Starr—Ruffin	1	
W. B. Thompson—Uwharrie		
C. F. Sherrill—Wentworth	1	
Total	90	103

MARION CIRCUIT
R. L. Foster, Director.

J. M. Price—Bald Creek		
D. S. Richardson—Broad River		
D. F. Carver—Burnsville		
L. L. Smith—Bostic Ct.		
A. J. Burrus—Cliside & Allendale		
W. F. Elliott—Connelly Springs	2	
M. G. Ervin—Enola Ct.		
Parker Holmes—F. City & P.Gve.		
A. P. Brantley—Glen Alpine		
J. B. Tabor—Henrietta-Caroleen		
J. P. Hipps—Marion	4	12
P. L. Terrell—Marion Ct.		2
J. P. Hornbuckle—Marion Mills		
P. H. Brittain—McDowell Ct.	2	
T. W. Hager—Micaville		
W. J. Hackney—Mill Spring		
C. M. Pickens—Morganton	2	
J. A. Fry—Morganton Ct.		
H. E. Stimpson—N. McDowell		
R. L. Foster—Old Fort		
E. N. Crowder—Rutherfordton	1	2
J. C. Postelle—Sp. Pine & B'kvl		
M. W. Heckard—Spdle & Alex.		
J. C. Gentry—Table Rock		
Elmer Simpson—Thermal City	1	
Total	12	16

MT. AIRY DISTRICT
T. V. Crouse, Director.

G. W. Clay—Ararat	1	1
J. J. Eads—Danbury	1	
T. S. Coble—Dobson		
J. W. Campbell—Draper		
A. P. Ratledge—Elkin	1	
R. A. Truitt—Jonesville		
G. A. Stamper—Leaksville	1	1
J. E. Gay—Madison-Stoneville		
J. M. Green—Mayodan		
W. B. West—Mt. Airy—Central	1	
G. W. Williams—Mt. Airy Ct.		
J. W. Combs—Pilot Mountain		
L. P. Bogle—Rural Hall	2	
W. L. Dawson—Spray		
T. V. Crouse—Stokesdale		
A. G. Canada—Summerfield	1	
J. A. Snow—Surry Ct.		
J. W. Kennedy—Walnut Cove		
T. J. Ogburn—Yadkinville		
Total	8	2

NORTH WILKESBORO DISTRICT
W. R. Ware, Director.

L. C. Delp—Avery Ct.		
G. C. Brinkman—Boone		
(Supply)—Creston		
J. A. Howell—Elkland		
J. S. Gibbs—Elk Park		
W. E. Moretz—Helton	1	
T. E. Wagg—Jefferson	2	
R. F. Wellons—Laurel Springs	1	
W. R. Ware—N. Wilkesboro	1	
E. D. Ballard—N. Wilkesboro Ct.		
J. S. Folger—Sparta		
J. P. Morris—Watauga		
T. S. Roten—Warrenville		
R. E. Hunt—Wilkesboro	1	1
E. E. Yates—Wilkes Ct.	1	
Total	7	1

SALISBURY DISTRICT
J. Frank Armstrong, Director.

R. S. Howle—Albemarle—Central	3	8
N. R. Richardson—First St.	1	6
C. M. McKinney—Albemarle Ct.		
G. W. Vick—Badin	2	
R. F. Honeycutt—Bethel		
S. E. Richardson—China Grove		
Z. Paris—Concord—Central		
M. H. Vestal—Epworth		
J. F. Armstrong—Forest Hill	2	7
F. O. Dryman—Harmony		
W. S. Hales—Kerr St.		
D. P. Grant—Westfield		
N. C. Williams—Concord Ct.	2	1
E. M. Avett—Gold Hill	1	
A. R. Surratt—Kannapolis	1	4
J. C. Brown—Kannapolis Ct.		
B. Wilson—Mt. Pleasant	1	
J. W. Strider—New London	1	
Ira Erwin—Norwood		
R. O. Eller—Salem	1	
J. E. Abernethy—Salisbury—First	2	3
A. C. Tippett—North Main	1	
H. H. Robbins—Park Ave.		
W. B. Shinn—South Main		
C. R. Allison—Salisbury Ct.	3	5
E. E. Williamson—Spencer—Cen.		
R. C. Kirk—E. Spencer		
J. C. Umberger—Woodleaf		
Total	22	34

SHELBY DISTRICT
D. W. Brown, Director.

J. E. Thompson—Belmont	2	7
C. C. Tothrow—East Belmont		
D. W. Brown—Belwood	77	17
J. A. Peeler—Bessemer		
J. F. Moser—Cherryville		
J. E. B. Houser—Crouse	1	1
J. O. Ervin—Dallas		
W. T. Albright—Gastonia—E. End	2	
W. M. Robbins—Franklin Ave.	1	
A. L. Stanford—Main St.		
R. A. Taylor—Gastonia & Trin.		
E. S. Bradley—Ranlo		
E. L. Kirk—King's Mountain	1	
J. T. Mangum—Lincolnton	4	
D. C. Fortenberry—Lincoln Ct.	4	3
R. H. Kennington—Lowell		
J. A. Bowles—Lowesville		
W. A. Rollins—Mayworth		
C. M. Campbell—McAdenville		
C. M. Short—Mt. Holly	1	
L. T. Cordell—Polkville		
J. R. Walker—Rock Springs		
W. E. Poovey—Shelby—Central		
E. P. Stabler—Lafayette St.		1
J. C. Keever—Shelby Ct.	1	3
W. M. Boring—South Fork	1	
A. Sherrill—Stanley	1	
Total	96	32

STATESVILLE DISTRICT
P. W. Tucker, Director.

M. A. Osborne—Alexander		
John Green—Ball's Creek		
J. T. Ratledge—Catawba	1	1
R. A. Swaringen—Cool Springs	2	1
M. B. Woosley—Davidson		1
B. C. Reavis—Dudley Shoals	1	
A. C. Kennedy—Elmwood		
H. G. Allen—Granite Falls	2	
C. S. Kirkpatrick—Hickory—First	1	
(Supply)—West End		
D. A. Oakley—Hiddenite	1	
R. C. Goforth—Rudson		
Y. J. A. Smith—Huntersville	1	
D. C. Thompson—Iredell		
E. R. Welch—Lenoir—First Ch.		
M. H. Tuttle—South Lenoir		
Fred H. Price—Lenoir Ct.		1
D. H. Rhinehart—Maiden		
L. B. Abernethy—Mooresv'l—First	1	1
J. H. Capps—Dixie	1	
D. P. Waters—Mooresville Ct.	2	
T. C. Jordan—Mount Zion	1	
P. W. Tucker—Newton	6	4
R. L. Melton—Olin		
B. F. Fincher—Rhodiss		
J. W. Moore—Statesville—Brd. St.	5	46
T. A. Groce—Race St.	2	7
J. L. Spinks—Statesville Ct.		
J. W. Ingle—Stony Point	6	
H. C. Bynum—Troutman		
Total	33	61

WAYNESVILLE DISTRICT
G. D. Herman, Director.

M. T. Smathers—Andrews	2	
J. O. Banks—Bethel		
R. F. Mock—Bryson-Whittier		
A. L. Aycock—Canton	3	
Carlock Hawk—Clyde	1	1
L. B. Hayes—Franklin	1	
R. E. Ward—Franklin Ct.	2	
T. G. Williams—Fines Creek		
W. T. Hawkins—Glenville		
S. H. Hilliard—Highlands	1	
Gay Bryant—Hiawasee		
E. J. Poe—Haywood		
C. E. Stedman—Hayesville	1	1
A. L. Latham—Jonathan		
J. D. Pyatt—Judson		
J. E. Womack—Macon		
M. B. Clegg—Murphy		
C. A. Johnson—Murphy Ct.		
G. F. Wright—Robbinsville		
O. J. Jones—Sylva		
J. R. Church—Shoal Ck. & Echota		
G. D. Herman—Waynesville	6	27
D. V. Howell—Waynesville Ct.	1	
Elzie Myers—Webster-Cullowhee	1	
Total	19	29

WINSTON-SALEM DISTRICT
J. F. Morris, Director.

J. M. Varner—Advance	1	
C. W. Bowling—Cooleemee	1	
C. C. Kennerly—Davidson	2	
J. B. FitzgeraldJDavie		
N. M. Modlin—Denton	1	
J. W. Vestal—Farmington	1	
J. C. Cornette—Forsyth	1	
P. Tysenger—Hanes-Clemmons		
E. O. Cole—Kernersville—O. Ridge	1	
John Cline—Lewisville	1	
W. L. Hutchins—Lex'tn—First	1	1
W. R. Jenkins—Lenwood		
W. R. Jenkins—Linwood		
W. L. Sherrill—Mocksville	1	
O. P. Routh—New Hope		
R. G. Tuttle—Thom'svl—Main St.	2	1
J. C. Richardson—S. Thomasville		
T. B. Johnson—Thomasville Ct.		
P. L. Kennerman—S. Side Ct.		
M. N. Mann—Walkertown	2	
C. C. Williams—Welcome	1	
W. J. S. Walker—W. Davie		
J. S. Hiatt—Wins-Salem—B'rk'd	2	
J. E. Barnhardt—Centenary	1	
T. P. Jimison—Grace	1	
A. C. Swafford—Salem	1	
J. A. J. Farrington—Southside	1	
R. H. Daugherty—West End		
Total	22	2

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

OUR FATHER

Absolutely tender!
Absolutely true!
Understanding all things
Understanding you!
Infinitely living—
Exquisitely near—
This is God, our Father,
What have we to fear?
F. M. N. in Missionary Survey.

PRAYER REMINDERS FOR FEBRUARY

Pray for the new officers of the missionary auxiliaries that they may have the enthusiasm for the work that will cause them to prepare themselves for efficient service; that they may have faith to make larger policies for the work of the year.

Pray that the women may be true to the principles of Christian stewardship in spite of financial maladjustments that may come.

ANOTHER NEW ORGANIZATION

We are glad to hear through Mrs. Lee Hemphill of Wilkesboro of the recent organization of an adult missionary society at Wilkesboro. We congratulate these workers and hope that they may be most successful in their new work. The following are chosen as officers: President Mrs. Lee Hemphill; vice-president, Mrs. J. E. Henderson; recording secretary and Voice agent, Mrs. Kister Bower; corresponding secretary, Mrs. J. W. White; treasurer, Mrs. N. B. Smithey. The superintendents of the various departments will be chosen later.

WOMAN'S SOCIETY, SOUTH MAIN STREET, SALISBURY

Mrs. Mary A. Bosch was hostess at the December meeting of the Woman's Missionary Society of South Main Street, Salisbury and the occasion was one of exceptional interest.

After an instructive literary program, the officers for the new year were chosen and plans for 1921 were made. Great interest was manifested in Mission Study and it is hoped that the society will have a full class for this year. More than half of the members are subscribers to the Missionary Voice, with Mrs. W. B. Shinn, the pastor's wife, as corresponding secretary to stress the subject of Christian Stewardship the society expects to make progress along that line.

A survey of the local work done by the auxiliary the past year shows that $1000.00, has been raised for that department. Suppers were given and during the annual conference held at Salisbury last October, meals were served the ministers and delegates and the money therefrom turned over to the local work.

This fine force of women are now working towards furnishing the church dining room and kitchen.

Another interesting meeting of the society was held in January with Mrs. S. T. Coburn, treasurer of the society, as hostess. This too was a pleasant occasion and reports of the work showed that the society has made a good start on the 1921 record. After a literary program the hostess served tempting refreshments.

MESSAGE FROM CONFERENCE SUPERINTENDENT OF MISSION STUDY AND PUBLICITY

To the superintendents of Study and Publicity:

A new year lie out before us and may we accept it as our Father's gift of opportunity for service in extending His kingdom.

1920 registered advancement in all our missionary work and the reports from our department have made me rejoice, as I am sure you will, when I tell you that both the number of classes and the number of enrollments, have almost doubled. In 1919 we had 115 classes reported, while in 1920 we show 206. Now, may we not double this number in 1921? You can realize how easy that will be when I tell you that we have 350 auxiliaries in our conference and only 121 of them reported last year. What might our reports have shown if the 230 superintendents who failed had only measured up to their opportunity?

Do not fail to organize classes because of a lack of interest and co-operation on the part of the members. Our splendid literature I have issued is the tonic your members need, for the knowledge that awakens must precede the energy that works. Enter into the work with enthusiasm and you will receive the co-operation. Canvass the auxiliaries and congregation for members, order the books, ask the woman whose pen talks well to write notices for the pulpit and press; always giving promise that the coming will be worth while; find the woman with mind alert and hands ready for posters, invitation and such innovations as stress facts in a pleasing way. Arrange the places of meeting, preferably in different neighborhoods, and make every effort to influence those nearby to attend. It is well to have the same teacher for the entire book, if she is a good teacher, but when one such person cannot be secured for the entire class it is well to appoint a different leader for each chapter.

If your members live in the country and cannot attend weekly meetings, get as many as possible to buy books, read them in their homes, then plan for an all-day meeting with a picnic dinner and have a general review of the book.

Do not forget that the formation of Bible study classes is just as much a part of your work as that of Mission study. In 1919 only six Bible study classs were reported. In 1920 forty-four were reported. This is a splendid increase, but should at least be doubled this year. For Bible study Mrs. Steele urges the use of the "Story of the New Testament" by Carter—a book which has a vital message of profit for every group.

Please send me copies of any invitations, notices, posters and tags that you may use and find of practical help, to exhibit at our annual meeting for the inspiration and help of others. Be sure to fill out and send to Mrs. Steele the enrollment card as soon as your class is organized or as soon as you begin the study of a new book. For the new year let us pledge our united services that our members may gain a knowledge that will hasten God's Kingdom on the earth.

Your co-worker,
Mrs. R. M. Courtney.

THE CHRISTIAN EDUCATION MOVEMENT

It is urged that our women give this educational movement their most earnest co-operation, for it is authorized by the leaders of our Church and its success will make a vital contribution to the missionary cause. Moreover, five of our educational institutions are listed among those which will share in the distribution of funds.

But while the Christian Education Movement has a direct bearing upon our missionary interests, the financial channels of the Movement are entirely distinct from those of any missionary organization of the Church, and much confusion that arose in the Centenary funds will be avoided by care at this point. No contributions to the Christian Education Movement must be made through missionary societies of out of missionary society funds. Missionary societies, as missionary societies, are not to make subscriptions. No credit will be given missionary societies for money given to the Christian Education Movement even though it be given to our Council institutions. All subscriptions must be made as individuals.

Nevertheless, there are many ways in which we can render a very distinct service to the Movement—namely: By (1) personal prayer, interest, and influence; (2) attendance upon and participating in meetings held for its promotion; (3) serving as minute speakers; (4) serving on local or Conference committees for carrying out details of the plan as our pastors and the officials of the Movement may direct; (5) by emphasizing its program of Prayer, Life Service, and Stewardship in our missionary society meetings during January, February, and March; (6) personal contributions of money. Programs may be obtained from the headquarters on Fourth Avenue North, Nashville, Tennessee.

N. C. CONFERENCE

THE FAMILY ALTAR

"The influence of family worship is as lasting as eternity. Many a boy who appears restless at the family altar has an impression made upon him which comes back to him with tremendous force in after years when he is out in the world and is battling with sin. Many a girl is kept from doing that which is unconsistent because of her recollection of the trembling tones heard in her father's prayer, and the sound of her mother's voice in song. Many times when we find ourselves drifting, we suddenly stop as if a hand had reached out to lay hold upon us. It is impossible to drift farther, and all because the hand is a memory, and the memory brings before us the period of family worship when our fathers were praying and the very atmosphere of heaven was about us. A prayerless home is a powerless home. A household protected by prayer cannot drift far from God. Therefore, if we would have our home right with God, and our children kept from drifting, we must pray not only for our loved ones, but with them, and do it every day."

Day After Day.

Friday, February 18, has been appointed a day of Prayer for Missions. Let every Auxiliary president remember this, and make her plans for observing it. Program material will be sent you by your District Secretary.

FOUR SHORT LESSONS ON REPORTING, LESSON NO. 1.

What is "Reporting?"

Simply filling out certain blank forms already printed for this purpose, and mailing them at specified times to the proper Conference Officer.

"What is the good in Reporting, anyway?"

The missionary society is the great engine which gives motive power to the vast missionary work of the Church; the different departments of the society are its wheels of which the Auxiliaries are the cogs; and the individual members active and filled with the love of God and humanity, busily working together with fervens, boiling zeal in their passion for souls, are the propelling force the steam, which makes the engine a living power. As good engineers often overhaul their machinery to see that all parts are unbroken well oiled, and operating smoothly, so must our Conference and council officers, the engines responsible for the condition of this machinery for evangelizing the world, keep themselves constantly informed of the work being done in all departments by every Auxiliary of every Conference within our Southern Church. in order to know the weak plans that they may be strengthened, the broken plans that they may be mended, and whether the great big engine is successfully pushing forward the whole work.

Who should report the Auxiliary work?

The treasurer, the corresponding secretary, the superintendent of Children's work, the superintendent of Social Service and Supplies, and the superintendent of Mission and Bible Study and Publicity.

When should these reports be made?

At the end of every quarter, on the 1st of April, the 1st of July, the 1st of October, and the 1st of January.

How should these reports be made?

By filling out and mailing blank forms printed especially for this purpose.

Where does one get these blank forms? From Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.

Are they on separate sheets of paper? No, they come as books: One for the treasurer, one for the corresponding secretary, which has also the blanks for the reports of the superintendents of mission study and publicity, and of social service, and one for the superintendent of Children's work.

To be continued.

PROVIDENCE BRIGHT JEWELS

A Bright Jewel band was organized at Providence M. E. Church, and held its first meeting the 3rd Sunday in April, 1920. Thirty-two members were enrolled. Ten of them are already subscribers to "The Young Christian Worker," and we are trying to get it into every family. All officers were elected, with Mrs. H. B. Hunter as lady manager. Our financial report follows:

Dues, collected monthly	$10.96
Mite Box offering	25.60
Free will offering	1.71
Total	$38.27

We are glad of this opportunity to learn to work in the Church, and hope we may do better in 1921.

Ethel Limes,
Corresponding Secretary.
Warrenton, N. C., January 12, 1921.

NOTES FROM THE HOME FIELD

The contract has been let for a new dormitory for girls and an addition to the boys' barracks at Holding institute.

Miss Nell McClain has gone to Thurber, Texas, to take charge of the kindergarten. Miss McClain is a trained kindergartner, a graduate of the Methodist Training School.

The workers in Key West report over eighty children enrolled in the school attached to the Ruth Hargrove Settlement. This school provides for the overflow from the public school. Children who would be without educational advantages but for our work are taken care of in the settlement school.

Encouraging reports come from workers on leave of absence for health reasons. Deaconesses Daisy Duncan, Kate Walker, Mary Daniels, and Aletha Graham all expect to be able to receive appointments at the next session of the Council.

The City Mission Board at Charlotte, N. C., one of our youngest organizations, enthusiastic and in good condition financially, is now ready to meet the salary of a second worker as soon as she can be found.

The Woman's Missionary Council was made the beneficiary recently of a bequest of $2,500 from Miss H. F. Cooper, of Baltimore, Md. The check was received by Mrs. Ross on January 1. A worthy beginning for the New Year.

METHODIST WOMANHOOD'S GREAT ADVENTURE

A dramatic presentation of the woman's missionary work in the Methodist Episcopal Church, South, has been prepared to be used as an evening's entertainment. A number of the scenes are suitable for use in the study of "Women and Missions." Price, 35 cents a copy; 3 copies for $1.00.

(Continued on next page.)

Sunday School Work

Conducted for Western North Carolna Conference by O. V. Woosley, Lexington, N. C., and for the North Carolina Conference by J. T. Jerome, Durham, N. C.

W. N. C. CONFERENCE

MEMBERSHIP HONOR ROLL

The following eighty-three charges have a Sunday school enrollment equal to or larger than the church membership. It is a pleasure to note that this honor roll is growing from year to year. Note the charges by districts. First figures for church membership, second for Sunday school enrollment.

Asheville District.		
Acton Circuit	300	375
Asheville Circuit	270	290
Fairview Circuit	197	344
Flat Rock-Fletcher	343	357
Leicester Circuit	566	625
Mars Hill Circuit	294	320
Rosman Circuit	226	240
Saluda-Tryon	92	193
Spring Creek Circuit	139	166
Swannanoah Circuit	177	225
Charlotte District.		
Chadwick	250	265
Duncan Memorial	176	200
Hawthorne Lane	466	626
Spencer Memorial	298	457
North Monroe	290	300
Wadesboro	476	488
Greensboro District.		
Deep River Circuit	520	560
Gibsonville	181	279
Caraway Memorial	197	283
Glenwood-Bethel	200	330
Spring Garden St.	648	705
Walnut Street	340	482
East Greensboro Ct.	320	415
West Greensboro Ct.	744	886
East High Point	129	221
Main Street, High Point	590	610
Pleasant Garden Ct.	773	774
Ramseur-Franklinville	490	530
Randleman-Naomi	445	659
Randolph Circuit	682	794
Marion District.		
Barkersville Circuit	131	149
Connelly Springs Ct.	565	578
Forest City Circuit	283	294
Glen Alpine	260	260
Marion Mills	161	320
Micaville Circuit	370	400
Spruce Pine Circuit	272	330
Mount Airy District.		
Danbury Circuit	222	400
Elkin	258	281
Jonesville Circuit	228	228
Leaksville	189	195
Mayodan	153	227
North Wilkesboro District.		
Boone	154	324
Elkland Circuit	345	350
Warrenville Circuit	224	287
Salisbury District.		
Albemarle, First St.	381	598
Badin	233	325
China Grove	255	303
Epworth, Concord	372	563
Kerr Street, Concord	214	243
Westford-Harmony	209	625
New London Circuit	344	354
Norwood	533	566
Park Avc., Salisbury	443	575
South Main, Salisbury	465	489
East Spencer	184	267
Woodleaf Circuit	532	542
Shelby District.		
Belmont	263	296
Bessemer-Concord	282	320
East Gastonia	363	488
Franklin Ave., Gastonia	380	642
St. Paul-Trinity	89	339
McAdenville	189	189
LaFayette St., Shelby	246	310
Statesville District.		
Davidson-Fairview	441	451
Maiden	296	370
Rhodhiss	46	105
Waynesville District.		
Clyde Circuit	260	298
Fines Creek	218	255
Glenville-Highlands	257	277
Hiawassie Circuit	178	192
Robbinsville Circuit	132	200
Waynesville Circuit	140	240
Winston-Salem District.		
Cooleemee	326	391
Denton Circuit	406	427
Forsythe Circuit	622	648
Hanes-Clemmons	104	165
Lexington, First Church	776	790
Southside Circuit	200	250
Thomasville, Main St.	675	1126
South Thomasville	34	150
West Davie Circuit	93	206
Liberty St., Winston	100	249
Salem	274	361

WHAT THEY SAY

Man alive! Have been taking the "Helper" since the first issue. All our officers and teachers get it monthly. It is a dandy.

Chas. F. Lambeth.

I find it one of the very best helps I get. I do not see how I could get along without it.

F. M. Williamson.

All our officers, department superintendents and myself have been taking the "Helper" for some time.

Jas. A. Gray.

Thanks for calling the "Helper" to my attention.

H. L. Horton.

I find it a great help.

Mrs. J. B. Henderson.

I have had it for over a year and find it to be very helpful

E. H. Kochtitsky.

I could not get along without my "Methodist Superintendent and His Helpers."

H. L. Lewis.

An excellent paper.

L. B. Rogers.

BARKIS IS WILLING

My Dear Woosley:

What would you say if we, the North Carolina Conference Wesley Federation, should challenge you, the Western North Carolina Wesley Federation, through the columns of the Advocate, to a contest in new organized Wesley Bible Classes?

We might set a definite date for the end of the contest. I am writing my Federation officers about this. It seems that challenges and contests are the order of the day, and I know that this kind of contes would result in good for both sides. Let me hear from you as to what you think of this.

Cordially yours,

J. T. Jerome.

Barkis is willing. We are rearing to go. Somebody is going to get a beating and I hope that somebody will live down in the "flatwoods." Brother "Jerry" has 532 Wesley Classes listed. We have 401. We "hillbillies" will be tackling a worthy competitor. I'm writing Jerome that arrangements will be made.

CONSERVATION

Brothers A. S. Morgan and H. H. Robbins, superintendent and pastor, respectively, Park Ave. Salisbury, attended the Salisbury Training School and got lots out of it. They are not stopping with the good beginning for a strong local training class has been started for their school. It meets on Friday night and uses Cunninggim and North's Sunday School Organization and Administration for a text. I had the pleasure of teaching the first lesson and found a fine class, a majority being men. Morgan is chief booster; Robbins is chief teacher. Go thou and do likewise.

PERMISSION AND CO-OPERATION

A short letter was recently sent each presiding elder asking for date and place of his district conference, for permission to present a definite proposition there and also asking for any general directions for Sunday school activity in his district. Before the end of the week nine replies came in. They are so encouraging that I am giving you extracts from them. You know the Sunday school work can't get far without the permission, co-operation and support from our presiding elders.

Hope you can be with us, as I always give special time and emphasis to the Sunday school interests. I would like very much to have district Sunday school institute. I want all the charges, particularly the circuits, to have an institute during the year.

H. K. Boyer.

I want you on hand for any and everything you choose to do. Plan to stay throughout our conference. I should be glad if we could have you with us at some of the quarterly meetings and make them rallies for the Sunday School work.

A. W. Plyler.

I want you at my district conference. I will fall in with your plans. I like the things you are pushing. I am going to put the Sunday school superintendents who are at our district conference on the S. S. committee and want you to labor with them.

D. M. Litaker.

I shall be glad to have you with us to present the Sunday school work and to make any plans for future work in the district.

W. F. Womble.

Sure, you may have the "few minutes" and then some. Write me a week or so in advance of the convening of our conference.

J. F. Kirk.

I shall be glad to have you present at our district conference. I will try to see you while you are in Charlotte next week.

H. H. Jordan.

Come on. We'll follow your lead in the Sunday school work. Think it out for us.

W. A. Newell.

You have my permission to schedule district work in my district. I want you to be with us in our educational sub-district set up meetings. I have already sent you dates.

J. H. West.

I am glad you are planning to attend our district conference. I am planning to devote a part of Tuesday afternoon and the whole of Tuesday night to the Sunday school. I have put you, Miss Womack and Mrs. Siler down for discussions at a Sunday school mass meeting Tuesday night. Does this suit you? Tuesday afternoon. Stroud, of Cooleemee, and Hauser, of Pfafftown, will speak on "How I Run My Sunday School," and two others will speak on "How We Got New S. S. Class Rooms."

Frank Siler.

NORTH CAROLINA METHODISM

The following facts gathered from the Journals of the North Carolina and Western North Carolina Conferences serve to emphasize the combined strength of North Carolina Methodism. The first column is for the North Carolina Conference, the second for the Western North Carolina Conference and the third for the combined strength.

	N. C. C.	W. N. C. C.	Total.
No. Church members	100,803	117,213	218,016
Gain for year	4,044	2,405	6,449
S. S. members	77,541	99,698	177,239
Gain for year (minus)	2,419	6,682	4,263
Adults baptised	4,050	3,335	7,385
Infants baptised	814	1,786	2,700
No. churches	780	914	1,694
Value of churches	4,415,385	5,180,540	9,695,925
No. parsonages	201	222	423
Value of same	868,900	972,165	1,841,065
Women's societies	279	245	524
Membership	9,001	8,698	17,697
No. Epworth Leagues	138	125	263
Membership	5,485	4,460	9,945
No. Sunday Schools	748	776	1,524
No. officers and teachers	6,400	6,593	12,993
Cradle rollers	3,859	4,015	7,874
Home Department	2,959	2,191	5,150
Training classes	20	57	77
No. Wesley classes	532	401	933
Pupils joining church	3,867	4,126	7,993
Dollars raised in Sunday School	$97,977	$120,078	$218,055
Total dollars raised	$1,622,079	$1,624,339	$3,246,418

WOMAN'S WORK

REPORT FROM SNOW HILL

The work of the missionary Auxiliary of the Snow Hill Methodist Church for the year 1920, was the best in its history. Under the zealous leadership of Mrs. C. T. Rogers, we added to our roll fifteen new members, making a total of thirty. We sent to the conference treasurer, $152.80 for the year. Mrs. Rogers also has charge of the Bright Jewels, which she organized in January, 1920. They have done splendid work, attending the meetings well, and showing interest. There are thirty-three enrolled and nine in the Baby Division. At the close of the year, seven of these were promoted to the Junior Department. The Bright Jewels sent as their first year's offering to missions, $75.00. The young people are fortunate in having Miss Winifred Harper as their leader. 1920 saw the beginning of their missionary work. They have very interesting monthly meetings, with an occasional social one. There are twenty-four enrolled, five having been promoted from the Junior Department. Their offering for the year was $71.80. We are hoping to do greater things in 1921, I H. N. With best wishes for the work, I am,

Most sincerely,

Mrs. M. W. Warren, Cor. Sec.

FAIRFIELD WOMEN AT WORK

I wish to say through the Advocate a few words concerning the work of the woman's foreign missionary society of this place. In the year 1890, the society was organized by the pastor's wife. Mrs R. J. Moorman, who was its first president. Mrs. J. A. Mann, vice-president, Mrs. Florence Carter, treasurer, and Miss Mattie Simmons, now Mrs. R. N. Cartwright, recording and corresponding secretary. These four were the only members for some time, in fact, the number increased slowly the first few years, but after seeing the work of the Lord prospering in the hands of the faithful few others joined and the society made rapid strides. Several of the members moved away. a few have died, and now there are on roll thirty-two, and practically all of them are members of the Parsonage Aid Society also, which has forty-nine members, and each pays ten cents per month dues to be used in supplying the parsonage with furniture of the necessary kind for the preacher's and his family's comfort.

One member presented last year a rug and curtains for the dining room. The following amounts were paid by the missionary society last year, not including the Aid Society's dues. Dues thirty-eight dollars and fifty cents, conference expense fund five dollars and seventy-five cents. Scarritt Bible and Training School, six dollars and forty cents, week of Prayer offering eight dollars and nineteen cents, and pledge sixty dollars, paid on a new carpet for the Church, forty dollars. For clothing for one child in the orphanage at Raleigh, whom we have clothed for four or five years, eighty-six dollars and fifty three cents, making a total of two hundred and forty-five dollars and thirty-three cents. Our pledge was an increase of twenty per cent over all previous years. Some of the members are helping through the Sunday school to support another child in the orphanage at Raleigh, with a treasurer, who has already served fifteen consecutive years. I refer to Mrs. G. C. Mann, and our old president, Mrs. R. N. Cartwright. re-elected. We are starting in the new year more determined than ever to do something for Him who has done so much for us. Our presidents example of a consecrated life awakens us to a sense of our duty and opportunity and with her to encourage and lead us, we are looking for the year nineteen and twenty-one to show an increase in everything we undertake for the Master's cause.

Mrs. A. L. Cuthrell, Cor. Sec.

Our Orphanage Work

METHODIST ORPHANAGE
HON. R. N. PAGE.....Presldent
A. S. BARNES.....Superintendent
Mrs. Mattie Jenkins.....Matron
Owned and maintalned by the N. C. Conference.

CHILDREN'S HOME
Walter Thompson .....Superintendent
Owned and maintained by the W. N. C. Conference.

N. C. CONFERENCE

FORM OF BEQUEST

I do hereby will and bequeath to the Methodist Orphanage, Raleigh, N. C., for the purpose contemplated by the charter under the Act of the General Assembly of North Carolina, ... (Here designate the bequest.)

* * * *

OUR NEED

1. A Baby Cottage.

* * * *

Unselfish service in behalf of our Orphanage commends itself to every lover of children. The spirit of altruism is growing among our Methodist folks. Miss Carrie Lilly, of Mount Gilead, has been remembering our Orphanage for a long time in a most commendable way. She has decided that she wants to support a child for this year. Such devotion to one of our orphan children is very beautiful. That she will derive a great blessing from this service I have not the least doubt.

* * * *

Below will be found a short note from a real friend of our Orphanage who believes in making sacrifices for our orphan children in spite of "hard times." I am happy to say that there are many noble hearted men and women in the same class with him.

"This letter contains no check. It is to ask your patient indulgence with me. The conditions are such that I cannot now pay my annual check for $120 to help support our orphans. My cotton is ginned and I have drawn all I can from the banks. But just as soon as I sell, I am going to send you a check for $120. With only two regrets—first, that I cannot send more, and the other, that I have so long delayed this duty and pleasure.

"God bless and keep you, and all those precious charges given into your hands."

* * * *

"Keep Step in the March" is the name of a song we sing here at the Orphanage occasionally. The sentiment of the hymn has impressed me very forcefully lately. If we are to make our Methodist Orphanage the model orphanage of the South, and that is the ideal we set before us, then it is absolutely necessary that every agency of our great church throughout the conference must be harnessed and put to work to this end. I fear some of our churches, Sunday schools, organized classes, Missionary societies, Epworth Leagues and individual supporters are not keeping step with others who are sending us monthly offerings or clothing children. It may seem a very insignificant thing to some of the churches, Sunday schools, organized classes, Missionary societies, Epworth Leagues and individuals whether they send us their "bit" or not; but to us it seems a big thing. Every dollar sent helps in financing our Orphanage and I want to appeal to all alike to give us their hearty and enthusiastic support. If there has ever been a time when we needed every agency at work in our behalf it is now. Because of low prices and unemployment there is a real danger that our orphanage will be called upon to suffer a great falling off in its receipts. Therefore let me appeal to all of our people to keep step so there will be no confusion and embarrassment.

* * * *

If our Methodist Orphanage is to fulfill its great mission of altruism, it is absolutely necessary that its endowment be greatly increased. Greater demands are being made upon us today than ever before for the admission of worthy orphans, and we are not responding to that demand as largely as we should. We cannot afford to turn a deaf ear to the pathetic and distressing appeals that come to us weekly and sometimes daily. If we had a large endowment we could greatly strengthen our orphanage and thereby accomplish larger and better things. In the light of these facts may I appeal to our people of small and large means to remember the Orphanage in their wills? May I furthermore ask that they use every precaution in writing them so there can be no protest after their departure? Our legal title is The Methodist Orphanage, located at Raleigh, N. C. As a further caution I would urge that at least two witnesses sign the will in the presence of each other. To be absolutely sure that no mistake is made a lawyer should be asked to arrange it properly. If there are those who have not written their wills in accordance with these suggestions, may I ask that they give the matter their prompt and serious attention lest their wills be null and void after their decease? I am hoping and praying that hundreds and thousands of friends may feel divinely led to write The Methodist Orphanage in their wills and thereby give financial assistance to orphan children through all the years that are to come.

* * * *

Without any intentions of boasting of our work, I think I can truthfully say that we are getting better results from the training of our children than is found in most orphanages. If all orphanages could obtain like results much of the criticism seen in the northern magazines would go like the mist before the noonday sun. Much of the criticism and hostility toward institutional training of orphan children is due to the fact that some orphanages have not made good and all have been judged and condemned accordingly. Such wholesale condemnation is unfair and unjust. Orphanages of the South in the main are far superior to those of the North. In the North they are located mostly in large cities and crowded in large buildings; in the South they are located in smaller cities and towns and generally surrounded by a large campus and farm. The cottage system prevails in most of our Southern orphanages, where the children enjoy and appreciate a home-like atmosphere.

From the very beginning of our Orphanage work those who have been in charge have had but one ideal and that a model home for our children. That we are succeeding in our endeavors is abundantly proven by the testimony of scores of friends throughout the State and out of the State. Our children as a whole are physically strong, mentally alert and spiritually minded. They are content and happy to live their lives under our fostering care. They are not restless and impatient to get away from the Home, but look forward to the time of leaving with a feeling of sadness. Their happiness in the Home is due to the fact that our teachers and matrons enter into the closest and most intimate relationship with the children. They are to them as older brothers and sisters, as fathers and mothers. The result of this companionship is a group of the brightest and happiest orphan chilren I have ever seen anywhere—much happier than the children in the average home among our own people. It is our firm belief that social workers from all parts of the country will visit our Methodist Orphanage in increasing numbers in order that they may see for themselves the fine product of an orphanage that has maintained the highest Christian ideals throughout all the years of its existance.

* * * *

RECEIPTS

Trinity S.S., and Ch., Fairmont, Robeson Ct., $32.50; Union S.S., and Ch., Harrellsville Ct., $50; Roseboro Ch., $34.15; St. Paul School. Beaufort, $4.75; Rosehill S.S., $20; Epworth S.S., Grifton Ct., $10; Epworth Ladies' Aid Society, Grifton Ct., $5; Elon Street S.S., Goldsboro, $19; Class No. 7, Trinity Ch., Fairmont, Robeson Ct., $15; Bladenboro S.S., Elizabeth Ct., $5; Swansboro charge, $14; Leake S. Covington, Rockingham, $25; , Fremont Ct., $31; Williamston Ch., Williamston and Hamilton Chg., $11.50; Centenary S. S., Wallace and Rose Hill Chg., $3; Mrs. Paul G. Parker, Jackson, N. C., $5; Shady Grove Ch., Oxford Ct., $42.85; Fairfield Ch., $5; Swan Quarter S.S., $10; Vendemere S.S., Vandemere Ct., $2; Mill Brook S.S., Oriental S.S., $33.05; Thompson's Chapel S.S., Goldsboro Ct., $20; Norlina S. S., $19.60; Sanatorium S. S., $8.66; Mt. Gilead station, $80; A. C. Hooper, Stumpy Point, $5; Cummock Union S. S., $10; Laurinburg Ch., and S.S., $500; Mrs. J. W. Bullard, Waycross, Ga., $10; Purdies S.S., Elizabeth Ct., $3.06 Epworth Class, 5th Ave. Ch., Wilmington, $12; Alma Edgerton Class, Selma, $15; Vallie Hill, Beuson, $20; Tabernacle S.S., Snow Hill Ct., $5; Northampton Ct., $140.60; Fletcher's Chapel S.S., Durham Ct., $21.81; Chadbourne Ct., $15; Macon S.S., Warrenton Ct., $1; Helron S.S.,Warrenton Ct., $5.10; J. T. Battley, Swansboro, $6; Wallace S.S., Wallace and Rose Hill Chg., $11; Green Lake S.S., Roberdell Ct., $3.65; Mt. Zion S.S., Pittsboro Ct., $10.60; Chatham S.S., Pittsboro Ct., $7.30; Ebenezer S.S., Garner Ct., $4.32; Robersonville S.S., Bethel Ct., $13; Johnson's Grove S.S., Clinton Ct., $14.75; Jackson Baraca Class, $10; Oxford S.S., $55.06; Branson's Church S.S., and League, Durham $44.32; Dover Baraca Class, $113.06; St. Paul Ch., Maxton, $18.77; friends of Merrett, N. C., Pamlico Ct., $7.75; Trinity S.S., Magnolia Ct., $10.20; Spring Hope Ch., $6.70; Waldon Station, $65.05; J. C. Burwell, Warrenton, $5; Rose Hill and Charity Chs., Wallace and Rose Hill Chg., $33.77; Littleton S.S., $12.55.

W. N. C. CONFERENCE

FIFTH SUNDAY OFFERINGS

M. R. Smith, Primary Dept., Main St. Liberty S.S., Liberty, $12.34; C. L. James, S.S., High Point, $6.84; T. A. Johnson, Coleridge S.S., Coleridge, $42.28; E. L. Greene, So. Main St. S.S., High Point, $33.15; Rev. A. G. Loftin, Rehobeth S.S., Pleasant Garden, $2.10; C. G. Clapp, Mt. Pleasant S.S., Greensboro, $4.40; C. T. Weatherly, Pleasant Garden S.S., Greensboro, $8.75; Mrs. P. A. Hayes, Park Place S.S., Greensboro, $56; W. J. Slagle, Bakersville S.S., Bakersville, $1.50; C. E. Davis, Rockford S.S., Rockford, $1.50; Miss Lorena I. Wooten, Yadkinville S.S., Yadkinville, $1.50; J. S. Bell, Elkin S.S., Elkin, $50; A. F. Ross, Cottonville S.S., Norwood, $2.25; E. R. Rufty, First Ch. S.S., Salisbury, $52.93 J. A. Scott, Mount Olivet S.S., Concord, $10; A. J. Underwood, Forest S. H. S.S., Albemarle, $2.26; Garland Benton, Spencer S.S., Spencer, $11.35; Rev. W. A. Rollins, Mayworth S. S., Mayworth, $3.30; G. B. Goodman, Asbury S.S., Lincolnton, $10; M. J. Lynch, Laboratory S.S., Lincolnton, $6.60; J. L. Beal, Main St. S.S., Gastonia, $66.60; T. C. Abernethy, Lincolnton S.S., Lincolnton. $21.66; James Stinson, Huntersville S.S., Huntersville, $5; T. F. Murdock, Hiddenite S.S., Hiddenite, $6; A. B. Rives, Race St. S.S., Statesville, $37.10; J. H. Loftin, St. John's S.S., Statesville, $4 62; Eli Taylor, Mt. Harmony S.S., Connelly Springs, $2.25; J. F. Query, Hudson S.S., Hudson, $2.70; Miss Mabel Gilleland, Catawba S.S.. Catawba, $18.43; Miss Edith Lee Radford, Davenport College S. S., Lenoir, $14.20; L. F. Stine, First Ch. S. S., Lenoir, $56.18; E. E. Hyatt, Midway S.S., Lexington, $6.35; E. W. Hauser, Doub's Chapel S.S., Pfafftown, $4; W. M. Jones, Central S.S., Asheville, $60; L. C. Kimbrell, Weddington S.S., Matthews, $3; C. B. Laney, Central S.S., Monroe, $28.50; C. M. Walker, Thrift S.S., Paw Creek, $10; M. W. Lee, Peachland S.S., Peachland, $5; R. E. Bundy, Jamestown S.S., Jamestown, $15; W. C. Massey, Trinity S.S., Trinity, $10.20; J. J. Gross, Pleasant Grove S.S., Forest City, $3; C. F. Cline, Gilkey S.S., Gilkey, $5.37; J. C. Cowan, Rutherfordton S.S., Rutherfordton, $12.66; E. N. Washburn, Salem S.S., Bostic, $1.10; W. B. Ward, Central S. S., Concord, $15.47; Jack Palmer, Central S. S., Shelby, $38.39; S. R. Wolfe, Beulah S. S., King's Mountain, $2.20; J. C. McIntosh, Denver S.S., Denver, $5.41; Miss Evie L. Davis, Centenary S.S., Clemmons, $1; J. S. Hege, Good Hope S.S., Lexington, $2.80; D. L. Crowell, Macedonia S.S., Southmont, $4.50; W. H. Mock, South Side, So. Winston-Salem, $8.63; H. L. King, Mount Pleasant, Asheville, $8.40; Mrs. Sue L. Enloe, Edneyville S.S., Edneyville, $1.65; Mrs. Troy Plemmons. Emma S.S., Asheville, $2.25; G. W. Pansby, Acton S.S., Candler, $3.20; H. G. Blackstock, Salem, Weaverville, $3.25; Mrs. M. E. Harper, Azalea, $2.55; Mrs. W. J. Worsham, Ruffin S.S., $1; J. L. Daniel, Spring Garden St., Greensboro, $10; C. C. Horney, Concord, Farmer, $6.60; Miss Weeta Elliott, Jonesville, $4; Miss Katherine Hoskins, Summerfield, $4.60; D. D. Weaver Ashley S.S., Warrensville, $3; D. F. Mast, Valle Crucis, $6.78; Crowell Blalock, Randall S.S., Norwood, $3.46; A. D. Morgan, Liberty S.S., Gold Hill, $6.75; W. C. Pennington, Richfield S.S., Richfield, $10; Miss Carmi Felker, Cleveland S.S., Cleveland, $2.50; Rev. F. W. Bradley, Franklin Ave. S.S., Gastonla, $12.34; F. R. Howard, Bethany S.S., Sherrill's Ford, 94c; L. A. Jackson, LaFayette St., Shelby, $9.06; E. E. Sherrill, Troutman S. S., Troutman, $3.50; L. D. Sherrill, Vanderburg S.S., Troutman, $1.70; Mrs. Earl Feimster, Trinity S.S., Statesville, $1.50; Miss Nina Sharp, Rocky Springs S. S., Hiddenite,a $1.60; G. D. Wilkinson, Maiden, $6.25; D. C. Moir, Love's S.S., Walkertown, $8.32; Z. N. Anderson, Mocksville S.S., Mocksville, $34.94; L. J. Horne, Farmington S.S., Farmington, $3.60; W. F. Clingman, Liberty S.S., Winston-Salem, $4.60; D. M. Raper, Mount Olivet S. S., Welcome, $9.35; Rev. P. L. Kinnaman, Vernon S.S., Winston-Salem, $6; J. W. Hensdale, Grace S.S., Winston-Salem, $10.88; C. C. Ausband, Mr. Rawley's Class, Centenary, Winston-Salem, $126.45; C. C. Ausband, Delta Alpha Class, Centenary, Winston-Salem, $28; C. C. Ausband, Centenary S.S., Winston-Salem, $48.65; B. F. Brooks, Laurel Hill S. S., Candler, $1; Rev. J. H. Armbrust, Spencer Memorial S.S., No. Charlotte, $6.75; Robert Stanfield, Love's Chapel, Reidsville, $3; Will R. Smith, East End S.S., High Point, $33.53; C. T. James, Carraway Memorial, Greensboro, $19.50; D. R. Archer, Bethel S.S., Greensboro, $7.50; Glenn Proffitt, Bald Creek S.S., Bald Creek, $2.60; Miss Annie Pearson, Center S.S.. Greensboro, Rt. 5, $2; Mrs. N. A. Martin, Danbury S.S., $3; Miss Nellie Speer, Boonville S.S., $2; Rev. C. M. Campbell, McAdenville S.S., $26.63; S. A. Goforth, El Bethel S.S., King's Mountain, $3.50; Cyrus T. Falls, King's Mountain, $30.27; W. C. Thompson, Fairview S.S., Mooresville, $1.30; R. W. Drum, St. Paul S.S., Newton, $1; Mrs. D. F. Knight, Maria Memorial S.S., Balsam, $1; Mrs. C. J. Taylor, Advance S.S., $1.50; Luther Dull, Huntsville S.S., Cana, 52c; M— Etta Secrest, Mineral Springs S.S., 77c; C. D. Firesheets, Main St. S.S., Reidsville, $24; M. G. Maner, Franklinville S.S., $36.82; H. Carroll, Tanner's Grove S.S., Forest City, $1.34; S. M. Westmoreland, Epworth S.S., Cana, Va., $2.05; Miss Rena Kreeger, Antioch S.S., Rural Hall, $2.57; T. P. Rankin. Lowell S.S., $4.45; W. C. Daniel, Oak Hill S.S., Candler, $3.22; J. Laughridge, Alexander S.S., Forest City, $10.87; E. B. Claywell, Morganton S.S., $19; J. M. McMichael. Goshen S.S., Stokesdale, $2; R. L. Bingham, Boone S.S., $10; Rev. R. C. Goforth, Hudson S.S., Hudson, $5.68; C. M. Cannon, Mount Zion S. S., Cornelius, $9.68; J. E. Webb, New Salem S.S., Staesville, $2.35; Mrs. Beatrice Swaybgim, Maple Grove S.S., Waynesville, $15; J. P. Morgan, Haywood St. S. S., Asheville, $20.14; Miss Arra Lankford, Saluda S.S., Saluda, $4.51; G. C. Conley, Murphy's Chapel, Marion, $1.20; R. E. Scarboro, Bessemer S.S., Bessemer City, $5.05.

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TEN PER CENT ASSESSMENT

J. B. Pleasants, Tr. Centenary Ch., Greensboro, $135; Rev. A. G. Loflin, Pleasant Garden Ch., Pleasant Garden, $8.50; Mrs. W. E. Teague, Tr. Bethel Ch., Asheville, $17.31; Rev. J. R. Warren, N. Monroe-Icemorlee, Monroe, $3; Rev. J. M. Green, Mayodan Ct., Mayodan, $12.25; Rev. John Cline, Lewisville Ct., Lewisville, $1.25; Rev. R. C. Goforth, Hudson Ct., Hudson, $110; Rev. J. A. Smith, Duncan Memorial Ch., Charlotte, $20.

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BUILDING FUND

Earl Thrasher, Asbury Ch., Hominy Ct., Candler, $100; H. B Shoaf, Main St. Ch., Thomasville, $25.

* * * *

SPECIAL SUPPORT

W. A. Ring, High Point, $17.50; two friends, Salisbury, $2.

* * * *

GIFTS IN KIND

Susannah Wesley Bible Class, Mrs. L. B. Harrell, Caroleen, 1 bbl. canned fruit; Mrs. Bowman Gray, Winston-Salem, 100-lb. bag rice; Mrs. J. E. Ockerman's Class, Rosman, pkg. wearing apparel.

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First term, June 20 to July 31; Second term, Aug. 2 to Sept. 3. Faculty, over 100; courses, over 300; attendance last year, 1856. Courses for teachers and college students. College credit. Degrees conferred on men and women. Most beautiful campus in America. Cost very reasonable. For catalogue and full information write to
CHAS. G. MAPHIS, Dean, University, Va.

Millions of Cabbage, Tomato and Sweet Potato Plants. Cabbage Plants, Wakefield, Flat Dutch, 500 for $1.00; 1000, $1.75; 5000, $7.50. Tomato and Sweet Potato Plants, leading varieties, 500 for $1.25; 1000, $2.25; 5000 or over, $2.00 per 1000. CLARK PLANT CO., Box 108, Thomasville, Ga.

TO PEACH GROWERS:

We are fortunate in having a fine stock of peach trees for spring delivery of the following well known varieties: Elberta, Carman, Champion, Belle of Georgia, Slappy, White Heath, Stump, Alexander, Sneeds, Krummels, Hiley, Mayflower, Indian Cling, Indian Free, Hale. The trees are hardy, well matured and in fine shape. Write at once for prices and number wanted.
THE GLOBE NURSERIES, Bristol, Tenn.

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Rev. A. C. Cantrell,

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No books like these.

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Millions of large stocky frost proof cabbage plants ready to ship at once. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices 1000 to 4000 at $2.00 per 1000, 5000 and over at $1.50 per 1000 by express or mail collect. Prices by mail postpaid, 100 for 35c, 500 for $1.50, 1000 for $2.50 postpaid. Satisfaction guaranteed or money returned.
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Successfully Treated
Williams Private Sanitarium
Greensboro, N. C.
Established In 1910
Dr. B. B. WILLIAMS
Physician In charge.

EPWORTH LEAGUE NOTES

By C. K. Proctor.

A Special Appeal to the Leagues of the Conference.

A few evenings ago, the writer had the pleasure of meeting with the cabinet from the Methodist Orphanage League. Eight of these fine young people met in the study here and talked league, and planned their work. The following policy for their league was adopted. I feel sure that it will be carried out as nearly to the letter as any league among us.

There is one thing however that calls us—these young people, 70 of them in a League do not have the funds of the ordinary young people of their age. Neither do they have the chance to make money. There is some expense to all Leagues, and then the pledge for missions and expenses of delegates to the summer conference. I am asking all the Leagues who desire to make an investment in the development of this side of our orphanage life—to raise some free-will pledge and offering to the maintenance of our orphanage League. In case you do, you can mail your checks to me and I'll see that it goes to the treasurer of the orphanage League. Send checks to C. K. Proctor, 221 E. Morgan Street, Raleigh, N. C.

The Epworth League of the Methodist Orphanage in its cabinet meeting makes the following plans for the year:

1. To conduct a meeting each Sunday evening of a devotional nature.
2. That we urge our leaguers to engage in daily prayer and Bible reading.
3. That the leaguers try to gather once each week in a prayer circle.
4. We urge that the leaguers keep themselves ready to visit the sick, to carry them flowers, and otherwise cheer them, and that we set aside some amount to be used for this purpose or any call for help.
5. That the League hold one social once a month, providing programs sometimes literary, always planning for a wholesome good time.
6. That one Sunday evening meeting a month be a missionary meeting, in charge of the missionary department. We furthermore urge that a mission study class oe formed.
7. That we set aside a part of our funds to the African Special.
8. That the League frequently keep in mind, the need for religious workers, seeking to encourage those who seem inclined to give themselves wholly to the religious work.

Epworth League Policy of Central M. E. Church for 1921.

We, the Committee on Policy of the Central Methodist Epworth League, submit the following policy for the year: first, to conduct at least one cottage prayer meeting every week throughout the year; second, to enlist our members in the quiet hour covenant League; third, to encourage social fellowship in the League by a well worked out program by the Social Department.

We recommend that the Social Service Department arrange for a Committee to assist the pastor in social welfare work; as well as individual efforts by the League itself. We urge the League membership to keep in mind the call for Christian Stewardship, especially for the stewardship for life; to vitalize the missionary spirit by regular missionary meetings, mission study classes, missionary offerings and seeking to find volunteers for missionary work; that we strive to make the Sunday evening program as attractive as possible by using reception committee, bright music and well worked out program. We urge our leaguers to subscribe to the Epworth Era.

We recommend the appointment of a Finance Committee, composed of the treasurer and superintendents of the four departments, to work out a budget and finance plan, and report to the League one week hence and report to be incorporated in this Policy.

We recommend the following financial policy:

Miss	$75.00
African Special	10.00
Social Service	25.00
Social D.	50.00
Devotional	10.00
Delegates to Louisburg	30.00
Total	$200.00

How's this for a Policy for a 2nd Department?

1. To carry out a systematic visitation of the sick poor and needy of our city.
2. To minister to their needs as necessity demands and our ability permits.
3. To hold during the summer an old folks meeting.
4. To strive to eliminate those evils which especially tear down the soul of our young life.
5. To inform our pastor that we are at his service as helpers in such work as he desires our department to do.

Now for some more notes about league work like the following from Goldsboro.

Goldsboro, N. C., Jan. 18, 1921.

Dear Bro. Proctor:

Six months of our League Conference year have passed since we last met together at Louisburg College. I wonder just what the Leagues of our Conference have done the first half of our present League year? Have we continued to grow in spirit and in numbers? If we have failed in either I hope it will not be in the first mentioned. If we have not done just what we could have, let us resolve to use our last few months in this Conference year to do all we can and to make possible our motto, "All for Christ."

Just a little now about St. John's League, Goldsboro. We closed last year's work, gaining 100 members. We have managed to keep about 50 per cent as active Leaguers. Our year's work has been full of interest, and has proven to be the best yet experienced in our League.

The four superintendents of our League have worked hard, and have presented good programs each month. Through our pastor, Rev. J. W. Potter, the spiritual side of our League has been kept alive and our thought of helping humanity broadened. We have within our League a monthly paper which has proven very interesting to the entire church. At our literary meeting held last night (Monday) we had fifty present. I believe St. John's League is in the best condition we have yet been able to report.

With personal best wishes and also for each League in our Conference for a Happy and Prosperous New Year, I beg to remain,

Very truly,
C. Gehrman Cobb.

A DAY FOR FASTING AND PRAYER

Thousands of churches are now preparing for the pre-Easter revival campaign. Many thousands of sinners were reached in this campaign last year. There is every reason to hope that this Easter campaign will be vastly more effective. Let every possible thing be done to make the most of it this yeyar. To this end let there be first a day of fasting and prayer for power which the Holy Spirit alone can give for this campaign. Friday, March 4th, has been set as a day for the whole church to join in prayer and fasting for the greatest revival we have yet had during the Easter season. Each church will use its own plan for the observance of the day. In the cities sunrise prayer meetings can be held to great advantage. In the country churches an eleven o'clock service might be held. In every home there can be special services other than the regular family worship. At least the family worship can be made unusually impressive and fervent. In homes where there has been no family altar, why not begin on this day?

Let every church and every individual in the church take this suggestion seriously. Let one day be given to this one thing so far as possible. If the Southern Methodist Church is to have that revival for which we have all been hoping and praying, we must win on our knees. Preachers and laymen, pulpit and pew, need the power which came upon the disciples on the day of Pentecost. Why not make the 4th of March a Pentecostal day in Southern Methodism. So may it be.

O. E. Goddard.

Any preacher of N. C. who has any of the varying forms of Eczema Poison, Sores or other skin trouble and will write us we will take it that he is a little akin to doubting Thomas, and we will send him a 50c box of David's Salve, and when he doubts no more he can send us the dough. Read our ad on another page. David Chemical Co., Henderson, N. C.

Greensboro College

The A-Grade Woman's College of the Two Methodist Conferences of

NORTH CAROLINA

Classed in Group A, by State Board of Examiners

Chartered 1838. Confers the degrees of A. B. and B. S., in the literary department and B. M., in the music department.

In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New $50,000.00 Dormitory completed 1918. Conservatory of Music to cost $100,000 to be erected.

Second Semester begins Jan. 24, 1921 For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.



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Write for Booklet and Prices.

CHAS. M. STIEFF, Inc.,

M. D. Manning, Mgr., Charlotte, N. C.

OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

IN FEBRUARY

Oh, they say it's growing colder
Every day;
That the winter's growing bolder
Every day;
Since the wood chucks' gone to sleep
In his cavern dark and deep,
There'll be six weeks more of snowing
Of freezing and of blowing,
Every day.

But the day's a little longer
Every day,
And the sun's a little stronger
Every day;
If we're patient for a while,
We shall see the summer smile,
And the buds will soon be showing,
For they're growing, growing, growing,
Every day.

And the birds will soon be singing,
Every day.
Northward now they'll soon be winging,
Though the frost is in the air,
There's a feeling everywhere
That the skies are growing clearer.
And the springtime's drawing nearer,
Every day.

—Annie Johnson Flint.

MY VALENTINE

The valentine I'm sending, says
"The one that I love best."
There's only one to give that to,—
Perhaps you may have guessed.

I'll send it with my dearest love
To you, dear Mother mine,
To tell you that I'll always be
Your faithful valentine.

Normal Instructor and Primary Plans.

A SHOWER OF LETTERS

On your editor's desk are over one hundred letters that have not yet been published—and every mail brings more. By the time you read this there will be over two hundred judging by the rate they are coming in at present. Now, let's do a little sum in arithmetic. If we publish ten letters a week, how long will it take to publish two hundred?

You are right—twenty weeks or five months! So next July when you find the weather growing uncomfortably warm, just open up the Advocate, turn to the Young Folks department, and read about the snow falling, and fine skating that appears to be going on in another town—It may help you to keep cool.

I am going to ask you not to send any more letters to be published, until all that we have on hand have been used.

The letters have proved so popular that we have decided to give you a chance at story writing as well. Perhaps there may be some budding authors or poets among our boys and girls. The Advocate would be delighted to intordue them to the public.

NOW FOR A CONTEST

For the best original story by one of our young readers we will give a good book as a prize; for the second best story we will give a simple prize.

The contest will close April 1. All manuscripts must be in by this date.

Put your name, age and address at the top of the first page.

Write on one side of the paper only.

THE LETTER BOX

Wendell, N. C.

Dear Mrs. Rowe:—

All our family were pleased tonight when I read Mary Lee Starling and Ela Terry's letter in the Advocate. Mary Lee's father was pastor of our church here about three years ago. Every one liked the pastor and family fine.

I am fifteen years old, in the ninth grade. I go to Wendell High School. We have sixteen teachers.

I have six brothers and three sisters. One of my brothers is at Trinity College studying for the ministry. This is his second year. Another of my brothers went to A. and E. in Raleigh before Christmas.

We all go to Sunday school every Sunday. We have seven classes. I am in the fourth class.

I take music and play for Sunday school some Sundays.

Yours truly,
Juanita State.

Ansonville N C.

My Dear Mrs. Rowe:—

Well I guess, as I have read the "Children's Page," in the "Advocate" for such a long time, that now while I have the opportunity I will write a few lines to "Our Great Church Paper."

I am so glad that we can hear from all the boys and girls. While we have all enjoyed the "Children's Page" very much I believe we will take more interest in it now.

I am sixteen years old and am in the ninth grade. I like to go to school very much. The studies I like best are English-grammar and Latin-grammar.

I am a Methodist preachers daughter. Father has six churches. We enjoy our work very much. I hope someday to be a foreign missionary. Pray for me that I may be if it is God's will. With much love to all the boys and girls and you, dear Mrs. Rowe, I am,

Elizabeth H. Bell.

Swan Quarter, N. C.

Dear Mrs. Rowe:—

I have never written to you before and I wonder if you would like for a Hyde county girl to enter your circle?

I have been reading the stories in the Advocate but like the letters best and if my letter is published I will write again.

I go to the Presbyterian Sunday school every Sunday that I am well though I lose lots of Sundays because I am sick a lot, but my mother is a Methodist and why I don't go to that church is because I can't walk there.

I will give you an idea of what I look like. I am five feet tall and weigh 95 pounds at 13 years old. I have blue eyes and black hair, and I am in the eighth grade. Have a mother, one sister and one brother.

Your friend,
Myra Harris.

Fallston, N. C.

Dear Mrs. Rowe:—

I am glad to have the privilege to write a letter to such a good paper as this.

I am a little girl ten year old. I go to the Methodist church to Sunday school. My Sunday school teacher's name is Mrs. Manie Deal. We all like her for a teacher and I go to Belwood school. I am in the fifth grade. My teacher's name is Miss Kate Harmon.

I have got one cat for my pet. It wants to sleep in my lap of a night. His name is Bob.

I would be glad to correspond with some other little girls my age.

With lots of love to all the little girls and boys.

Yours truly,
Jennie Bell McEntire.

Lumberton, N. C.

Dear Mrs. Rowe:—

I am a little girl 6 years old, and go to school, my teacher is Miss Emma Norment. and I love her very much.

I go to Sunday school and love to go. My father is a steward in our Church.

Dr. Beaman is our preacher, and we love him dearly.

I want to surprise father and mother, so please print my letter.

Your little friend,
Mary Isabella Gray.

Roxboro, N. C.

Dear Mrs. Rowe:—

I am a little girl and will be six years old next May. I dress up in overalls and leggings and love to play in the snow. I fall down and roll over in it.

I have a dear little brother one year old. I have been up in an airplane with Mr. Filmore. I did not think my daddy would let me go, but I begged so hard, he went with me, and I had the best time. I like to ride in an airplane best of all.

I had a pet dog named Trouble, he was poisoned and oh! how I cried, but daddy says he will get me another. I have many little cousins to play with. I know a lot of little speeches. I love to say. Little brother and I sent some money to the poor starving children, we are so sorry for them we wanted to help them.

Your little friend,
L. Oveda Long.

Shelby, N. C.

Dear Mrs. Rowe:—

In last week's letter box, Nancy and Betty were reading the little folks letters and saw where Mary Lineberger had written a letter from Denver, N. C. So I thought I would write one.

I am six years old, and am in the first grade. I get ones on my report. I am in Primary Department, and my little three year-old sister Adeline is in the Beginner's Department and my little brother Bill three fonths old belongs to the Cradle roll. We have pianos, little chairs and pictures, in our Sunday school rooms. My daddy is superintendent of our Sunday school and he told me that he knew Mr. Rowe. He says he is a long, keen fellow and talks a lot. And that is not all he said, but I will close this time.

Your little friend,
Mary Lineberger.

Asheville, N. C.

My Dear Mrs. Rowe:—

I am a happy little girl, eight years old and I am so glad the Advocate has a letter box for the children. I like to read letters from other little girls and boys and hear about their pets and the good times they have.

I am very fond of reading and like best the poems of Robert Louis Stevenson and Eugene Field. I have two sets of children's books—the Book of Knowledge and Journeys Through Bookland.

I have two brothers, one ten years old and one two years old. My playmates are my brothers and my two little cousins, Rebecca and Julia Morris. I take Rebecca to kindergarten and to Sunday school.

I like to go to Sunday school and church, and I take a nap on Sunday afternoon so I can go to church at night with mother and daddy. We go to the Haywood Street Church, and Sunday school, and I belong to the Ella Dunham Missionary Society.

With love to all the little children,
Mary Ella Stowe.

Englehard, N. C.

Dear Mrs. Rowe:—

I'm a little girl seven years old, from Hyde county and named for my fifth great grand-mother. Folks say I'm quaint, maybe that's why. Maybe some of you think it's 'cause I'm from Hyde county, but I think it's a pretty nice place. Why roses just grow wild here and mocking birds make nests in their branches. If you will come to see me, Mrs. Rowe and eat some oysters like mother cooks them and shad like grand-ma Watson cooks and pie like grand-ma Spencer makes, I reckon you would be saying it's a pretty nice place too.

I am going to get my aunt to typewrite this so you can print it cause

ECZEMA

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DR. J. E. CANNADY, 1226 Court Block, Sedalia, Mo.
References: Third National Bank, Sedalia Mo. Send this notice to some eczema sufferer

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it's to be a surprise to mother and dad.

Next time I'll tell you about my first trip to the city.

Lovingly,
Sophia Carey Watson.

Route 3, Gastonia, N. C.

My Dear Mrs. Rowe:—

You ask us to write, and tell you what we like. I like stories with a moral to them, I like fairy stories, and most of all, I like stories of real live folks, like Pollyanna. Usually I do not like letters, because they are so near alike. They make me think of cards for church members to sign. Except in the letters there are names of pets instead of names of folks. But the letters in the Advocate are better than in other papers because they are not so much that way.

I wish that our Editor would let us have a story writing contest during the summer. I like contests.

Sincerely yours,
Rebecca Taylor.

Lake Junaluska, N. C.

Dear Mrs. Rowe:—

We are two girl chums and we want to write you and tell you about this beautiful place in which we live. We live at Lake Junaluska. which is a Southern Methodist assembly in the mountains of Western North Carolina.

We are members of a Junior Wesley Bible Class. Our chosen name is "Delta Alpha." Our motto is: "By love serve ye one another." Our teacher's name is Mrs. H. Gibson. Our pastor's name is Rev. Carlock Hawk. We have an Epworth League in our church, and our leader is Miss Stanely Hall. We also have a Junior Missionary Society.

We go to day school and are in the same grade.

We enjoyed the stories in the Advocate as long as they came out in it, but we think we are going to like this better.

Your friends,
Marie Fulbright, Josephine Coman.

Mooresville, N. C.

Dear Mrs. Rowe:—

Will you kindly admit a boy of 13 to your friendly circle? I go to school at Mazeppa, and am a freshman. I like high school work fine, all except algebra.

I like the letters of the young folks fine, especially Sudie Mae Baker and A. B. Price, Jr. Come again, I am sure we will all be glad to hear from you.

I belong to Triplett Sunday school, and am secretary of Boys' Intermediate class. Our class has kept record on our blackboard for every Sunday this year as largest attendance and largest offering. Our Sunday school has about two hundred (200) members. Think it does well for a country church. We have four (4) class rooms for smaller classes Mr. L. G. Gloop is our superintendent, and Mr. D. P. Waters our pastor.

As this is my first time to write, I hope to see this letter in print. I would like to correspond with any of the young people readers

Price McConnell.

Box 225, Littleton, N. C.

My Dear Mrs. Rowe:—

Hope you will accept a lonely girl's letter for your young people's department in the Advocate.

I am a member of the M. E. Church of North Henderson and I like the Church and Sunday school fine I am seventeen years old, and have a large host of friends in my former town, but am very lonely here. We have lived here only a short while, and I have met only a few girls of my age, as I go out so little. There are only three girls in my class at Sunday school, while I've been used to a class of twenty. I have been reading the Advocate for a good many years, and I have enjoyed the stories very much, but I think it is very interesting to read the letters of the boys and girls all over the State. And I hope they will find mine equally so.

I am only one of very large family. I have four brothers and three sisters and only two of the older ones are married. So of course, we have quite a crowd here now, eight in family, mamma and papa included. The baby is just two years old, and is a mighty sweet baby, I think. She has golden hair and big blue eyes and dimples in her cheeks. I wish every boy and girl could know and love her as I do; which of course, they would if they could see her. She is the only pet I have.

I'm hoping that all the writers will have splendid success in school this year. I'm in the seventh grade, when I go. But one of my brothers has been ill for some time, and I have been staying home helping mamma, me being the oldest girl on the list now. I'm hoping to start back soon, but I'm afraid I can't make my grade.

Hope my letter isn't too long, but I just had to tell you all of this.

If any of the girls would write to me, I would appreciate their kindness and correspondence very much indeed.

Sincerely,
Myrtle Fletcher.

Route 4, Elizabeth City, N. C.

Dear Mrs. Rowe:—

Will you allow another country girl to enter your circle? As I haven't seen any letters from the boys and girls of Newland, I have decided to write.

I have been reading the Christian Advocate ever since I can remember. I enjoy reading letters frof other boys and girls very much and especially those I know, as Mae Jack and Helen Smith. Hope I will see another letter from both of them soon.

I don't go to school on account of my mother's health, but I'm expecting to go next year as her health is improving.

I am a girl sixteen years of age. I belong to the Methodist Church. Rev. McNeer is our pastor. I attend Sunday school, and church both. I'm in a class of about fifteen girls, my Uncle, Mr. W. N. Brothers, is my teacher, and Mr. W. A. Foster is superintendent of the Sunday school.

I will close, hoping you will get this letter.

Your friend,
Louisa Brothers.

Hendersonville, N. C.

Dear Mrs. Rowe:—

I have been reading the nice letters the boys and girls write, and enjoy them very much. We have been taking the Christian Advocate for several years, I find it to be a very helpful paper.

I am a girl seventeen years of age. I go to high school and am in the ninth grade. The school is known as Fruitland Institute. It is a nice school, and several states are represented here.

I joined the Fruitland Methodist Church when twelve years of age, and attend Sunday school and church every Sunday. Our pastor is Rev. J. G. W. Holloway, who has returned for the second year.

My home is seventeen miles east of Hendersonville, N. C, near the 'little pulet village of Fruitland."

I would like very much to correspond with a girl of my age.

Yours truly,
Estelle Johnston.

A beautiful piece of property has been purchased by the Council in the very heart of the city of Seoul, Korea, as a center for social evangelistic work for women and girls. This is a part of the Centenary program for Korea for 1920. The Council workers on the field are enthusiastic about the opportunities that will be open to them now that they have a working base apart from the school. This is the first work of this kind that the Council has attempted in Korea, and the time is more than ripe for it. We are expecting the property to be turned over to us by February 1, and the work will begin almost at once. It will be under the supervision of Miss Mamie D. Myers and Miss Carrie Turner, R.N.

THE HISTORY OF THE CHURCH

(Continued from page 5.)

tion are Methodist twins. Not till six weeks later did Wesley begin a church building. At the first American General Conference Cokesbury College was projected.

It may be truly said that our unprecedented success has been wrought out by men most of whom had little knowledge and less training, men with the indispensable equipment of sound religious experience and wholly given to God. Surely no one will claim that this success was due to the ignorance of these mighty workers. Truly, God needs not our knowledge and training, nor our ignorance Unavoidable ignorance may be pardoned; avoidable ignorance is a wrong God cannot be expected to wink at.

Our church has never fully met its educational responsibilities. An education plan has been projected so sane as to gain the approbation of the General Conference and the assent of the church. The long suffering God gives another opportunity for this delayed work. Never has Methodism failed to accomplish what it has set its heart on doing. For the honor of our Lord, the proper ongoing of the church, the good of our country, the sake of our childhood, we must now provide for Christian education.



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W. E. Webb, Secretary,
Statesville, N. C.



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IN MEMORIAM

SHIDLES—Laura Shidles, wife of Geo. Shidles, died January 1st, 1921, in the forty-eighth year of her age. She joined the Methodist church when a young girl. She was buried at Bethel church, Franklin circuit, near the home where she has lived all her life. R. E. Ward, Pastor.

BYRD—Jonathan L. Byrd, who has been a member of the Methodist church since a young man, died in his eighty-fifth year January 7th, 1921. He was buried at Riverview Methodist Church, Etna, N. C., where he has lived for a number of years. The funeral services were held by the writer.
R. E. Ward, Pastor.

KENDALL—William C. Kendall was born in Stanley county, N. C., March 11, 1861, and died at his home in Norwood, N. C., February 1, 1921, age 51 years, 10 months and 20 days.

He was happily married to Miss Emma M. Rhyne, of Mt. Holly, N. C., on January 16, 1900. She with two daughters and two sons survive and mourn the loss of a kind, devoted husband and an affectionate, considerate father.

Brother Kendall was converted in early life and joined the Methodist church. The church honored him by giving him about all the official positions that a layman can hold, and he never betrayed any of these sacred trusts. He was a modest man of genuine worth, and will be sadly missed by the town of Norwood and especially by our church here.

Funeral services were held by the writer in the Methodist church at Norwood February 2, at 3 p. m., and his body was buried in the Norwood cemetery.

The widow and children have the sincere sympathy of the church and community. Ira Erwin.
Norwood, N. C., Feb. 2, 1921.

DEAN—Mrs. Elizabeth Hannah Dean was born March 18, 1826, and died January 23, 1921, making her the ripe old age of 94 years, eighth months and five days.

In 1886, January the 10th, she was married to Thomas Crews Dean, to which union I understand no children were born.

When she was but a child she was converted and joined the Methodist church. And ever after her church was uppermost in her heart. She attended church services regularly till old age and affliction prevented, and for many years she was deprived of that blessing as well as the blessing of Christian service which she was always so glad to perform. Christianity to her meant "To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world."

She is gone, but her spirit abides with us still, and may many more live and die as she did is our prayer.

She was laid to rest in Love's cemetery at Walkertown January 25, 1921, the pastor officlating.
Marvin Mann, Pastor.

GOODE—Miss Amanda Hambright, daughter of Mr. and Mrs. Gilbert Hambright, was born in York county, S. C., May 13, 1851. She was first married to William Fulton, who lived but a short time after their marriage. To them was born one daughter, Mrs. Dr. Oates, of Grover, S. C. Her second marriage was to T. F. Goode, of Cleveland county, on May 1st, 1877. Thus for nearly 44 years they lived and walked life's road together. This union was blessed with nine children, seven of whom survive. Those living are: Mrs. G. F. Wolfe, Mrs. H. B. Rhyne and Mrs. R. O. Rhyne, all of Cleveland county, and Mrs. E. E. Abernethy, of Cherokee, S. C.; the sons are Lee Goode, of Cherokee, S.C., Bird Goode, of Charlotte, and Basil Goode, of Shelby.

On January 27, 1921, the end came as a result of very severe burns which she had received two weeks previous to her death. All that an affectionate husband, devoted children, loving neighbors and medical skill could do was done to keep her here, but our heavenly Father knew that she was ready for promotion, hence took her unto Himself. She was a very loyal member of Beulah church, on the Cherryville charge. It was from this church the funeral was held by her pastor on the afternoon of the 28th. I doubt, seriously, whether a more loyal family of genuine Methodists can be found anywhere than that of "Uncle Tom" Goode's.

May God's good grace sustain them as they pass through the shadows.
J. F. Moser.

GENTRY—Raleigh Gaston Gentry was born May 30th, 1842, and departed this life January 21, 1921, making his stay on earth 78 years, seven months and 21 days.

On November 19, 1867, he was happily married to Mary E. Gordon. This union was blessed with six children, three sons and three daughters. One daughter died in infancy. Five children, fourteen grandchildren with the aged grandmother survive to mourn their irreparable loss. He made a profession of religion and joined the M. E. Church, South, thirty-two years ago, and lived a consistent member until death.

In 1862 he responded to the call of his country; fought from then to the close of the war. Coming back to his native state he settled in Stokes county. Being a man of industry and good judgment, he soon became one of the best farmers and a leading citizen.

Brother Gentry always stood for everything that was for the uplift and betterment of his community and the country at large. Like Abraham of old he was able to command his children after him. Two of his sons are leading citizens of Stokes county. Another son is a prominent business man of Winston-Salem. His daughters are women of refinement and piety. He was a good provider, a kind husband and father, a good citizen, a loyal member of the church. He will be greatly missed.

HOOVER—Mrs. Margaret Jane Hoover was born November 26, 1836, and on January 1, 1921, entered into that rest which awaits the people of God.

She had attained the age of 84 years, one month and six days.

She was happily married to the late Capt. Pleasant A. Hoover on May 25, 1859, and unto this union was born nine children, one of which died in infancy, the other eight reaching mature age, as follows: Mrs. J. C. Norwood, Mrs. J. A. Green, Mrs. P. A. Livengood, Mrs. W. F. Guyer, Mrs. Chas. Kinney, Messrs. D. E., Chas. M. and G. M. Hoover. These named are still living excepting Mrs. Norwood and Mrs. Kinney, who preceded their mother to the grave some years ago.

Mrs. Hoover was reared on the old ancestral Holmes farm, near where Southmont is located. She was the daughter of Moses and Annie Holmes. Here on the farm, reared by godly parents, she received much training which qualified her for the responsible duties of rearing so large and useful a family of honored sons and daughters.

After her marriage she lived with her husband on the Hoover estate, near Mt. Pleasant M. E. Church, for more than half a century, and was a faithful member and dutiful Christian for all these years. Her home was a hospitable home, where the weary Methodist preacher often stopped, and always received a hearty welcome.

Since the death of her husband it became necessary for her to leave the old home, and she had since lived with her children in Thomasville, being with her daughter, Mrs. J. A. Green, when the final summons came.

A long procession accompanied the remains to the old home church, Mt. Pleasant, on January 3rd, where the funeral services were held in the presence of a large concourse of sorrowing friends and neighbors, being conducted by her pastor, Rev. T. B. Johnson, assisted by Revs. W. A. Lambeth, R. M. Tuttle and P. E. Parker, after which the mortal remains were laid to rest beside her loved ones.

"Servant of God well done,
Rest from thy blest employ."
J. C. G.

MAJOR—On the afternoon of the twenty-first of last December, when it was announced that Mrs. George E. Major was dead, a spell of profound sadness fell over our town. For several days the end had seemed inevitable, yet the actual knowledge of her death was a severe shock, for we hated to give her up. Mrs. Major loved the people with whom she had lived and served them well.

Twenty-six years ago she came to Hertford with her husband to make her home here. She soon won the love and respect of the community.

She was a woman of strong personality and great soul power. About her was ever the majesty of a glorified intensity and she acted with an earnestness that was compelling and attractive. Her home gave evidence of this positive strength of soul. Together with her husband she made her home a joy of strength. The stranger who crossed its portal could not escape its blessing and the friend felt that the footprints of the King were always near. She was happy as she daily put her gift on the altar of domestic love.

While devoted to her home, Mrs. Major never forgot the many about her whom she might serve. Whenever she could relieve suffering or want she did not hesitate to do so. Many who have been helped by her kindness and charity look up and call her name blessed. Her earnest solicitude for her fellowmen carried her enthusiastically into the work of the Red Cross in the time of our country's great need.

At a time when strong men were willing to make compromises with the drink evil, she helped to wage a very successful fight against it. Her valiant stand, together with the efforts of a few more brave women, paved the way for prohibition in this county.

Mrs. Major loved intensely, served unselfishly and suffered heroically. For months before her death her pain was severe, but she smiled that she might make life bright for others.

The testimony of the children tells us what we have lost. The children loved her and know that in her death they have lost a friend. A child was never turned from her door; she heard their stories and encouraged their efforts of right. The paths in which an innocent child leads are the way of the King.

The same fervor that characterized her at home and in the community was not missing in her work for the Kingdom. She was glad to give of her means to the church and serve it when called.

Mrs. Major is survived by her husband, Mr. George E. Major, and her daughter, Mrs. Lela Major White. May God bless them in their hour of pain. T. M. G.

RESOLUTIONS OF RESPECT TO B. W. HALL

Whereas, our kind heavenly Father in His wisdom removed from among us one of our worthy and esteemed fellow laborers, B. W. Hall; and whereas, the long and intimate relations held with him in the faithful discharge of his duties in Park Avenue Mothodist church makes it emmiently befitting that we record our appreciation of him; therefore,

Resolved first, That the wisdom and ability which he has exercised in the aid of our church by service, contribution and counsel will be held in grateful remembrance.

Resolved second, That the sudden removal of such a life from among our midst leaves a vacancy and a shadow that will be deeply realized by all the members and friends of this church, and will prove a serious loss to the community and the public.

Resolved third, That with deep sympathy with the bereaved relations of the deceased we express our hope that even so great a loss to us all may be overruled for good by Him who doeth all things well.

Resolved fourth, That a copy of these resolutions be spread upon the records of the church, a copy sent to the N. C. Christian Advocate, our local paper and a copy sent to the bereaved family.
Rev. H. H. Robbins, Pastor.
J. N. Moore,
F. I. Morgan.

(Continued from page six)

A DAY AT OAK RIDGE

office and go out to commune with choice spirits like brother and sister Cole, representative and Mrs. Lanier Donnell, Professor Whitaker and others.

At the Sunday school hour we saw the workings of the school under the guidance of superintendent Mauney and his assistants. That is a fine body of young people under the directions of these good people. They made us happy by allowing the Advocate man to speak to the children just before preaching.

It is an inspiration that calls for the best in a man to stand before that fine congregation that gathered at the eleven o'clock hour. Nearly two hundred of the students assembled in a body. A finer looking student body is seldom seen together they with the remainder of the congregation filled the auditorium, and the hour was a real blessing to the preacher.

All denominations have come together at Oak Ridge, and have formed, what they delight to call, a community church, and they are working harmoniously together. There is a fine opportunity for real helpful work to be done—fine soil to sow seed that will bring forth a large harvest in the future. We were told by Professor Whitaker, head of the school, that about forty per cent of the student body are from Methodist homes. It is clearly up to the Methodist church to take advantage of the open door at Oak Ridge and give that community the gospel every Sunday. It is exceedingly fortunate that this institution has at its head a fine Christian gentleman, and one that is deeply interested in the religious life of the whole community, and especially the young men who have been placed in his charge. Oak Ridge fills a large place in the life of North Carolina, and we predict that a large place is waiting to be filled by it in the future, and that she will enter in and possess it.

At night we "stood up" in Kernersville, and faced a fine congregation that almost filled the church, and enjoyed the hour immensely with those good people.

Brother Cole has taken hold of his work with a great deal of enthusiasm. He goes about his work methodically, and always knows just what he is going to do and say. The people have taken hold of him, and are working harmoniously with him in executing his plans. It was a great day for Cole, when he decided to go to Montana. He brought back sister Cole, and she enters heartily into the work of the Master with her husband, and is loved by all the people.

But this story would be incomplete if we failed to speak of the fine entertainment that the pastor and his wife and the visitor enjoyed at the home of Mr. and Mrs. Lanier Donnell. Though the home is several miles from the bustle of city life, every convenience that is enjoyed by the city home, is found in the home of brother Donnell. They know how to make a wayfarer feel the joys and pleasures of real Southern hospitality. Well, the dinner! We hope to sit at that table again. Brother Donnell is at present one of Guilford counties representatives in the state legislature.

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Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

A LITTLE CONTEST OF OUR OWN

Newell Issues Challenge to Others of the Big Five—Proposes Contest for Lesser Four and One for Williams With Himself—Tries to Sick the Editors on Each Other.

Having served for twelve years on the "Books and Periodicals" committee of the Western North Carolina Conference, I simply can't keep my mind away from any campaign looking toward an increase in the Advocate subscription list. Since those belligerent Baptists have decided to make our boasted superiority look like a breach in the Hindenburg line let's have a little contest of our own.

The 1920 minutes for the W. N. C. Conference show the following facts concerning the eleven districts composing the conference:

Dist.	Member-ship.	Sub'sbrs Gen. Organ.	Sub'sbrs Conf. Organ.
Asheville	10,054	74	637
Charlotte	13,937	110	852
Greensboro ...	12,429	39	880
Marion	10,095	33	422
Mt. Airy	7,581	46	1,162
N. Wilkesboro	4 352	..	264
Salisbury	12,446	52	771
Shelby	12,120	64	1,029
Statesville ...	13,515	69	881
Waynesville ..	7,633	41	586
Win.-Salem ..	13,651	61	772
	117,231	589	8,256

Now here's a challenge to the Charlotte, Greensboro, Salisbury, Shelby and Winston-Salem districts. As T. A. Sikes has nothing else to do let him keep the records. The average duration of all subscriptions now on the books and not expiring before April 1st will be about six months. So let each subscription on the books January 1st and not expiring before April 1st count as one point. Let each dollar paid in on subscription, new or renewal, between January 1st and April 1st count as one point. This will be fair to those brethren who have already made their campaigns. The same rules should apply to the Nashville Advocate, with Dr. Ivey as referee, and the district having the highest number of points from the total of the two Advocates should be declared the winner and Gil Rowe will stick a large jonquil into the headgear of the presiding elder of the said district. And this is to serve notice that the presiding elder of the Statesville district is mighty fond of yellow blossoms.

A similar contest could be staged for the Asheville, Marion, Mount Airy and Waynesville districts. Some of these districts are entitled to handicaps and the aforesaid Sikes is deputized to arrange the same and give the starting signal. Nor should Williams over in North Wilkesboro be forgotten. Let the old boy maintain his present ratio and thus run a race with himself. Particular attention should be given to whether he has his heels or his toes on the starting line.

And the modest Gilbert is hereby authorized to plunge T. A., the great reformer, into deepest gloom by challenging him to a contest between the two annual conferences on the basis of total church membership. Brother Blair will count three and drop the hat for these festive sprinters.

We would suggest as a slogan for this contest, "Go It, Boys."

Yours for a better circulation in the extremities, 'W. A. Newell.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. of Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

METHODIST COLLEGE BURNED

The administration building and the girls' dormintory of Southern C llege, Sutherland, Florida, were recently burned to the ground, entailing a loss of about $250,000, only $42,000 of which was covered by insurance. This is a hard blow to Florida Methodists, but they are already planning to rebuild.

VARIED EMOTIONS

We have just opened our morning's mail. In it was a letter addressed to "O. P. Fitzgarld, Editor of the Christian Advocate, Nashville, Tenn." The letter contains the following request: "Sir, please send me a catalogue of your religious books, such as 'Character Sketches and other Religious Books." We shall turn the letter over to our Publishing Agents, and we have no doubt that the good woman will have an opportunity of reading the book or books desired and thus have the privilege of communing in spirit with Bishop Fitzgarld, who severed the editorial leash more than twenty years ago and went to heaven ten years ago. The poignant exclamation, "What is fame!" is hushed on our lips, and we can only say: "O, that the good woman would mingle her general reading with the weekly reading of a good Church paper!" And she lives in Kentucky!—(Nashville) Christian Advocate.

The above consoles us somewhat for the fact that letters from good Methodists over the State addressed to the "Raleigh Christian Advocate, Raleigh, N. C.," are coming with more or less frequency to this office, although the two organs were merged nearly two years ago. If some Methodists in Kentucky are twenty years behind, we ought not to fret if some in North Carolina are only two short years behind. However, when a Methodist addresses a letter that way, we take it as prima facie evidence that he does not take the Advocate.

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can make big money. Haut sold over $300 in one month. You will find this a big, easy seller and a sure repeater. Must satisfy customers or money back. Write for territory and sample outfit. Get a big line of customers. Get repeat orders every month and have a steady income. Write quick.

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District Appointments

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
Elizabeth City, N. C.
FIRST ROUND

	February
Plymouth, at Plymouth	13-14
Roper, at Roper	7-13
Kitty Hawk, Kitty Hawk	20
Dare, Mann's Harbor	22
Roanoke Island, Manteo	23
Hatteras, Frisco	4-25
Kennekeet, Salvo	26-27

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder
SECOND ROUND

	February
Parkton, Marvin	13-28
Hay Street, night	13
Lillington, Cool Spring	20-21
Newton Grove, Mt. Moriah	26-27
	March
Siler City, Hickory Mountain	5-6
Goldston, Meroney	
Bladen, Bethlehem	12-13
Stedman, Tabor, p. m.	13-14
Hemp	19-20
Fayetteville, St. Andrews	27-28
Person St. and Calvary, Calvary, night	27
	April
Carthage, Center	2-3
Sanford, night	3
Jonesboro	
Gaulkboro, Olive Branch	9 10
Glendon	23-24
Roseboro	16-17
	May
Haw River, Cedar Grove, April 30 and	
Pittsboro, Moncure	8-9
Duke, Duke, night	12
Dunn, Dunn	15

NEW BERN DISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
FIRST ROUND

	February
Jones Ct., Trenton, 11 a. m.	12-13
Goldsboro, St. John, at night	18
Goldsboro Ct., Salem, 11 a. m.	19-20
La Grange Ct., La Grange, at night 20 11 a. m.	21
Mt. Olive Ct., Rone, 11 a. m.	26-27
Mt. Olive and Claypso, Mt. Olive, at night	27

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
FIRST ROUND

	February
Raeford, Raeford, 11 a. m.	12-13
Red Springs, night and Monday morning	13
Caledonia, Caledonia, 4 p. m. and 11 a. m.	19
Rowland, Rowland, night and Monday	20
Mt. Gilead Ct. Mt. Gilead, 3 p. m.	26
Mt. Gilead Station, night and Monday nine	27

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
FIRST ROUND

	February
Williamston & Hamilton, Williamston	11
Scotland Neck, Scotland Neck	12-13

WASHINGTON DISTRICT
N. H. D. WILSON, P. E.
Washington, N. C.
SECOND ROUND

	February
Bethel	19-20
Tarboro	20-21
Clark Street, Rocky Mount, night	25
Spring Hope,	26 27
	March
Fremont	5-6
Stantonsburg	6-7
Vanceboro, Chapmans	9
Rocky Mount Ct., Sharon, day	13-14
Nashville, night	13-14
Rocky Mount, First Church, night	15
McKendree, McKendree	19-20
South Rocky Mount, night	20
Grismesland, morning	25
Ayden, night	25
Farmville, Bethlehem, day	26
Wilson, First Church, night	27-28
Elm City, night	27-28
Aurora, Campbells Creek	30
	April
Greenville, night	1
Bailey	2-3
Wilson, Calvary	3-4
Swan Quarter, Soule	8
Mattamuskett, Englehard	9-10
Fairfield	10-11
Bath, Pinetown	15
Robersonville, Whartons	17
Washington	13-17
District Conference, Robersonville, night	19-21

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
FIRST ROUND

	February
Town Creek, Zion	11
Shallotte, Shallotte Camp	12-13

SECOND ROUND

	February
Southport, at Southport,	20
Kenansville, at Chapel,	26-27
Falson-Warsaw, at Warsaw,	27-28
	March
Jacksonville-Richlands, at Richlands	6
Ingold, at Epworth	12-13
Clinton, at Clinton	13-14
Scotts Hill, at Union	18
Burgaw, at Jordans	19-20
Wilmington, at Fifth Avenue	20-21
Wilmington Ct., at Bethany	27
Wilmington, at Grace	27-28
	April
Hallsboro, at Pierce	1
Carvers Creek, at Freeman	2-3
Tabor, at Lebanon	8
Chadbourn, at Cerro Gordo	9-10
Whiteville, at Whiteville	10-11
Wilmington, at Trinity	17-18
Wilmington, at Epworth	17-20
Wallace-Rose Hill, at Wallace	22-24
Magnolia, at Centenary	24
Onslow	29
	May
Swansboro, at Queens Creek, April 30 and	1
Shallotte	6
Town Creek	7-8

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C
SECOND ROUND

	February
Henderson, Hillgirt	12-13
Fletcher (11 a. m.)	13
Fairview, Sharon, 3 p. m.	13
Weaverville, Alexander Chapel	19
Hendersonville, 11 a. m.	20
Tryon, 3 p. m.	20
Central, 11 a. m.	27
Bethel	27
	March
Leicester, Little Sandy (?)	5
Spring Creek, Spring Creek, a. m.	6
Walnut, at Hot Springs, 5 p. m.	
Mills River, Horse Shoe	12-13
Brevard, a. m.	13
Tosnuan Circuit, p. m.	13
Mars Hill, Valley Union	
Marshall,	20
West Asheville	23
Black Mountain	23

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
SECOND ROUND

	February
Brevard Street, 11 a. m.	13
Spencer Memorial, night	13
Hawthorne Lane, 11 a. m.	20
Belmont Park, night	20
Prospect, Carmel, 11 a. m.	26 27
North Monroe, night	27
	March
Lillesville, Forestville, 11 a. m.	5-6
Dilworth, night	6
Marshville, Gilboa, 11 a. m.	12-13
Monroe, Central, night	11-13
Waxhaw, Bonds Grove, 11 a. m.	19
Weddington, Union, 11 a. m.	20
Mathews, Indian Trail, 11 a. m.	26
Unionville, Zion, 11 a. m.	27
	April
Thrift-Moores, Pleasant Grove, 11 a. m.	2
Severnsville, Trinity, 11 a. m.	3
Trinity, (Charlotte) night	3
Ansonville, Wyghtman, 11 a. m.	8
Polkton, Fountain Hill, 11 a. m.	9-10
Morven, Morven, 11 a. m.	13 17
Wadesboro, night	15-17
Hickory Grove, 11 a. m.	24
Duncan Memorial, night	24

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
508 Summit Ave., Greensboro, N. C.
SECOND ROUND

	February
Ashboro, 11 a. m.	13
Deep River, Cedar Falls, Q. C. 3 p. m. 12 night	13
East Greensboro, Mount Pleasant	19-20
Gibsonville, night	
Uwharrie, Salem	26-27
Glenwood, night	27
	March
West Market Street, 11 a. m.	6
Bethel, Greensboro, night	6
Randolph, Pleasant Hill	12-13
East High Point, night	13
Wentworth, Lowes	19-20
Ruffin, Ruffin, night	20
Pleasant Garden, Rehobeth, 26 and 3 p. m.	27
Randleman, St. Pauls, 11 a. m.	27
Carraway Memorial, night	27
	April
Coleridge, Rehobeth	2-3
Ramseur and Franklinville, Franklinville, night	3
Park Place, 11 a. m.	10
Centenary, night	10

MARION DISTRICT
O. M. LITAKER, Presiding Elder
Marion, N. C.
SECOND ROUND

	February
Broad River, Kistlers, sat 7 and sun 11	12-13
Spindale-Alex, Alex, sun 7	13
Henrietta, Car, Henrietta, sun 11	20
Cliffside-Avon, Avon, sun 17	20
Bostic, Oak Grove, sun 11 and 2	27
	March
Mill Spring, Lebanon, sun 11	6
Old Fort, Ebenezer, sat 11 and sun 11	12-13
Thermal City, Pisgah, sun 11	27
	April
McDowell, Nebo, sat 11 and sun 11	2-3
Marion Ct., Carsons, sun 3	
Burnsville Sta., sat and sun 7	9-10
Bald Creek, Riverside, sun 11 and 2	
Micaville, S. T. River, sat 7 and sun 11	16-17
Spruce Pine, Bakersville, S. P. sun 7 mon 10	17-18

District Conference meets at Forest City in Pleasant Grove Church on March 15th at 7:30 p. m. Bishop Darlington will preside and will preach Wednesday at 11.

MT. AIRY DISTRICT
W. F. Womble, Presiding Elder
Mt. Airy, N. C.
SECOND ROUND

	February
Pilot Mt., Chestnut Grove	12-13
Rural Hall, Germantown	13 14
Draper, Draper	19-20
Spray	20
Leaksville, at night	20
Mt. Airy Ct., Laurel Bluff	26-27
Mt. Airy Cen.	27
	March
Elkin, at night	4-6
Jonesville, Maple Springs	5-6
Danbury, Davis Chapel	12-13
Dobson, Rockford	19-20
Summerfield, Gethsemine	26 27
	April
Madison-Stoneville, Stoneville, 11 a. m.	3
Mayodan, Mayodan, 3 p. m. and night	3
Yadkinville, Prospect	9-10
Walnut Cove, Pine Hall	16-17

NORTH WILKESBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
FIRST ROUND

	February
Creston, Creston	12-13
Warrenville, Warrenville	19-20
Helton, Helton	20-21
Watauga, Hinson Chapel	25-26
Boone, Boone	27-28
	March
Elk Park, Cranberry	2-3
Avery, Fairview	5-6
Laurel Springs, Laurel Springs	12-13
Sparta, Sparta	13-14
Wilkesboro Sta., Wilkesboro, night	16
Wilkes Ct., Adley, 11 a. m.	18
North Wilkes Ct., Union	19-20
N. Wilkesboro Sta., N. Wilkesboro, night	20

SALISBURY DISTRICT
John F. Kirk, Presiding Elder
SALISBURY, N. C.
SECOND ROUND

	February
Concord, Central, 7 p. m.	10
Concord, Epworth, 7 p. m.	11
Concord, Kerr Street, 7 p. m.	12
Concord, Westford, 7 p. m.	13
Spencer, Central, 7 p. m.	14
Spencer, East, 7 p. m.	15
Salisbury, Firat Church, 7 p. m.	
Badin, 7 p. m.	7
Bethel, Loves Chapel, 11 a. m.	19
China Grove, China Grove, 11 a. m.	20
Salisbury, Park Avenue, 7 p. m.	20

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
SECOND ROUND

	February
Belwood, Kadesh, 11 a. m.	12 13
Lafayette St., 7 p. m.	13
Polkville, Clover Hill, 11 a. m.	19 20
Shelby, Central, 7 p. m.	
Crouse, Crouse, 11 a. m.	26-27
Franklin Ave., 7 p. m.	27
Cherryville, Cherryville, 11 a. m.	5-6
East End, 7 p. m.	6
Rock Springs, Marvin, 11 a. m.	12 13
Ranlo, 7 p. m.	13
Shelby Ct., Ei Bethel, 11 a. m.	19-20
Kings Mt., 7 p. m.	20
Lincoln Ct., Pisgah, 11 a. m.	26-27
Main St., 7 p. m.	27
	April
Stanley, Iron Sta., 11 a. m.	2-3
Lowesville, New Hope 3 p. m.	3
Lowell, Bethesda, 11 a. m.	9-10
McAdenville, 7 p. m.	10
Bessemer, Concord, 11 a. m.	16-17
South Gastonia, 7 p. m.	17
Dallas, 11 a. m.	24
Mt. Holly, 7 p. m.	24
	May
Mayworth, 11 a. m.	1
East Belmont, 3 p. m.	1
Belmont, 7 p. m.	1

The Shelby District Conference will be held May 5-6 in McAdenville.

STATESVILLE DISTRICT
W. A. NEWELL, Presiding Elder
Statesville N. C.
SECOND ROUND

	February
Statesville Ct., Trinity, 11 a. m.	12-13
Elmwood, Shiloh, 3 p. m.	12-13
Cool Springs, New Salem, 10 a. m.	19-20
Olin, Mosses, 3 p. m.	19-20
Ball Creek, Center, 11 a. m.	26-27
Malden, Mays Chapel, 3 p. m.	26-27

WAYNESVILLE DISTRICT
J. H. WEST, Presiding Elder
Box 312, Waynesville, N. C.
SECOND ROUND

	February
Haywood, Mount Zion	12 13
Clyde, Longs Chapel	13 14
Webster-Cullowhee, Cullowhee	19 20
Sylva	20-21
Shoal Creek and Echota, Olivet	26-27
Bryson-Whittier, Bryson	27-28
	March
Murphy Ct., Peachtree	5-6
Hiwassie, Martins Creek	7
Hayesville, Ledfords Chapel	9
Robbinsville	12-13
Bethel, Bethel	19-20
Jonathan, Delwood	27 27
Waynesville Ct.	27
	April
Fines Creek, Fines Creek	2-3
Glenville, Double Springs	9-10
Highlands,	16-17

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
WINSTON-SALEM, N. C.
SECOND ROUND

	February
Walkertown, at night	13
West Davie, Calahan	19-20
Hanes Clemmons, Clemmons, 3 p. m. Hanes night	20
New Hope Circuit, Mecedonia	26-27
	March
Southside, Q. C. night	1
Davidson Circuit, Bethel	5-6
West End, 11 a. m. Jan 16 Q. C. night	1
Burkhead, Jan. 23, night Q. C.	3
Grace, Feb. 13, 11 a. m. Q. C. night	4
Centenary, Jan. 23, 11 a. m. Q. C. night	10
Forsyth Circuit, Mineral Springs,	12-13
Advance Circuit, Advance, 3 p. m.	16
Lewisville Circuit, Union	19 20
Davie Circuit, Oak Grove,	26-27
Lexington First Ch. Q. C., night	31
	April
Lenwood Circuit, 2 p. m.	1
Denton Circuit Clarksbury	2-3
Farmington Circuit, Wesley,	9 10
Southside Circuit, Vernon	16-17
South Thomasville, 3 p. m.	17
Thomasville Main St.	17

District Conference at Advance March 14th 2:30 p. m. March 16th.



The College Will Make Him A Leader of Men

The Christian college can save the boys of Methodism from mediocrity and transform them into leaders of men. And leadership is what the world needs at this most critical period.

Only one per cent of the American people attend college. Yet from this one per cent come seventy-three per cent of the leaders in all sections of our national life. The ninety-nine per cent of untrained people supply only twenty-seven per cent of the country's leaders. The moral is obvious.

Leadership that is Christian—men who will lead the blinded world aright—that is the only salvation for the social order. And the Christian college is the surest source of supply. For it alone injects Christianity and religion into the scheme of education.

"Character is essential to statesmanship; the Christian college is the hope of America, because it is a vital factor in the development of sterling Christian character," said James J. Hill.

Give Them the Advantages They Seek

Today Methodism turns her best young people from the doors of her colleges, because there is no room for them. We could have 8,000 more in training in our schools if we had the facilities, The Church is pursuing a policy of suicide. Instead of producing leaders we are preventing them.

The Christian Education Movement will make a leader of the boy. It will give him the chance he is now denied. It will lift him from the plane of mediocrity and give him influence. It will equip the nation's finest system or schools and colleges, and will keep them thoroughly Christian.

BY THIS SIGN EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M.E CHURCH. SOUTH

CHRISTIAN EDUCATION MOVEMENT
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NORTH CAROLINA
Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, FEBRUARY 17, 1921 Number 7

"WHAT IS TO BE—"

Charlotte, N. C., Feb. 9, 1921.

Editors The N. C. Advocate,
Greensboro, N. C.

Dear Sirs:

Touching the doctrine of "What is to be will be," please give ear to what follows:

The night of January 30th was a dense foggy night, so much so that it was very difficult to drive a car or anything else. Mrs. Hunt and I left Hawthorne Lane church a little after nine o'clock. Without seeing them, we passed J. A. Eagle and F. H. Washburn, walking home. Eagle proposed to Washburn that they halt us and ride, but Washburn refused, and they walked. We went unhindered to Seventh and Tryon streets, where we were struck by a wild driver, and barely escaped with our lives, both being seriously hurt. Eagle says that if Washburn had agreed to his proposition the man that hit us would have been safe in the garage, as a moment's delay in our movements would have saved us.

Now the question I want you to answer is this: If I was not born to be hit by that fool negro, was not F. H. Washburn (?) responsible for my getting hurt, in that he refused to allow me to be delayed, when the delay would have given him a ride home?

Faithfully yours,

C. W. Hunt.

Myself when young did eagerly frequent
Doctor and Saint, and heard great Argument
About it and about: but evermore
Came out by the same Door as in I went.

—Omar Khayyam.

EDUCATING ON EDUCATION

The Christian Education Movement is the most significant undertaking entered upon by the Methodist church since any man now living came into the world. Read that statement again, please. It is made advisedly and after due deliberation.

The reason for such an assertion is not far to seek. The first thing necessary when any great advance is contemplated, is to prepare the minds of the people for it by a process of education that will acquaint them with its purpose and meaning. But in every such attempt the church has met with a difficulty at the very beginning in the fact that so many of the people have been deprived of the advantages of training.

Finally it has occurred to the church that the quickest way to insure an entrance into any and all doors that may open is to raise up a generation of boys and girls so developed in character, thinking and observation, that they will be able quickly to take in and interpret facts in the light of their wider knowledge. But in order to do this the church must first educate its members on education.

As soon as the people realize the importance of Christian education they will make adequate provision for it, and soon a steady stream of boys and girls will be pouring out of the college that will irrigate every arid plain in the land. There is in the success of the Christian Education Movement a guarantee of the success of every movement for good that should follow.

It is the duty of every generation to aid the succeeding generation in coming into possession of the radical heritage in the form of the accumulated religious, scientific, historic and literary knowledge that has been acquired through the long experience of mankind. This should be done by a process that will develop all of the best powers of the student, as the knowledge is being acquired. The goal is " the fulness of the stature of the manhood of Christ." From a mind thus informed and cultivated every appeal for righteousness and unselfish service should immediately meet an intelligent response.

Logically, education on education precedes education on anything else, because it prepares the soil for receiving the seed of any crop the church should grow. But while there have been sporadic efforts heretofore to lay the question before the people, now for the first time there is a simultaneous, church-wide determined movement to get all of the people to see the necessity for making adequate provision for the educational work of the church.

The cart has been before the horse. The Christian Education Movement is going to put them in the right order.

TRAINING AND REVIVAL

No man has ever been brought over from heathenism to Christianity by preaching alone. The records will show that the conversion of every one has been preceded by a process of training that prepared him for responding intelligently to the preached word. These are arresting statements being made by Dr. Marr in his addresses in connection with his work as Conference Director of Education.

On the other hand, forty out of fifty Christians will declare that it was during a time of revival that they arrived at the great decision to commit themselves for good and all into the hands of God. They look upon the revival as both the means and occasion of their conversion.

The inference is obvious. Both training and revival have their places in the church and are here to stay. Training is as scientific as sunshine; the revival is as scientific as the shower. The church cannot do without either any better than the farmer can do without either sunshine or rain, and no amount of attention to one can do away with the necessity for using the other. Each is as needful as the other in its place.

Some churches have used the catechetical method, graduating people into the church just as pupils are advanced through a course of study to graduation in the school. Others have relied almost wholly upon the revival method. Neither method used to the exclusion of the other has proved a success. Germany has for many years given boys and girls more thorough instruction in religious subjects than perhaps any other country in the world, but all the while they were being filled with anything else but the spirit of Christ. On the other hand, the revival has often failed in the conservation of results, because the passing of emotional fervor left nothing substantial behind.

The true method will prove to be a permanent combination of both training and revival. It is only through previous training that there can be assured an intelligent response to the call of God, which comes with unusual force when a community lays aside all secular interests and for the time being gives itself over wholly to the interests of the spiritual life.

There are now many signs to indicate that the Methodist church is learning this great lesson. When we become as careful about training our young people as Catholics and Episcopalians, and at the same time realize that we must retain forever the revival, we will find in the combination of both methods that which will produce a type of loyal, intelligent Christian and church member, such as neither by itself could do.

We Methodists have a great deal to learn about the training of the child. Let us learn it as rapidly as we can. Our church had its birth in a revival and has grown great principally by that means. To give it up would be to sign our own death warrant. "This ought ye to have done, and not to leave the other undone."

Methodism, with all its meaning and benefits to the world, sprang from the Christian college. Its inspiration, its genius, its motive, all find their source and best expression in Christian education.

EDUCATION AND DEMOCRACY

An inspiring and almost dazzling conception of the possibilities of any human life has entered into the modern world, resulting in the most daring and enormous undertaking that has ever appealed to the constructive genius of mankind. This undertaking is nothing short of an effort to put into practical operation the growing conviction that every child born into the world is capable of being turned and developed into a redeemed and cultured child of God.

All ancient systems of culture were built upon privilege, and the world's achievements up until the present time have been inseparable from an aristocracy of some kind. Plato could not think of his "Ideal Republic" as possible apart from the permanent existence of a large slave class to do the dirty work in order that the favored citizens might be free to give themselves to the affairs of state and the various pursuits of cultivated life. To the Jewish Rabbi the masses of the people "were accursed," because they knew not the law, and the vast population of the gentile world was fit for nothing but to be damned. In mediaeval and modern Europe, a favored class existed for the purpose of gracing society, while the masses of the people fulfilled the purpose of their being by admiring their "betters" and providing for them the common necessities of life. The ambition held up before the eyes of a child born into the servant class was to qualify himself for becoming the most dutiful servant possible without ever presuming to venture beyond the bounds set by the inscrutable power that predetermined his career as a servant when he was sent in to the world.

But while there are undeniable predispositions in every child's life, men are beginning to believe that every variety of power exists in each and that they exist for the purpose of being called into active play. "That any mind, capable of being educated, should remain without it, that I call a tragedy," said Carlyle. The common necessities must be provided for, and therefore there must be "hewers of wood and drawers of water" to the end of time. But that any man shall be content to do anything but hew wood and draw water is a calamity to himself and an irreparable loss to the world. There is nothing there to prevent every farmer or laborer, or mechanic from having a full and satisfactory mental life. Certainly not a lack of time for one hour each day spent in reading good literature will give to any man a cultivated and informed mind.

Mary Culbreth Library Trinity College Durham, N. C.

Chas. M. Schwab gave utterance during the war to a saying full of wisdom and significance. "There have been in the past," he said, "different kinds of aristocracy, such as aristocracy of birth, aristocracy of wealth, and aristocracy of learning, but there is but one true kind, namely, the aristocracy of service." Such a saying, coming as it does from a man whose picturesque career is nothing short of fascinating is full of meaning. One first gets sight of him as a poor boy in Pennsylvania driving a stage from Loretto to Cresson; a little later he entered the service of the Carnegie Company as a stake-driver in the engineering corps, and soon began to rise from place to place until he found himself at the head of the greatest steel company in the world.

But Charlie remained and is today a great big lovable boy in spite of all the responsibility that he has carried through the years. One catches a passing glimpse of him when, being off on a lark he tried to break the bank at Monte Carlo. And during the war he joined the aristocracy of service as a servant of the government at a salary of one dollar a year. "And I didn't even get that dollar," he declared, during the investigation recently held in order to ascertain whether or not the government had been cheated by any connected with the transactions of the shipping board.

The board took Charlie's word and by formal vote

declared its faith in his integrity. They voiced the conviction of the country when they did it. We believe in Chas. M. Schwab and count ourselves members of the aristocracy of service.

From time to time, classes of people, provoked by the discrepancies existing between the neglected many and the favored few, have joined "the Levellers" and endeavored to remove the difference by pulling down to a dead level all who have risen in any way. Such a course is taken to the detriment of all and to the advantage of none. On the other hand, there is an aristocracy of service, whose aim is to relieve the discrepancies by elevating all to a position of genuine cultivated Christian life. Put us down as among the aristocrats of service, for we propose by so much as in us lies to spend ourselves to the end that all the people everywhere may enter into "the fulness of the blessing of the gospel of Christ."

It is, indeed, an enormous undertaking, but it can be done.

"JUST AS GOOD"

February 11, 1921.

The Rev. Gilbert T. Rowe,
Editor "The Christian Advocate,"
Greensboro, N. C.

My Dear Mr. Rowe:—

I have enjoyed the clippings that you have sent me, particularly your analogy between education and the scientific feeding of infants. I hardly see how anybody could express the principle better. I only wish that I had time to back you up by writing the desired article. But my desk is literally covered with documents that impose duties upon me—duties so heavy that I do not see how I can meet them. So I can only say, "Keep it up. Repeat and reinforce the position that you have taken; and, "I may add, "Do not take Dr. Munhall too seriously. 'Baying at the moon' fits the situation precisely."

With best regards and with best wishes for your work, I am,

Very truly yours,
George A. Coe.

Durham, N. C., February 11, 1921.

The Reverend G. T. Rowe,
Greensboro, N. C.

My dear Dr. Rowe:—

Your new broom is sweeping clean. Keep it up. Nothing could be of more importance right now than to get the educational point of view well stressed while we are putting over our educational drive. I notice that you call yearningly for George Albert Coe to write you an article on the use of materials in the religious training of the child. He might write it for you; or again, he might not. It is with a great deal of hesitancy that I suggest that such articles might be secured short of New York. It is doubtful if anyone here knows as much about such a matter as Dr. Coe does. But there are those who know all that he has said or written on the subject. To this knowledge there might be added bits of intelligence picked up in the class room under such men as Barclay, Forbush, Soares, Artman, and others whose names are well known in the realm of religious education.

This is as near a proposition of submitting a bit of manuscript as my modesty will allow.

With kindest regards, I remain,
Very sincerely yours,
H. E. Spence.

Professor Spence, being a very modest man, cannot come right out and say who it is this side of New York that could furnish the article desired, but the editor, being a very shrewd man, penetrates through the deep disguise and discovers that the professor feels that it might just be possible for such an article to be produced by himself. Of course, the editor knew all the while that the professor of Religious Education at Trinity College was quite capable of discussing the subject in question as satisfactorily as any other person in the country and felt sure that sooner or later the illumination yearned for would come from that source.

In the mean time no harm has been done by an attempt to draw an article from Dr. Coe, and the preliminary passes that are being made will serve to stimulate interest and prepare for Professor Spence's article the warm reception that it will deserve. The Advocate takes the liberty to announce that its readers will in the near future be favored with an article by Professor H. E. Spence, of Department of Religious Education in Trinity College, on "The Proper Use of Material in Training the Child." And the sooner it comes, the better.



FOR STARVING CHINESE

N. C. Christian Advocate,
Greensboro, N. C.

As a reader of the North Carolina Christian Advocate, we have recently noticed much about the great famine in China. We have given a small sum to this cause, but as we have read the appeals, our heart burns with a desire to do something more.

In an appeal from Bishop Hendrix, in the issue of the Advocate for February 3rd, all our churches are asked to set aside today, Sunday, February 6, as China Famine Sunday. This is a good idea, but not all of our churches will have services on this day, and for other reasons, also, not all of our members will hear the appeal and be given a chance to help.

From all reports the need is almost indescribable; untold suffering and even deaths occur every day —and simply for a lack of sustaining food. Think of it; millions of human lives are face to face with death, not complaining as so many of us are doing—that wages are low, or that our products which we have to sell are low in price—but these suffering people—your brother and mine, are just pleading for enough food to keep alive on until conditions become better. In our country, a land of plenty and to spare, there is a surplus of food supplies, which if funds were available, can be purchased at a reasonable price and sent to these unfortunate people. And no one would ever be any the worse off for having given, but rather would increase God's blessings for it. We believe that it is indeed true that "he that giveth to the poor lendeth to the Lord." We wonder how many shall hear this plea, and shall pass it up unheeded, to some day hear the Master say, "I was an hungered, and ye gave me no meat" Jesus said: "Freely ye have received, freely give," and to our mind, there is no doubt that those who have received freely of the Christian graces, will or even can afford to withold such aid as he is able to give at a time like this, when it is stated on good authority that five dollars will provide food enough to keep alive one person through the rest of this winter. We have said enough already, but we are reminded of the words of John; "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the of God in him?" "Let us not love in word, neither in tongue; but in deed and in truth."

We believe there are many who read the Advocate, who if given a chance would gladly give five dollars to this worthy cause. There are many others who may not feel disposed or able to give this amount, but wish to give something.

We are going to ask the editors of the Christian Advocate to give space enough in our paper each week, for such time as they may deem necessary, to publish such amounts as may be sent in by individuals, Sunday schools, classes or congregations, which may desire to make a contribution to this cause or who may wish to increase the amount they may have already given. Then, of course, such amounts will be forwarded to proper authorities as they may be received, and be used at once for the cause for which they are given.

Enclosed you will find check for $10.00, for wife and myself. If we are not given an opportunity to give something more through our church or Sunday school, will send more in a few days.

Sincerely,
Yours in His name,
A reader of the Advocate.
Fairmont, N. C., February 6, 1921.

EXPRESSIVE IF NOT ELEGANT

A brother in the western part of the State writes that the Advocate has adopted as the campaign slogan in the contest for subscribers, "Beat the Baptists or Bust."

We trust that our Methodist brethren will not have the experience that the man had of whom Dr. H. A. Brown told at a session of the Pilot Mountain Association some years ago. Dr. Brown was making one of his fine addresses on State Missions. He was pleading for the development of North Carolina. In his address he told of a man who left his State for Oklahoma, hoping to better his condition. The adventurer packed his household effects, with his family, in a two-horse covered wagon, and on the side of the wagon cover were the words, "To Oklahoma, or Bust!" In a few years he returned, with his horses poor and worn out, and his wagon much the worse for wear. On the side of the tattered cover was stretched a cloth, with the words, "Been to Oklahoma, and Busted."

While we want to beat the Methodists, we do not want such misfortune to overtake the Advocate as befell the Oklahoma man.

Our brother who advised us of the Methodist slogan suggests this as our motto: "Beat the Methodists We Must."—Biblical Recorder.

The Advocate became uneasy about the contest for the first time, when the Recorder of last week came out with another full page advertisement carrying the statement that the Wilmington pastors and workers had added 252 new names to the Recorder subscription list in 36 hours. We could figure out where we would be at the close, if all the other cities should follow Wilmington's lead, unless the Methodists in these same cities should bestir themselves in the same way.

But we are encouraged by the fact that while the Baptists are still casting about for a slogan, the Methodists, thanks to the Reverend John F. Kirk, already have just the one that will win. "Beat the Methodists, We Must," is too elegant and indefinite. It lacks the dire alternative that stares every Methodist in the face, as he repeats the slogan, "Beat the Baptists or Bust." It is not some vague categorical imperative, expressed by the word, must, that urges the Methodists on, but the definite and terrible possibility, expressed inelegantly, but forcefully, in the word, bust.

In the matter of a slogan the Advocate scores.

Professor W. B. Nance, whose illuminating article appears in this issue, went to China from the Tennessee Conference in 1896. He is now at home on furlough, and his address is Duluth, Minn., the city made famous in its infancy by a speech delivered in the House of Representatives in 1871 by Proctor Knott, of Kentucky. He closed a speech in opposition to a free grant of nearly one and a half million acres of public lands to a railroad company with the words: "Those lands, which I am asked to give away, alas, are not mine to bestow! My relation to them is simply that of trustee to an express trust, and shall I ever betray that trust? Never, sir! Rather perish Duluth! Perish the paragon of cities! Rather let the freezing cyclone of the bleak North-west bury it forever beneath the eddying sands of the raging St. Croix!" Although the bill favoring Duluth and the surrounding country, was killed by the efforts of Knott and others, the village grew into a large city, which furnishes many attractions as a place of residence for Dr. Nance during his year's absence from Soochow.

March 13 will be a great day in Winston-Salem. Honorable Josephus Daniel's will be there feeling like a boy just out of school to make a speech at an educational meeting at which Bishop Darlington will preside.

PEOPLE AND THINGS

Rev. Daniel Lane has organized a Boy Scout Troop at Stantonsburg with about 25 members. There is still enough boy left in him to make it go.

Married, at Blount's Creek, N. C., Wednesday, February 2, 1921, Mr. W. J. Bryan Marslender and Miss Reta May Adams, Rev. Rufus Bradley officiating.

On January 22nd, 1921, in St. John's Church, Mr. Evander Williams and Miss Lottie Scarborough, of Avon, N. C., were married, Rev. J. A. Johnson officiating.

The Monroe Enquirer says that Mrs. C. C. Weaver has been taking treatment in a hospital in Charlotte. The Advocate is glad to learn that Mrs. Weaver is improving.

Dr. Franklin N. Parker, dean of the Candler School of Theology, Emory University, is to preach at Centenary, Winston-Salem on the morning of February 27, and at West End at night.

From down at Selma comes the news that Rev. G .B. Perry is making a fine beginning, and that large congregations attend upon his ministry. The preacher is all right, and so are the people.

Married, at Rosemont, near Suffolk, Va., Tuesday, January 25, 1921, Mr. Robert Blaney Williams and Miss Minnie Lee Hart, both of New Bern, N. C., Rev. Rufus Bradley officiating.

Mrs. J. H. McCoy, widow of the late Bishop McCoy, is to spend a week in the near future in the Western North Carolina Conference in the interest of the campaign for Christian Education. Her itinerary will be announced later.

The stirring women of the Aid Society of Wesley Memorial, High Point, gave a Valentine party at the home of Mr. and Mrs. O. E. Kearns Wednesday evening of this week. That society will never rest as long as anybody has any money.

Rev. D. L. Earnhardt, who was forced to surrender his work early in the year at Tarboro, is now the pastor of Bailey charge, and is making a fine beginning. We are glad that Bro. Earnhardt's health is improved.

Dr. T. F. Marr spent a few mintues with the editors Monday afternoon and helped them to get a better grasp of the educational program. "The more you study it, the bigger it grows," he said, "and the more its significance grows on you."

Mr. J. L. Miller, of Biltmore, and Mr. J. R. Raper, of Linwood, were delightful visitors to this office Tuesday. They report things in good shape at Biltmore and Linwood, and made the Advocate happy by saying that it is a good paper.

Rev. A. G. Loftin is rejoicing over the fact that the congregation at Pleasant Garden will soon have a new church, made out of the present building and 16 Sunday school rooms additional. Building will proceed at once, and from $15,000 to $18,000 will be put into the new structure.

The new church at Spencer, which was begun two or three years ago, but upon which work was stopped during the war, will be completed and ready for occupancy during the coming summer. The congregation has been using the basement for about two years.

A layman from Belmont Park Church, Charlotte, Bro. Carpenter, was in our office Monday and stated that things are moving down that way. New Sunday school rooms are to be built, and the church otherwise improved. Davis is in high favor, and prosepects are fine for a great year.

Rev. L. L. Smith, happy-and-go-lucky pastor of the McKendree charge in the North Carolina Conference, and a father that is proud of the first boy, was in our office Tuesday. He reports things going nicely down his way. He is to have Cyclone Mack with him at Coneto next week.

Rev. L. A. Falls, of the Dilworth charge, Charlotte, visited his son, Mr. R. B. Falls, in Greensboro Thursday night. He called at the Advocate office, and reported his charge in good shape, and that his Epworth League was in charge of the Advocate campaign.

Impressive and beautiful was the marriage on December the ninth, 1921, at the home of the bride's mother, Mrs. James Christopher Wilson, of Woodville, N. C., of Miss Marguerite Wilson to Benjamin Warner Evans, son of Mr. Z. W. Evans, of Cisco, N. C., Rev. R. H. Willis officiating.

They are all talking the contest between the Advocate and Recorder. By all we mean Methodist and Baptist. Our good rivals are working just like Baptists always work, and that is going some. But the Methodists are not idle. This time of the year it is hard to get the thing cranked, but just as soon as our Methodist people get warmed up, look out.

Brother T. R. Garner, of Rockwell, in renewing his subscription says: "The Advocate has been a visitor to our home for about 38 years. Continue to let it come. It has always been good, but it has never been better at any time during these 38 years than it is now. We are having capacity houses in the Junior Hall, which we have rented."

Dr. T. F. Marr spent Sunday in Winston-Salem, preaching at West End in the morning and at Centenary at night. He also met the preachers in conference Monday morning and left them full of zeal for the education movement. Rev. E. O. Cole, a good product of the Christian College, has been appointed Director for the Winston-Salem District.

A good lady of Reidsville sends the Advocate a clipping from an article by a New York preacher, who tries to do justice to the subject of the modern dance. It can't be done. But it is with regret that we all compelled on account of limited space to deprive our readers of the satisfaction of reading his vigorous attempt.

The Advocate campaign director for the Metbodist church at Mt. Airy has challenged the director of the Recorder campaign of the Baptist church in the same city for "a fight to the finish" campaign, and, of course the challenge was accepted. Both these church organs will be beneficiaries. But here's luck to the Methodists, and we believe they will win.

Our Methodist church at Elkin has recently suffered loss in the passing of Mrs. Nevada Reese Roth, who died in the hospital at Winston-Salem, Friday, January 28th, 1921. Mrs. Roth was a woman of splendid endowments of mind and heart, faithful to her church and active in its work, especially that of the Woman's Missionary Society.

Rev. T. A. Sikes is in receipt of a request from Mr. Daniel W. Terry, secretary of the Wesley Bible Class Federation of the North Carolina Conference, that he send certain information concerning all the Bible classes under his charge. Alas, there are not any, but he makes mention of the matter to stir up the minds of the brethren.

The Sunday school at Rutherfordton has more than doubled this year, and it will be necessary to build a new church in order to have room. Brother D. B. Johnston, the live superintendent, has all of the officers and teachers lined up with him in his successful effort to bring such things to pass. Rev. E. N. Crowder, the pastor, is quite happy over the way things are moving.

While in Winston Monday we called to see Bro. J. F. Morris, Advocate campaign director of the Winston District. We found him enthusiastic and feeling as though the campaign would be pulled off in great shape. He has planned for the actual canvass to begin next Sunday in every charge in the district. Watch the reports from up there next week.

Rev. J. M. Downum, writing from Boone, says: "February 2nd was cloudy here all the day and the ground hog did not have the chance to see his shadow, nevertheless we may expect some wintry weather during February and March, ground hog or no ground hog." As the ground hog did see his shadow in Greensboro, we will compare weathers and see whether there is anything in that sign or not.

Mr. W. B. Hunt, a son of the late Rev. Moses Hunt, and a leading layman of the Pleasant Garden charge, called at the Advocate office Thursday. He informed us that his congregation is looking toward the enlargement of their church by adding several Sunday school rooms, and otherwise improving the plant. Mr. Hunt also spoke a good word for his pastor, Rev. A. G. Loftin. That preacher seems to be greatly pleasing the people of his charge.

Dr. John Franklin Crowell, consulting economist and authority on business, has accepted an invitation from the chamber of commerce of Winston-Salem to make an adress at their luncheon next Monday evening. Dr. Crowell was president of Trinity College for several years, when that institution was still located in Randolph, and for two years, after it was moved to Durham. Education in this State owes a great debt to Dr. Crowell.

Rev. John W. Hoyle, Jr., of Epworth charge, Wilmington, reports things in a flourishing condition. His Epworth League has assumed the task of putting the Advocate in all Methodist homes of the charge, and are going to succeed, says the preacher. He also declares that Bro. Cowell, the district director of the Wilmington district, is the best director in the conference. But the Elizabeth City and Washington districts make similar claims.

Dr. T. F. Marr, Bishop U. V. W. Darlington and other leaders will make a flying tour in the interest of the Christian Education Movement next week. They plan to be at High Point, at 7:30 p. m., Monday, the 21st, at Thomasville at 11:00 a. m., and at West Market, Greensboro at 7:30 p. m., on Tuesday, the 22nd, at Lexington at 11:00 a. m., and at Charlotte at 7:30 p. m., on the 23rd. They expect to get into touch the pastors and officers at these meetings.

A true Methodist and a noble Christian soul went home last Friday afternoon, when Thomas J. Jerome breathed his last. He was a noted lawyer, whose devotion to religion was so great that he paused in his legal work long enough to write a book on: "Jesus Christ: The Evidence of His Divinity Reviewed From the Standpoint of a Lawyer. He had been a faithful member of the Methodist Church from childhood and at the time of his death was a member of West Market Street, Greensboro.

On our way back from Troutman on Monday morning it was necessary for us to spend several hours in Winston-Salem. By intuition our feet turned toward Centenary church. We found our pastors in that city gathering for the Monday Morning Conclave—all of them finally arrived—Farrington a little late, as usual, the boys said. Many problems were discussed—many left up in the air—but the meeting was interesting, and we were given an opportunity to speak a word for the Advocate.

Last Sunday morning after the Rev. E. R. Welch had preached a very helpful sermon to his people at Lenoir, the chairman of the board of stewards informed the preacher that he had been voted a three months vacation, and that the congregation had decided that he must get clear away so that there would be no possible chance for him to get back, hence they were presenting him with $1,000, with instructions to go to Palestine, and he is going. What a fine thing for a congregation to do; and there are so many others that could do the same thing. Try it. It will be a fine investment.

Rev. L. P. Bogle writes: "Have been in a two-week's meeting at Rural Hall, closed Friday night. The preaching was done by Rev. R. V. Self of Asheville. The church was packed throughout the meeting. It was the greatest meeting ever held in this town. All churches united in the meeting. There were 60 professions, most of these were older people. Heads of families. Some of the hardest men of the town were converted. 40 joined our church. Brother Self is an earnest gospel preacher and one of the best revivalists to be found anywhere." They are now in a meeting at East Bend.

Mrs. H. F. Chreitzberg, widow of Dr. H. F. Chreitzberg, died on the twelfth of this month at her home in Spartanburg, where she had been living since her husband's death ten years ago. Mrs. Chreitzberg was the daughter of Major A. H. Kirby, of Spartanburg, and spent several years of her mature life in South Carolina, but Dr. Chreitzberg transferred to the Western North Carolina in 1896, and remained in it until his death, which occurred at Monroe in 1910. Mrs. Chreitzberg threw the whole power of a fine, cultured womanhood into her work as the wife of a pastor, and the people of Asheville, Charlotte, Winston, Reidsville, Gastonia and Monroe—places in which she lived—rermeber her with great appreciation. Mrs. Chreitzberg was a sister of Rev. Geo. F. Kirby.

HOW SHALL WE SECURE MINISTERS FOR THE CHURCHES?

Wherein Are Set Forth a Few Facts, Deductions, and Observations Which Relate to the Most Pressing Need of the Church, Viz.: The Scarcity of Trained Ministers in the M. E. Church, South.

By Elmer T. Clark.

Any one who is given to the interesting, and sometimes hazardous, practice of reflecting upon the things about him has doubtless been impressed with the conviction that the greatest need of the M. E. Church, South—or any other church—or the whole world—in this generation is an adequate number of adequately trained preachers to fill the pulpits at home and abroad.

In such a chaotic era of unrest and menacing instability as that which now threatens the world—in a period when God and all His wills and attributes seem to have lost grip and influence on the hearts of men and the social order of all the nations—that religious man is well-nigh daft who does not know that the thing we need most is the clear, commanding and authoritative proclamation of the Christian gospel among all the people everywhere. This is a truism which evokes no argument.

In this situation the M. E. Church, South—the second largest denomination in America, and which has, therefore, the second heaviest obligation—has 1,038 charges for which we have no regular preachers. This is nearly 20 per cent of all our charges; it means at least 4,000 local congregations left without the benefits of the far-famed Methodist itineracy. And this condition exists in the very denomination which has always prided itself on the fact that it has a preacher for every church.

In Re the Supplies.

Some of these 4,000 churches are closed and falling into decay. Others are opened for worship once in a while, but practically all of them are closed from one-half to three-fourths of the time—closed two or three Sundays each month so far as preaching is concerned.

Their pastors—if, indeed, they have any—are called "supplies" in Methodist parlance. They are not "regular preachers," not members of any annual conference, not college trained, not ministerial experts in any sense of the word.

They are just faithful and godly men who, through fidelity to God and the church, do the best they can to preach the gospel and give a spiritual ministry to the people. Some of them give all their time to the work. Some preach as a "side line" to something else.

We accord all honor to the local preacher and the "supply." Methodism in the past could not have got on without them. They will be needed in the future.

But it is a physical, psychological—yea, and spiritual, too—impossibility for untrained men to meet the complex problems and responsibilities which devolve upon the preacher of the present day and to build up the lives and churches committed to their care. This statement ought to carry its own proof. If it does not, a simple survey of any conference will serve to establish it. No bishop or presiding elder wants to "supply" his charges, or leave them "to be supplied." Such charges are invariably the ones which register the slightest progress, which either retrogress or "hold their own" year after year, which make the indifferent reports when the annual conference meets.

All of which is not to discredit the local preacher. It is only to say that no man can do his best work in an impossible situation—in a situation in which Methodist polity and usage never once intended that he should be placed.

A Rank Heresy.

Heresy does not always consist in a denial of fundamental Christian truths. Sometimes the most pious kind of phrases may cover it. Sometimes what purports to be stern orthodoxy is really rank heresy. "If the Lord calls a man to preach, He'll put the words in his mouth." "Education robs a preacher of his unction and power." "If he has a burning heart he doesn't need an educated mind." Some people cry "Amen" to these and similar phrases, but would try a man for heresy if he doubted the unity of Genesis. Yet these phrases constitute heresy in comparison with which the latter is not to be mentioned. It is heresy, tried by any scriptural, historical or reasonable test.

In the Second Place.

In the second place, the schools and colleges of the M. E. Church, South, are not equipped to supply the demand for trained workers, and we might as well bay the moon as to expect the necessary quality and quantity of ministers until such equipment and endowment are provided.

Now let us have a little discussion on this point. Let us bear always in mind the well-known and well-established fact that trained ministers and missionaries come from the Christian college, and from no other source under the sun. From the colleges of our church we obtained all the educated workers we have or have ever had—the exceptions are so few and far between that they only prove the rule.

But the strain has been too great. We have clamored for preachers, we have imbued our youth with a desire for learning, but we have not supported our colleges. So while the clamor goes on, our colleges turn away 5,000 students each year because they do not have the space, the endowment, and the teaching force to receive them. Who knows! Perhaps in that 5,000 would have been the 1,048 we now need!

And that isn't all. More of our Methodist youth many more of them—are going into secular institutions than into those that are Christian. And from secular colleges Christian workers never come—the exceptions to this rule are also just enough to prove it. We have failed to build great Christian colleges for them, and so they have gone away from us. Shall we blame them? Blame them or not, the fact remains the same.

Hundreds and thousands of our own boys and girls are also entering the colleges and universities of other denominations. We scarce can blame them here, either, for we ask our young preachers to secure the best possible education, and then we fail to provide institutions in which they can secure such education.

A Sobering Thought.

Think on this: Our colleges want their professors to hold Ph. D. degrees, yet we do not maintain a single university which confers such a degree! Where, then, are we to get our teachers except from outside sources? If perchance their teaching does not suit us we cry to high heaven against the colleges which employs them, never once taking on ourselves the censure for not building up a university which can give to our colleges the type of teachers which we ourselves demand. We are strange people!

Because of this situation we are supplying preachers in large numbers to other denominations through their schools while we ourselves so sadly suffer. Dr. James W. Lee used to say that the Methodist Church was like a bed of sweet potato slips from which the farmer took what he needed and then supplied the wants of all his neighbors. This illustration was both correct and erroneous. We do supply the wants of other denominations, but we are giving them the choicest and best "slips" while we do not have enough for our own "patch."

We Give Them to Episcopalians.

The Episcopal Church recently issued some figures which are positively startling. They showed that among all the Episcopal clergymen who had served in a certain jurisdiction in a period of thirty years, more of them were brought up as Methodists than as American Episcopalians. The Methodists gave the Episcopalians, according to their own figures, 20 per cent of their clergymen, while the Episcopal Church in the United States produced only 17 per cent of them. The others came from other denominations and from foreign countries.

Here also there is but one way out. It is through the Christian Education Movement. Its success, complete and unqualified, will give us the best and most deeply spiritual system of schools and colleges in America, and these can and will produce for us the leaders that we need. It will give us colleges worthy of the highest educational ideals our youth ever entertain. It will provide universities great enough to furnish the teachers to Methodist schools everywhere. It will build for us theological seminaries which will train our ministers in our own fold, to the highest point of culture they wish to attain. There is no other course of safety for the church.

The Alabama Christian Advocate of last week conveys the information that 42 Baptist churches in Mississippi have put the Baptist Record, official organ of the Baptist church in that State, into every home.

THE STUDENT MOVEMENT IN CHINA

Aim to Secure a Constitution, Establish Government and Save the Country From Foreign Control.

W. B. Nance.

"What is generally known as the 'student movement' was started in the spring of 1919 by the students of the National University at Peking, as a protest against the pro-Japanese activities of the Anfu Club. This organization was supposed to exist for the purpose of promoting peace and prosperity in China, but its leaders were most active in negotiating with Japan for the sale of valuable concessions for the private profit of members of the club. In desperation, the students of China took for themselves the task of freeing China from the control of the group of military adventurers who were then in charge of the government, and from the activities of the Anfu Club.

"After a call for assistance had been sent out by the National University to all the leading educational institutions in the country, the organized students of China demanded of the government that it should dismiss the traitors that were selling China to Japan. At first the government ignored the movement, contenting itself with arresting and imprisoning those students who had organized parades to stir up ublic sentiment. In return, the students enlisted the suport of the import merchants of Shanghai and Tienstin, who sent an ultimatum to the government in which they threatened to close all the shops in all the great commercial centers if the demands of the students were not met by a certain time.

"As the government still resisted, on the specified day all shops in the great ports and the leading interior cities of China were closed. The government came to terms at once, dismissing two of the chief offenders. The victory of the students served to intensify patriotism to such an extent that the merchants and society in general organized a boycott of all Japanese goods. The student body of every college and high school in China was organized into committees to arouse public sentiment by means of lectures delivered on the streets of cities and towns, and to secure the pledge of every merchant that he would buy no more Japanese goods until all the outstanding questions between China and Japan should be satisfactorily settled.

"To insure the carrying out of the promise so readily made by the merchants, inventories of stock on hand were taken and kept on file by the students, who watched carefully for the incoming of Japanese goods. Swift retribution was visited upon those merchants who sought to evade the restrictions.

"Since the Chinese government could not risk an open breach with Japan, at the inevitable Japanese protest an order was sent out from Peking commanding the students to cease their boycott of the goods of a peaceful nation. Immediately all mention of Japan ceased. The former exhortation to buy no Japanese goods was changed to the slogan, 'Buy no inferior goods.' Japan's uneasiness has grown rapidly in the last few months as she has seen her warehouses and ports remain full of merchandise which fails to be removed into the interior of China. There are no accurate statistics available since Japan for obvious reasons prefers not to issue statements as to how many millions of dollars she has lost during the two and a half years of the boycott.

"The most serious feature of the matter as Japan sees it is the fact that the students and the public-spirited men in China have bent every energy towards stimulating Chinese production of every article formerly imported from Japan. Even if Japan should succeed in regaining the friendship of China, the Chinese will have become so used to buying native products and the patriotic spirit will have become so strong as to prevent the replacing with Japanese articles, even when these are superior.

"The latest movement in which the students of China are interesting themselves is the effort to provide a permanent constitution for the public. They have been made aware of the fact that China's salvation depends upon the early convening of a convention, the establishment of a stable government, and the disbanding of the useless troops that are now absorbing 80 per cent of the income of the government.

"All the friends of China are awaiting anxiously the developments of the next few months, joining

in the hope that the students of China will succeed in their efforts to secure at an early date the adoption of a constitution, the establishment of civil government, and the abolition of militarism."

THE NEW OBLIGATION OF THE CHURCH COLLEGE TO THE CHURCH

The Character of the Teacher Has as Much Effect Upon the Student as Skill in Subject Taught.

By E. C. Durham.

As a young and appreciative alumnus of a great old Christian college (our own Greater Trinity), upon whose very grounds, trees, flowers, and buildings I look with an appreciation similar to that with which I look upon the bright countenance of my dear old Christian mother and father, I humbly desire to emphasize, unworthy though I am, the tremendous obligation now bearing heavily upon our every Christian college, as our great church is now seriously engaged in a church-wide campaign for Christian education. We as a church are earnestly considering what shall be done for the church college, but there is also this other highly important question to be considered: What does the college owe to the church? In other words, as we are pointing the whole church to the supreme need of positive Christian education in this critical time in the world's history, as we are laying down our money at the doors of these institutions, and as we are turning our multitudes of young men and women toward our colleges, what are these young people to find as they get inside the doors of our colleges? What is the equipment to meet the situation? Is the personnel of the Christian college so soundly and thoroughly Christianized as to give back unto us that which we need, that which we expect, and that which will prove to the student body and the church that we have in our Christian colleges just what the world needs?

This movement is indisputably putting upon the church college a new obligation. Even if this Christian college has been Christian enough in the past and for the past, is it, with all its Christian ideals and practices of the present, quite sufficient for the future—at least if the church succeeds in its whole scheme of Christian education outside the college? If we succeed, what is going to be the standing of the children of our flesh when they arrive at the college doors? If we succeed, students are going up to college out of a better type of Christian home than the world has ever hitherto dreamed of attaining unto, going up from communities indoctrinated with the ideals of Christ, going up from a far more Christianly and religiously perfect Sunday school than the church has ever had; they are going up from a family altar, which is the "greatest school of religion in the world," and going up from where the Bible has been taught to be, and which is, the "greatest textbook in the world's greatest school of religion." Now, when they go to college out of such circumstances and with such ideals, will the college be able as it now stands to carry them on through this crisis to a successful finish? Will these students be shocked as they enter these doors and halls of learning, and will faith fail them then and Christian ideals be smothered, or will they be able to look forth to a hopeful destiny, having found in the college that for which their hungering souls have been longing? This thought, rightly considered by any college president or teaher, is enough to make him tremble in repentance and to ask from the depths of a soul yearning to be and do its best, Am I able to meet the emergency? Who is this coming up to me, and Such should be the considerations of these fashioners of character, these guides of destiny.

Whatsoever has been the work in homes and churches prior to the college course, the work is not yet finished. The climax is now to be reached. Now is the testing time. Students are to be tried as through fire. They are to be led as through battle. The enemy is arrayed against them. Attacks are made. Shots are fired. Indeed, question marks are hurled out before every earnest man. Will the student find in the teacher that which will help him through the diffculty, or will the teacher and his attitude serve only to make the question mark stand out in bolder type and head the student, who came to college with such splendid ideals and hope, to a career and a destiny of darkness?

The college teacher, whatsoever be his department, largely holds within his hands the reins of the student's destiny. Christian education applies what shall I be able to give unto him as he comes? to every department of college work. No teacher or instructor can say that his department stands aloof from the work of Christianizing and content himself to be careless in his dealings with the truth. It is truth and a part of God's truth. Everything has its relation to the Christ who made it. "All things were made by him, and without him was not anything made that was made."

Some time ago I sat for a few days in a great social service conference in the beautiful mountains of North Carolina under the teaching of a man who has charge of the department of biology in a great western university. At the end of that ten days, my heart's desire was to go to that university for the special privilege of sitting for a year or a number of years under the teaching of that man of God. If every teacher of science in all our Christian colleges had so thoroughly reconciled himself to the world about him, in its relation to the Christ who fashioned it, and if every teacher of science had in him as nearly as this teacher the mind of Christ, no student could take under him a course in science and say at its conclusion that there is any necessary conflict between science and the Christian view of God and His Book. That is one of the world's needs. Science is a study whose discoveries, if rightly viewed, point to God. The beauty and the wonder of God are stamped upon every flower and even upon every insect, and it is great to sit at the feet of that teacher who has studied through things and their parts having in him the mind of Christ.

The Christian college, therefore, owes to itself, its students, and its church a rigid examination of itself, an examination of its own personal, religious, and Christian equipment, such as has never yet been made. If the church succeeds in all its plans to Christianize, and the college fails to make this examination, our final situation might be worse than if we had not entered into the Christian Education Movement.

Then, after the examination, such preparation as is needed should be made for a better work in Christian education. If any unsound teacher will not meet seriously the new situation and will not prepare himself in heart, as well as in mind, to fit into this excellent new era of Christian education, he should step out of his position or else be taken out by those in authority, that the work of God be not hindered.

O, for an awakened church and an awakened college, and for both to co-operate in giving to the world that grand product of Christian education that Christ Himself would have us produce at this time when the world's crucial need is a leadership and a citizenship patterned only after that matchless Leader and Man of Galilee!

Vanceboro, N. C.

EDUCATION MUST BE CHRISTIAN

As Goes Education So Goes the World-Institutions of the Church for Training Are the Home, the Sunday School and the College.

The world of tomorrow is going to be what the education of today is, and the church will do its work well or ill, will be a conquering church, ministering effectively to all human needs, by just the measure of its power to influence the educational life of today and tomorrow. If it lets the world continue training men and women primarily for materialistic, practical, social, and selfish ends as it has been doing, it will be false to its duty to the world itself and will ultimately find its own leadership futile and limited. He is dull and blind who has not seen the significance of this truth in the blood and terror and agony of these recent years.

Here, then, is our immediate task as a church facing the need of the day—"To make religion more educational, and education more religious." To do this we must begin with the home. This is the child's first school, and the church should see to it that a revived religious life in the home shall function in terms of a deeper responsibility on the part of the parents, a more intelligent understanding of what they are to do and how they are to do it, a more thorough consecration to the duty of training their children religiously, and a closer co-operation with the other religious educational interests of the church.

2. The next great agency of the church devoted to religious education is the Sunday school, or the church school, as it is now called. Of the Sunday school, its mission, its aims, its method and its spirit, we have come to a new understanding, and we must train men and women who, by virtue of their training, are able to take advantage of this newer understanding and apply it to the religious education of all the youth of the church.

3. Finally, the church has its schools and colleges and universities, as its other agencies for religious education. It dare not feel that it has fully met its duty if it stops its educational mission with the home, the Sunday school, and the teaching function of the pulpit. It dare not do this because its business is to put religion into the whole of life, and nothing so determines the quality of life as the kind of education it is subject to. The church thus maintains its schools, colleges and universities, first, for just this conception of education—that no education is complete that leaves God and Christ out and fails to inform character with Christian principles and motives. It does this, in the second place, because it cannot escape the conviction that it is its bounden duty to train its own youth in an atmosphere dominantly congenial to its own faith and spirit. It does this, in the third place, because its schools, colleges and universities are the recruiting grounds and training camps for its leadership. Without institutions devoted to this purpose, its efficiency, its service, its progress, would be immensly hampered. This would be so, not on account of the mere shortage in the supply of ministers and of every type of religious worker and leader, but also because of a lack of the special kind of training needed for the tasks the church has in hand.

EDUCATION AND MISSIONS

The Whole World Calls for Missionaries—Christian Schools Must Produce Them.

The Christian college is the main support of Christian missions, and has always been. On the field of the leading and most influential missionary institution is always the school or college. At home it supplies the missionary dynamic and motive, while it furnishes practically all of the workers to the home and foreign fields.

In the Methodist Episcopal Church, South, out of 288 missionaries, 236 were educated in Methodist schools, ten attended other church schools, fourteen attended independent colleges, and sixteen attended state schools. Only twelve went to the field without college training.

"During the first twenty-eight years of the history of the American Board of Commissioners for Foreign Missions, 201 men were sent out to the various fields served. Of these, 159 were college graduates, although in those days college training was not so easy to obtain as now."

"The rosters of some mission stations seem almost like the alumni rolls of certain colleges."

In this field lies one of the greatest justifications for the larger endowments of Christian colleges. The whole world calls for missionaries; to produce them the Christian school must be more liberally supported.

It is declared that 100,000 trained leaders will be necessary to properly man the various fields in the next five years; that 13,000 will be needed by the Methodist Episcopal Church alone; that it will require 5,000 foreign missionaries at once to bring the work of Protestantism to the point at which it would have been had not the war occurred; that the Foreign Mission Board of the Presbyterian Church could use the entire output of the theological schools, leaving none for the ministry in this country; that the Methodists in India are on a 25 per cent basis of efficiency, baptizing 50,000 converts annually and turning away 150,000 because of an insufficient number of missionaries.

Methodism is the child of Christian education. Samuel Wesley, the father of the two great Methodists; John Wesley, the scholar, theologian, and statesman of the Methodist Revival; Charles Wesley, the poet and hymn writer; George Whitefield, its silver-tongued evangel; and Thomas Coke, the bishop ordained by Wesley for service in America, were all trained in Oxford University.

The building and endowment of our institutions of learning is necessary to the very life of the church. We must do it or die. At the present time money invested in our educational institutions will bring larger returns than money placed anywhere else whatsoever.—Bishop Mouzon.

BLUE TO BLUE

DISTRICT CONFERENCE

The Mount Airy District Conference will convene in Mayodan on Tuesday, April 19th, at two o'clock p. m. All members are urged to be present at the opening session.

W. F. Womble, P. E.

CLARK STREET, ROCKY MOUNT

Hurrah for Gil. Rowe, Tim. Sikes, Advocate & Co.! We are with you for a greatly increased subscription list over the Conference and in these parts. Go to it, run 'em "down into and up straightway out of the water," (but not necessarily under the water). Hit 'em heavy, for we are with you "tooth and toe." J. A. Dailey.

What has the brother had, and where did he get it?

IMPORTANT MEETINGS

A letter from Bishop McMurry conveys the information that dates and places of meeting for the College of Bishops and the various Boards have been fixed as follows:

Board of Finance—St. Louis, Mo., April 25-26.

Church Extension Conference Board Representatives — Louisville, Ky., April 26.

Board of Church Extension—Louisville, Ky., April 27-28.

Bishops' Meeting—Louisville, Ky., April 29-30, May 2-3.

Board of Missions—Nashville,Tenn., May 4-5.

Epworth League Board—Nashville, Tenn., May 9-10.

HELP WANTED

Rev. R. H. Willis has sent in the list of the names and places appearing in the report of the Advocate campaign with whatever corrections were necessary to make it accurate for his district. The list was made up hurriedly, and many errors crept in, partly on account of haste and partly through lack of information.

The Advocate will count it a great favor, if the other presiding elders and also the pastors will follow the example of Brother Willis. As the names and places will continue to appear from time to time as long as the campaign lasts, absolute accuracy is especially desirable.

STARR STILL SATISFIED

We feel sure that our being sent to Ruffin charge was no mistake so far as we are concerned, for the people are as good and kind as are to be found anywhere. I never have found any people more attentive to the preaching of the plain gospel than we find at Ruffin and Pelham. No people can be any nearer the heart of their pastor than the good people of Ruffin and Pelham.

We have a large number of young people at both these churches who attend church as regular as any place, and we feel interested in the young people and hope to win every one of them for Christ this year. Pray for us that we may do the work that should be done here this year.

Yours in Christ,
H. F. Starr.

"HONOR TO WHOM HONOR"

Brother Blair Says Rev. L. S. Massey Wrote Most of Them.

Gold Hill, N. C., Feb. 10, 1921.

Dear Editors:

Please find enclosed a check for $2.00 which is for the renewal of the Christian Advocate for another year. I am truly thankful that I have the privilege of reading our church paper. I enjoy your editorial page fine. I have just been reviewing Bro. Blair's editorials one year back; they are good. Bro. Blair is a good man; hope he will be a great blessing in the Kingdom of God—that his life may be instrumental in leading many precious souls into God's kingdom. I have been reading the Christian Advocate ever since a little girl in my mother's home down in the lower part of Rowan county. I will soon be 59 years old—love to read my church paper next to my Bible. It seems that it gets better and better. May God's blessings rest upon our new editors.

Mrs. N. A. Eagle.

SETTING UP MEETING

The Conference Setting Up Meeting for the Financial Organization of the Educational Movement in the Western North Carolina Conference will be held at Salisbury, N. C., March the 1st, beginning at 2 p. m.

In addition to the Conference Financial Director and the Educational Secretary the following are expected to attend:

The Bishop in charge.

The District Financial Directors.

The presiding elders.

Conference officer of each church board.

Conference lay leader.

Members of the Conference Education Commission.

The editors of the Conference organ.

The presidents of the Conference educational institutions.

The alumni directors of the Conference educational institutions.

A representative of the Christian Education Commission.

The Advisory Committee.

CENTENARY STANDING

The standing of the two Conferences on the Centenary on January 31, 1921, was as follows:

The North Carolina Conference stands as number 15 among the list, having paid 28 per cent of the total subscription. The Western North Carolina Conference is number 22, with a payment of 25.8 per cent.

The figures for the North Carolina Conference are as follows: Quota, $1,599,721; amount pledged, $1,817,345; amount due, $1,090,407; paid on pledges and thank offerings, $499,980.14; paid by Sunday school, $14,563.29; paid by Epworth League, $5,406.60; grand total, $412,543.95.

The figures for the Western Conference are as follows: Quota, $1,750,000; amount pledged, $1,596,863; amount due, $958,117; amount paid on pledges and thank offerings, $383,492.84; paid by Sunday school, $26,955.38; paid by Epworth League, $2,095.73; grand total, $412,543.95.

The Missouri Conference stands at the head with a payment of 35.5 per cent, while the East Oklahoma is at the foot with 20.4 per cent to its credit.

THE MONEY SIDE

Christian Education Movement Will Call for Money May 29-June 5

To every question that comes before the Christian Education Comission is given serious and prayerful consideration. No question has received more careful consideration than fixing the time to present the financial objective or the Every Member Canvass. The question has been under consideration for three months and in that time we have sought the advice of the best business and professional men of the South. They have been consulted individually and in groups. Included among them are big bankers, planters, merchants, manufacturers, Bishops and preachers.

Over nine-tenths of these men from Norfolk to Galveston have advised that the appeal be made in the late spring. Accordingly the Commission at Memphis on February first unanimously fixed May 29 to June 5 inclusive as the date. Two days later this action was unanimously endorsed and approved by a group of 150 layman and ministers assembled in Memphis from all parts of the Church, consisting of Bishops, connectional officers, Conference Educational Secretaries and other prominent laymen.

—J. H. Reynolds.

SHALL WE "BUST?"

By Rev. E. C. Durham.

The contest is on for subscribers, you know,
And Methodists and Baptists are raising the dust;
But we Methodists cannot afford to go slow
With our slogan to "Beat the Baptists or Bust."

We Methodists are strong, but the Baptists are, too;
We must work like tigers to beat 'em—we must!
We must work by day and by night all through,
Or we will experience a terrible "bust."

'Twill be a good feeling to beat 'em clear out,
And through the long years we will hear it discussed,
And the whole world will know what the talk is about;
But 'twould be a mighty bad feeling to "bust."

Of course we Methodists are going to win,
And we shall have hope till the last, I trust,
And then we will boast that we'll beat 'em again;
Every time we can beat 'em—and never shall we "bust."

We must march on to victory, certain and great,
So let's sharpen our wits and clean off the rust,
Let us work from the mountains to the sea of our State;
For we'll never hear the end if they beat and we "bust."

Vanceboro, N. C., February 10, 1921.

SEE HOW GRANT DOES IT

Goal: The Advocate in the Home of Every Family in the District—

Plan of Campaign.

I. Advertising period, February 1 to March 13.

(1) Preach on the Advocate, at least once, at every church on charge.

(2) Have some one to present the cause of the Advocate at Sunday School, Prayer Service etc. Let this be done regularly until March 13.

(3) If possible have a big Advocate Rally for the charge, preferably Sunday March 13.

II. Actual Drive, March 13 to March 20.

(1) Do not seek subscriptions until this week.

(2) Appoint a campaign manager and canvassing committee for every church. Select your workers carefully.

(3) Canvass EVERY HOME. Use church rool to guide you.

III. Looking after Delinquents. March 20 to March 31.

(1) Give all delinquents a second opportunity to subscribe.

(2) Provide a fund to put the paper into the homes that can not or will not subscribe.

Thos. M. Grant, Director.

SOME THINGS I KNOW

It takes steam to run an engine. It takes cash to run a bank. It takes sunshine to grow cotton. And it takes religious information to run a church and grow real Christians.

Many of our church members are runts and scrubs and weaklings because we have not placed our church papers in their homes. It is easier to fatten a twenty-year-old mule on mouldy wheat straw than to make a family really religious, if that family reads nothing but secular literature. If a preacher reads too much secular literature, the best thing that can be said of him is that he is a gifted windmill. Few persons become more religious than what they read. **The church paper is a religious necessity in every family.**

I would rather be a monkey with a red string around my neck, dancing to entertain fools, or a yellow cur with a tin can tied to my tail to amuse rude boys, or a gray mule turned out to die, that certain creatures might have a banquet than to live in this day of light and opportunity without doing my part to save our people from religious ignorance and indifference. There is not a preacher in the world whose eloquence and learning are such that he can do the Lord's work without Christian literature. Even Paul could not succeed without the powerful aid of Christian literature, and he made it himself. Some of us can't preach very great sermons, but we can **place our church papers in the homes of all our people.**

If I were a well-to-do Methodist layman, I'd be ashamed to meet John Wesley in heaven unless I had given freely and generously to put our church papers in the homes of the careless and indifferent, as well as in the homes of the poor. There is no telling the good that may be done in this way. Brother layman, help us in this thing—a few dollars may save a family. Place the Advocate in the homes of the poor. God will bless you in so doing.

The worst thing which has happened to the church in fifty years is that we have allowed the secular, often godless, world to dominate the thought and ideals of our people—the secular press has supplied our people with most of their reading matter.

No people can be made and kept Christian under present conditions without much Christian literature in the homes.

Brethren of the Waynesville District, **it's our job to do it.**

Yours to win,
Geo. D. Herman.

SPENDING TEN MILLION

Would Decorate the Marion District Elder and Divide the Rest Between Advocate and Schools.

The N. C. Christian Advocate,
Greensboro, N. C.

Brethren:

Since the Waynesville District has started this talk about "If I were a bishop" and "If I had ten millions of good American dollars," I am sure you will allow me to indulge in a little specuation.

I believe Brother Herman would make a good bishop, and I serve notice now that when I get a chance I shall give him my vote.

"If I had ten millions of good American dollars," I would see that the presiding elder of the Statesville District did not get the "yellow blossom" which he so desires to pin on the lapel of his coat, but I would see that the presiding elder of the Marion District was decorated with—well red roses, till his gorgeous appearance would shock the modesty of the vain jackdaw. When this was done, I would divide the remainder between the Advocate and the struggling schools of North Carolina Methodism.

As brother Herman, of the Waynesville District, well says or indicates, Russia is not a very happy clime. Neither is Mexico nor China. It is well to bear in mind that these struggling countries do not read religious literature and I am sure that this goes a long way toward expalining the trouble in these countries. No doubt, the teaching of Tolstoy so extensively read in Russia has done a great deal more to bring about present conditions than any other agency. There can be no doubt that the literature which people read largely determines what they think. The printed page has been the greatest agency in modern times in advancing doctrines and theories both good and bad. It was "Uncle Tom's Cabin" that roused the minds of the people and did more than any other agency in bringing on the Civil War. Not until we properly appreciate the value of the printing press, as a Church, can we meet the great tide of crime begotten of materialism.

Now is the time to place in the minds of our people the sacred truths of Christianity instead of the tomfoolery of "Fatty Arbuckle," Douglass Fairbanks, Mary Pickford, and Tom, Dick and Harry.

It is to the discredit of our church that the people hear more about Russell's Jacob-like wrestle with Hell, Darwin's manufacturing man out of a monkey and the discovery that it moval of the caudal appendage and a could easily be done by a gentle reslight twisting about of the elbow joint, or a replacing of what is com-

(Continued on Page 11.)

THE ADVOCATE CAMPAIGN

By agreement with the Recorder all subscriptions that have come in since the 13th of January—the time when the Recorder accepted the challenge—will be counted.

Many of the charges sent in new subscribers before that date. While these cannot be counted in the contest, they will appear in the report that will be published after the contest closes, when a table will be given showing the total number of members and the total number of Advocates taken in each pastoral charge.

In the tables below "R" stands for "Renewals" and "N" for "New Subscribers."

The total now is:

Renewals 717
New Subscriptions 637

NORTH CAROLINA CONFERENCE

DURHAM DISTRICT
N. C. Yearby, Director.

	R.	N.
W. B. North—Burlington	2	
J. F. Starnes—East Burlington		2
D. A. Petty—Burlington Ct.	1	1
J. A. Russell—Brooksdale Ct.	1	
E. McWhorter—Chapel Hill	2	
J. A. Martin—Branson		
S. E. Mercer—Calvary	1	1
H .C. Smith—East Durham	1	
W. C. Ball—Lakewood		
M. Bradshaw—Memorial	1	
D. M. Sharpe—Pearl Mill & Eno		
A. D. Wilcox—Trinity	1	3
J. W. Bradley—West Durham		
J. C. Humble—Durham Ct.	3	11
G. M. Daniel—Graham & H.Rlv.		
J. E. Blalock—Hillsboro	3	
S. F. Nicks—Leasburg	1	
N. C. Yearby—Mebane	5	10
A. J. Hobbs, Jr.—Milton Ct.		
R. E. Pittman—Mt. Tir. & Roug.	2	
J. O. Long—Orange		
B. C. Thompson—Person Ct.	1	
J. B. Hurley—Roxboro	4	1
E. C. Sell—E. Roxboro & L'gst		
W. R. Hardesty—S. Alamance		
J. T. Stanford—Yanceyville		
Total	29	29

ELIZABETH CITY DISTRICT
T. M. Grant, Director.

J. L. Midgett—Chowan	4	2
J. L. Smith—Columbia	2	1
J. J. Lewis—Currituck Ct.		1
R. N. Fitts—Dare		
H. I. Glass—Edenton		
H. E. Myers—City Road		
J. M. Ormond—First Church	1	
W. J. Watson—Gates Ct.	12	2
D. A. Watkins—Hatteras		
T. M. Grant—Hertford	3	
J. A. Johnson—Keenekoet Ct.	1	
M. D. McLamb—Kitty Hawk Ct.		
J. Bascom Hurley—Moyock Ct.	1	
J. C. Whedbee—N. Gates Ct.		1
T. E. Davis—Pantego & Belhaven	3	
E L. Stack—Pasquotank Ct.		
C. P Jerome—Perquimans	3	
W. C. Benson—Plymouth		
L. M. Chaffin—Roanoke Island		
E. L. Hill—Roper		
A. W. Price—South Camden	1	
J. L. McNair—South Mills	1	1
J. M. Joliff—Tyrrell		
Total	32	8

FAYETTEVILLE DISTRICT
W. V. McRae, Director.

J. W. Dimmette—Bladen Ct.		
E. W. Downum—Buckhorn Ct.		
G. W. Perry—Carthage Ct.	3	
N. M. McDonald—Duke	1	
J. H. Buffaloe—Dunn		
W. V. McRae—Hay Street	2	
E. C. Maness—Person & Calvary		
R. F. Taylor—Fayetteville Ct.		
J. C. Cummings—Glendon Ct.		
S. Salyer—Goldston Ct.		
J. W. Autrey—Haw River Ct.	1	2
H. E. Lance—Hemp Ct.	4	
C. R. Ross—Jonesboro Ct.		
J. H. Frizelle—Lillington Ct.	1	
G. H. Biggs—Newton Grove Ct.		
W. L. Maness—Parkton	2	
J. J. Boone—Pittsboro	5	
R. F. Munns—Roseboro Ct.		1
W. R. Royall—Sanford		
H. B. Porter—Siler City Ct.	1	1
J. A. Tharpe—Stedman		1
Total	20	5

NEW BERN DISTRICT
R. H. Broom, Director.

Atlantic-Sea Level	2	
R. F. Bumpas—Beaufort		
D. A. Futrell—Craven Ct.		
S. A. Nettles—Dover Ct.		
H. L. Brown—Elm St. & Pikeville	2	
J. W. Potter—St. John	5	
G. T. Adams—St. Paul	1	1
K. F. Duval—Goldsboro Ct.		
C. H. Caviness—Grifton Ct.		
J. H. Carraway—Harlowe Ct.		
R. H. Broom—Hookerton	3	
C. A. Jones—Jones Ct.		
C. L. Read—Queen St.	3	
J. R. Edwards—Caswell St.	3	
R. G. L. Edmunds—Lagrange Ct.	1	
O. W. Dowd—Morehead City	1	
G. B. Starling—Mt. O've & C'pso	1	
W. F. Craven—Mt. Olive Ct.		
H. A. Humble—New Bern Cent.		
Guy Hamilton—Riv'side & Ghent		
R. A. Bruton—Newport Ct.	1	
(Ocracoke)—Portsmouth		
R. R. Grant—Oriental	2	
J. A. Morris—Pamlico		
B. W. Barfield—Pink Hill Ct.		
E. W. Glass—Straits Ct.	1	1
C. T. Rogers—Snowhill Ct.	2	4
W. E. Hocutt—Vandemere Ct.		
Total	24	11

RALEIGH DISTRICT
C. K. Proctor, Director.

E. M. Hall—Benson		
D. N. Caviness—Cary Ct.	2	
C. T. Thrift—Clayton	1	
V. A. Royal—Creedmore Ct.	1	
E. B. Craven—FourOaks Ct.		
S. A. Cotton—Franklinton	3	
J. C. D. Stroud—Garner Ct.		
F. B. Nesbitt—Granville	2	
J. E. Holden—Kenly Ct.	1	
G. F. Smith—Louisburg	5	
J. C. Williams—Millbrook Ct.	3	
R. C. Craven—Oxford		
B. H. Black—Oxford Ct.	2	
W. G. Farrar—Princeton Ct.		1
C. K. Proctor—Central	1	
W. W. Peele—Edenton St.	3	1
H. M. Jackson—Epworth	1	
L. B. Pattishall—Jenkins Mem'l		
G. B. Perry—Selma		
D. H. Tuttle—Smithfield	5	
W. L. Loy—Tar River	1	
E. R. Clegg—Youngsville	4	
G. W. Fisher—Zebulon		
Total	35	2

ROCKINGHAM DISTRICT
C. B. Culbreth, Director.

C. B. Culbreth—Aberdeen	9	14
A. S. Parker—Biscoe	1	
Frank Culbreth—Caledonia		
F. A. Lupton—Elizabeth Ct.	2	1
N. B. Johnson—Ellerbe Ct.		
W. C. Martin—Hamlet	1	
J. G. Johnson—Laurel Hill		
W. A. Cade—Laurinburg	4	
R. C. Beaman—Lumberton		
Lindsay Frazier—Lumberton Ct.		
J. A. Hornaday—Maxton	4	13
N. L. Seabolt—Montgomery Ct.		
A. J. Groves—Mt. Gilead Ct.	2	
W. H. Brown—Mt. Gilead		
L. M. Hall—Piedmont Ct.		
B. P. Robinson—Raeford Ct.	1	
O. I. Hinson—Red Springs Ct.	1	
D. A. Clark—Richmond Ct.		
G. C. Wood—Roberdel Ct.		
A. L. Ormand—Rockingham	1	1
W. F. Trawick—Roberson Ct.		
W. C. Merritt—Rowland Ct.	4	
A. J. Parker—St. John & Gibson		
G. W. Starling—St. Paul Ct.	2	
J. W. Harrell—Troy		
L. H. Joyner—Vass	2	
Total	35	29

WARRENTON DISTRICT
M. Y. Self, Director.

L. E. Sawyer—Ahoskle Ct.	4	
W. G. Lowe—Bat'bro & Wh'tks	1	
B. F. Boone—Bertie Ct.	4	1
J. B. Thompson—Conway Ct.	1	
E. N. Harrison—Enfield & Halifax	1	
Wm. Towe—Garysburg Ct.	3	
L. E. Thompson—First Church	3	
W. N. Vaughan—N. S. Henderson		
J. P. Bross—Littleton	3	
E. D. Dodd—Middleburg Ct.	2	
R. M. Price—M'fsbro & Winton		
Marvin Self—Norlina Ct.		
J. M. Wright—Northhampton Ct.	1	
H. M. Eure—Rich Square Ct.	3	
N. M. Wright—Roanoke Ct.		
L. B. Jones—Roanoke Rapids		
C. M. Lance—Rosemary Ct.		
N. E. Coltrane—Scotland Neck	1	
J. T. Draper—Warren Ct.		
J. T. Gibbs—Warrenton Ct.	3	
L. D. Hayman—Weldon	2	
L. C. Larkin—Wil'mstn & H'mtn	2	
Total	34	1

WASHINGTON DISTRICT
Daniel Lane, Director.

Rufus Bradley—Aurora Ct.		
T. G. Vickers—Ayden	3	1
J. A. Johnson—Bailey Ct.		
L. C. Brothers—Bath Ct.	2	1
W. E. Trotman—Bethel Ct.		
S. T. Moyle—Elm City		
F. B. McCall—Fairfield	1	
J. L. Rumley—Farmville Ct.	1	1
W. T. Phipps—Fremont Ct.	5	28
Walter Patten—Jarvis Mem'l	3	1
E. T. Ipock—Grimesland Ct.		
H. L. Witten—Mattamuskeet		
L. L. Smith—McKendree	1	2
E. C. Few—Nashville	3	
C. M. Pegram—Robersonville Ct.		
J. F. E. Bates—Rocky Mt.	1	2
J. A. Dailey—Rocky Mt., Clark St.		
I. T. Poole—South Rocky Mt.		1
N. B. Strickland—Rocky Mt. Ct.		
Daniel Lane—Stantonsburg Ct.	16	54
W. P. Constable—Spring Hope Ct.		
L. T. Singleton—Swan Quarter Ct.	1	
B. B. Slaughter—Tarboro	2	
E. C. Durham—Vanceboro	1	30
J. H. McCracken—Washington	1	
F. S. Love—Wilson	3	
J. H. Miller, Jr.—Calvary		
Total	44	121

WILMINGTON DISTRICT
M. J. Cowell, Director.

O. P. Fitzgerald—Burgaw		
T. W. Siler—Carver's Creek	1	2
B. E. Stanfield—Chadbourn Ct.	6	1
E. H. Davis—Clinton		
E. C. Glenn—Faison & Warsaw	1	
B. F. Watson—Hallsboro		1
B. T. Hurley—Jack-vl & Richland	3	1
J. W. Hoyle, Sr.—Kenansville		
S. E. Ragland—Magnolia	1	1
M. W. Hester—Onslow Ct.	1	
R. E. Atkinson—Scott's Hill Ct.		
W. J. Underwood—Shallotte Ct.	1	
M. D. Hix—Southport	1	
W. B. Humble—Swansboro Ct.	10	4
C. N. Phillips—Tabor Ct.		
Samuel Johnson—Town Creek Ct.	1	
J. R. Moose—Wallace & Rose Hill	1	1
P. D. Woodall—Whiteville		1
J. W. Hoyle, Jr.—Epworth		
G. Stanley Frazier—5th Ave.		
W. A. Stanbury—Grace	1	8
V. P. Scoville—Trinity	2	
M. F. Hodges—Wilmington Ct.	1	
Total	31	20

MISCELLANEOUS

R. S. Ferguson, Miami, Fla.	1
Mrs. J. A. Underwood, Waldorf, Md.	1
J. W. Kilgo, Greenwood, S. C.	1
Mrs. R. W. Wilcox, So. Dakota	1
W. R. Barnett, Knoxville, Tenn.	1
J. M. Cross, Suffolk, Va.	1
Mrs. W. A. Hunt, Lenlng, Va.	1
A. H. Whisnant, Martinsburg, Va.	1
Miss Mattie Bain, Alexandria, Va.	1
S. E. Satterwalt, St. P'tbg, Fla.	1
R. A. Thomas, Trade, Tenn.	1
Carrie Gatewood, Danville, Va.	1
W. W. Clegg, Portsmouth, Va.	
T. H. Stimpson, Bucklngham, Va.	1
W. H. Davis, Grand Rapids, Mich.	1
J. B. Martin, Bloomburg, Tex.	1
Total	15 1

WESTERN NORTH CAROLINA CONFERENCE

ASHEVILLE DISTRICT
E. W. Fox, Director.

P. L. Shore—Asheville-Bethel	1	
R. P. Fikes, Biltmore	2	
E. K. McLarty—Central	1	
W. F Cann—Chestnut St.	1	
J. H. Bradley—Haywood St.	1	
H. R. Deal—Mt. Pleasant		
E. W. Fox—W. Asheville	1	1
D. Atkins—Asheville Ct.	2	7
J. J. Gray—Black Mountain		
A. S. Raper—Brevard	2	
G. A. B. Holderby—Fairview	1	
J. H. Brendall—Flat Rock & Fl'chr		
M. F. Moores—Hendersonville	1	
J. G. W. Holloway—Hend'sn Ct.		
H. L. Powell—Hominy Ct.		
W. I. Hughes—Hot Spgs.-Marshall		
C. M. Carpenter—Leicester		
J. S. Mitchell—Mar's Hill		
J. M. Folger—Mills River		
W. A. Thomas—Rosman		
J. D. Cox—Saluda-Tryon		
R. L. Beasley—Spring Creek	1	
D. A. Lewis—Swannanoa		
H. M. Wellman—Walnut-Antioch		
O. P. Ader—Weaverville		
M. W. Dargen—Weaverville Ct.		
Total	14	8

CHARLOTTE DISTRICT
E. Myers, Director.

A. R. Bell—Ansonville	2	1
W. B. Davis—Char.-Bel'mt Park	1	
W. R. Shelton—Brevard St.	2	
J. A. Sharpe—Calvary	1	
R. L. Forbis—Chadwick	1	
L. A. Falls—Dilworth		
J. A. Smith—Duncan Memorial		
L. D. Thompson—Hawth. Lane		
B. F. Hargett—Seversville		1
J. H. Armburst—Spencer Mem'l		
W. A. Jenkins—Trinity	1	
H. G. Hardin—Tryon St.		
E. Myers—Hickory Grove		
W. S. Cherry—Lilesville		
J. J. Edwards—Marshville	1	
S. M. Needham—Matthews		
C. C. Weaver—Monroe-Central	2	
J. R. Warren—N. Monroe-Icemor.		
S. Taylor—Morven		
T. J. Houck—Pineville	2	4
L. H. Griffith—Polkton		
R. K. Brady—Prospect		
C. L. McCain—Thrift-Moores		
T. J. Huggins—Unionville		
C. A Wood—Wadesboro		2
D. C. Ballard—Waxhaw	2	
J. E. McSwain—Weddington		
Total	16	8

GREENSBORO DISTRICT
A. C. Gibbs, Director.

A. C. Gibbs—Asheboro	7	4
F. W. Cook—Coleridge		
T. A. Plyler—Deep River	1	
C. H. Rose—Gibsonville	1	1
C. P. Goode—Grns.-Car. Mem'l	1	
H. C. Sprinkle—Centenary	2	
H. M. Blair—Bethel	2	
Jesse Hipps—Glenwood		6
W. O. Goode—Park Place	1	3
G. T. Bond—Spring Garden St.	1	1
A. Burgess—Walnut St.	2	2
J. H. Barnhardt—W. Market St.	4	1
D. R. Proffitt—E. Greensboro	1	
T. J. Rogers—W. Greensboro	2	
A. L. Lucas—High Pt.—East Bend	2	
S. T. Barber—Main St.	3	
W. A. Lambeth—Wesley Mem'l	8	8
W. C. Jones—Jamestown & O'dale	5	4
A. G. Loftin—Pleasant Garden	6	
W. M. Smith—Ram. & Frank'vl	47	88
J. A. Cook—Randleman		
J. E. Woosley—Randolph	1	
R. D. Sherrill—R'dsville—Maln St.	1	
H. F. Starr—Ruffln	2	
W. B. Thompson—Uwharrie		
C. F. Sherrill—Wentworth	1	
Total	101	114

MARION CIRCUIT
R. L. Foster, Director.

J. M. Price—Bald Creek		
D. S. Richardson—Broad River		
D. F. Carver—Burnsville		
L. L. Smith—Bostic Ct.		
A. J. Burrus—Cliside & Allendale		
W. F. Elliott—Connelly Springs	2	
M. G. Ervin—Enola Ct.		
Parker Holmes—F. City & P.Gve.		
A. P. Brantley—Glen Alpine		
J. B. Tabor—Henrietta-Caroleen		
J. P. Hipps—Marion	7	17
P. L. Terrell—Marion Ct.		2
J. P. Hornbuckle—Marion Mills	1	1
P. H. Brittain—McDowell Ct.	2	
T. W. Hager—Micaville		
W. J. Hackney—Mill Spring	1	
C. M. Pickens—Morganton	2	
J. A. Fry—Morganton Ct.		
H. E. Stimpson—N. McDowell		
R. L. Foster—Old Fort	6	16
E N Crowder—Rutherfordton	2	2
J. C. Postelle—Sp. Pine & B'kvl		
M. W. Heckard—Spdle & Alex.		
J. C. Gentry—Table Rock		
Elmer Simpson—Thermal City	1	
Total	24	38

MT. AIRY DISTRICT
T. V. Crouse, Director.

G. W. Clay—Ararat	1	1
J. J. Eads—Danbury	1	
T. S. Coble—Dobson		
J. W. Campbell—Draper		
A. P. Ratledge—Elkin	1	
R. A. Truitt—Jonesville		
G. A. Stamper—Leaksville	1	1
J. E. Gay—Madison-Stoneville		
J. M. Green—Mayodan		
W. B. West—Mt. Airy—Central	1	
G. W. Williams—Mt. Airy Ct.		
J. W. Combs—Pilot Mountain		
L. P. Bogle—Rural Hall	2	
W. L. Dawson—Spray		2
T. V Crouse—Stokesdale	7	2
A. G. Canada—Summerfield	1	4
J. A. Snow—Surry Ct.		
J. W. Kennedy—Walnut Cove		
T. J. Ogburn—Yadkinville		
Total	15	10

NORTH WILKESBORO DISTRICT
W. R. Ware, Director.

L. C. Delp—Avery Ct.		
G. C. Brinkman—Boone		
(Supply)—Creston		
J. A. Howell—Elkland		
J. S. Gibbs—Elk Park		
W. E. Moretz—Helton	1	
T. E. Wagg—Jefferson	2	
R. F. Wellons—Laurel Springs	1	
W. R. Ware—N. Wilkesboro	1	
E. D. Ballard—N. Wilkesboro Ct.		
J. S. Folger—Sparta		
J. P. Morris—Watauga	3	
T. S. Roten—Warrenville	1	
R. E. Hunt—Wilkesboro	1	7
E. E. Yates—Wilkes Ct.	1	
Total	11	7

SALISBURY DISTRICT
J. Frank Armstrong, Director.

R. S. Howle—Albemarle—Central	3	8
N. R. Richardson—First St.	1	6
C. M. McKinney—Albemarle Ct.		
G. W. Vick—Badin	2	
R. F. Honeycutt—Bethel		
S. E. Richardson—China Grove		
Z. Paris—Concord—Central		
M. H. Vestal—Epworth		
J. F. Armstrong—Forest Hill	3	7
F. O. Dryman—Harmony		
W. S. Hales—Kerr St.		
D. P. Grant—Westfield		
N. C. Williams—Concord Ct.	2	1
E. M. Avett—Gold Hill	1	
A. R. Surratt—Kannapolis	1	4
J. C. Brown—Kannapolis Ct.		
B. Wilson—Mt. Pleasant	1	
J. W. Strider—New London	1	
Ira Erwin—Norwood		
R. O. Eller—Salem	1	4
J. E. Abernethy—Salisbury—First	2	3
A. C. Tippett—North Main	1	
H. H. Robbins—Park Ave.		
W. B. Shinn—South Main		
C. R. Allison—Salisbury Ct.	3	5
E. E. Williamson—Spencer—Cen.		
R. C. Kirk—E. Spencer		
J. C. Umberger—Woodleaf		
Total	24	38

SHELBY DISTRICT
D. W. Brown, Director.

J. E. Thompson—Belmont	2	7
C. C. Tothrow—East Belmont		
D. W. Brown—Belwood	77	17
J. A. Peeler—Bessemer		
J. F. Moser—Cherryville	1	
J. E. B. Houser—Crouse	1	12
J. O. Ervin—Dallas		
W. T. Albright—Gastonia—E. End	2	
W. M. Robbins—Franklin Ave.	1	
A. L. Stanford—Main St.		
R. A. Taylor—Gastonia & Trin.		
E. S. Bradley—Ranlo		
E. L. Kirk—King's Mountain	1	
J. T. Mangum—Lincolnton	5	
D C. Fortenberry—Lincoln Ct.	6	5
R. H. Kennington—Lowell		
J. A. Bowles—Lowesville		
W. A. Rollins—Mayworth		
C. M. Campbell—McAdenville		
C. M. Short—Mt. Holly	1	
L. T. Cordell—Polkville	1	2
J. R. Walker—Rock Springs		
W. E. Poovey—Shelby—Central		
E. P. Stabler—Lafayette St.		1
J. C. Keever—Shelby Ct.	2	3
W. M. Boring—South Fork	1	
A. Sherrill—Stanley	1	
Total	102	47

STATESVILLE DISTRICT
P. W. Tucker, Director.

M. A. Osborne—Alexander		
John Green—Ball's Creek		
J. T. Ratledge—Catawba	3	1
R. A. Swaringen—Cool Springs	2	1
M. B. Woosley—Davidson	3	1
R. C. Reavis—Dudley Shoals	1	
A. C. Kennedy—Elmwood		
H. G. Allen—Granite Falls	2	
C. S. Kirkpatrick—Hickory—First (Supply)—West End	1	
D. A. Oakley—Hiddenite	1	
R. C. Goforth—Rudson		
Y. J. A. Smith—Huntersville	1	
D. C. Thompson—Iredell		
E. R. Welch—Lenoir—First Ch.		
M. H. Tuttle—South Lenoir		
Fred H. Price—Lenoir Ct.		1
D. H. Rhinehart—Malden		
L. B. Abernethy—Mooresv'l—First	1	
J. H. Capps—Dixie	1	
D. P. Waters—Mooresville Ct.	2	
T. C. Jordan—Mount Zion	1	
P. W. Tucker—Newton	7	4
R. L. Melton—Olin		
B. F. Fincher—Rhodiss		
J. W. Moore—Statesville—Brd. St.	5	50
T. A. Groce—Race St.	5	24
J. L. Spinks—Statesville Ct.	2	
J. W. Ingle—Stony Point	7	
H. C. Bynum—Ttroutman	2	21
Total	47	103

WAYNESVILLE DISTRICT
G. D. Herman, Director.

M. T. Smathers—Andrews	2	
J. O. Banks—Bethel	5	1
R. F. Mock—Bryson-Whittier		
A. L. Aycock—Canton	3	
Carlock Hawk—Clyde	1	1
L. B. Hayes—Franklin	1	
R. E. Ward—Franklin Ct.	2	
T. G. Williams—Fines Creek		
W. T. Hawkins—Glenville		
S. H. Hilliard—Highlands	1	
Gay Bryant—Hlawasee		
E. J. Poe—Haywood		
C. E. Stedman—Hayesville	2	1
A. L. Latham—Jonathan		
J. D. Pyatt—Judson		
J. E. Womack—Macon		
M. B. Clegg—Murphy		
C. A. Johnson—Murphy Ct.		
G. F. Wright—Robbinsville		
O. J. Jones—Sylva	1	
J. R. Church—Shoal Ck. & Echota	1	
G. D. Herman—Waynesville	8	30
D. V. Howell—Waynesville Ct.	1	
Elzie Myers—Webster-Cullowhee	1	
Total	29	33

WINSTON-SALEM DISTRICT
J. F. Morris, Director.

J. M. Varner—Advance	1	
C. W. Bowling—Cooleemee	1	
C. C. Kennerly—Davidson	2	
J. B. Fitzgerald Davie		
N. M. Modlin—Denton	2	2
J. W. Vestal—Farmington	1	
J. C Cornette—Forsyth	3	
E. O. Cole—Kernersville—O. Ridge	1	
John Cline—Lewisville	1	
W. L. Hutchins—Lex-tn—First	3	2
W. R. Jenkins—Linwood		
W. L. Sherrill—Mocksville	2	
O. P. Routh—New Hope		
R. G. Tuttle—Thom'svl—Main St.	2	1
J. C. Richardson—S. Thomasville		
T. B. Johnson—Thomasville Ct.		
P. L. Kennerman—S. Side Ct.		
M N. Mann—Walkertown	2	
T. E. Pierce—Welcome	1	
W. J. S. Walker—W. Davie		
J. S. Hiatt—Wins-Salem—B'rk'd	2	
Z. E. Barnhardt—Centenary	1	1
T. P. Jimison—Grace	1	
A. C. Swafford—Salem	1	
J. A. J. Farrington—Southside	1	
R. H. Daugherty—West End		
Total	29	6

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

N. C. CONFERENCE

FOUR SHORT LESSONS ON REPORTING

Lesson No. 2.

These lessons are compiled from our constitution and by-laws for the help of those who do not understand reporting.

Shall the superintendent of Young People's Work report?

"She shall send reports when required by the Conference superintendent of Young People's Work."

By whom is the Young People's Work reported?

The corresponding secretary, the treasurer, the Supt. of Study and Publicity, the Supt. of Social Service, and the Supt. of Supplies, of the Y. P. Auxiliary. What and to whom shall the corresponding secretary report?

"She shall report the full scope of the work quarterly to the Conference Superintendent of Young People's Work, and to the district secretary, to whom she shall send the names and addresses of newly elected officers."

What and to whom shall the treasurer report?

"She shall send all money and reports to the Conference Superintendent of Young People's Work." (Standing Rules, Conference Minutes 1920), and shall give a copy of this report to her corresponding secretary to be included in her report to the district secretary. (Executive Meeting in Wilson, January, 1920.)

How shall the treasurer make her report?

She shall follow directions in her Treasurer's Book for filling out and mailing blank forms in this book, prepared for this purpose.

How and to whom shall the Supt. of Study and Publicity report?

She shall fill out the two blank forms prepared for this purpose in the Corresponding Secretary's Record and Report Book, leaving one on the Corresponding Secretary's Report Sheet, and mailing the other to the Conference Superintendent of Study and Publicity, Mrs. J. LeGrand Everett, Rockingham, N. C.

How and to whom shall the Superintendent of Social Service report?

She shall fill out the two blank forms prepared for this purpose in the Corresponding Secretary's Record and Report Book, leaving one on the Corresponding Secretary's Report Sheet, and mailing the other to the Conference Superintendent of Social Service, Mrs. E. C. Duncan, Raleigh, N. C.

What and to whom shall the Superintendent of Supplies report?

"She shall report each box of supplies sent to institutions in the home and foreign fields under the direction of the Council, and its value, to the Conference Superintendent of Supplies," Mrs. Ida T. Wilkins, Weldon, N. C.

Who is the Conference Superintendent of Young People's Work?

Miss Lillie I. Duke, Durham, N. C.

Shall the Superintendent of Children's Work report?

"She shall send a quarterly report to the Conference Superintendent of Children's Work," and "at the close of each quarter she shall hold a meeting of the executive committee of the Junior Division to see that the work of the quarter is correctly and promptly reported to the proper conference officer."

What officers in the Junior Division shall report?

The corresponding secretary, the treasurer, the superintendents of Study and Publicity, and of Social Service.

How, what, and to whom do these officers report?

In the same manner, the same facts, and to the same Conference officers as do the Young People, except that the treasurer and corresponding secretary send their money and reports to the Conference Superintendent of Children's Work.

Who is the Conference Superintendent of Children's Work?

Mrs. N. H. D. Wilson, Washington, N. C.

(To be continued.)

RICHLANDS AUXILIARY

We are grateful to God for the year just closed. We look over our roll of members and not one is missing; all have been spared to work for Christ another year. The officers elected in December were installed at the evening service by our pastor, Rev. J. B. Hurly, just before delivering a most excellent sermon on Missions to the women of our church. The first meeting of the year presided over by our new president, Mrs. C. W. Sutton, was very interesting, all of the reports encouraging and taking our work of the past year as a whole we think it is the best report we have ever recorded. Our faithful and accurate treasurer, Mrs. J. R. Hatch, reports having sent the conference treasurer for 1920, $266.30, and as a bit of interesting and inspiring information she tells us that our Adult auxiliary has raised for missionary and local work during the last five years $1149.23. Mr. Nathaniel Sylvester, chairman of our local work, divided the members into clubs, each club to lay aside each week a part of their income. Mrs. D. F. Howard showing how well this plan works, reports $336 for 1920. These can truly say, "My Father works and I work." Mrs. G. B. Whitted, our retiring president, has made a good record for three years; she has been present at all the meetings, planned her work well and made them very interesting. Mrs. C. W. Sutton comes in with every ability and qualification for a president, and we wish the entire membership to co-operate with her, giving her their hearty support in all her plans, and praying fervently for her success in the Master's cause. We have tried to present to our readers some idea of our work and what we have done during the past year. We earnestly ask the Holy Spirit to bring home to us in a real way, at the beginning of this new year, the consciousness that our little faith and lack of self-denial have stood in the way many times, and delayed progress, and we ask Him for a new, deeper and abiding conviction of the greatness of the cause in which we labor.

Mrs. Nettie DeFord,
Corresponding Secretary.

W. N. C. CONFERENCE

What a wonderful transformation will take place in our lives when we give prayer the prominence that Christ gave it.

Lord, what a change within us one short hour
Spent in thy presence will avail to make,
What heavy burdens from our bosoms take,
What parched fields refresh as with a shower.
We kneel—and all around us seems to lower;
We rise—and all the distant and the near
S'and forth in sunny outline, brave and clear.
We kneel, how weak; we rise, how full of power."

When the church learns to regard prayer and Bible study as the highest work entrusted to her, then will come so great a blessing that she will not be able to contain it and there will follow opportunities, men, money, victory for the crucified Christ. Then much of our complicated organization will be unnecessary and our lives will become greater powers for God and yield a more effective influence over men.

"When from out the Book
I gather that which feeds me and inspires
A nobler sweeter beauty in my life,
Then give my life to those who cannot win
From the dim text such boon, than have I borne
A blessing from the Book and been its best Interpreter."

The young people in our Conference will be greatly interested in the announcement in the Missionary Voice of February, that Mrs. P. L. Cobb has been appointed editor of the Young People's pages in the Voice. Mrs. Cobb before her marriage to Rev. P. L. Cobb, was a secretary of the Young Women's Christian Association. She was in Mexico for several years with her husband, who was a missionary there, and thus had the opportunity of coming close up to missionary interests. For a number of years, Mrs. Cobb was president of Holston Conference Missionary Society. She is now living in Nashville, Tennessee, where her husband is Superintendent of Spiritual Resources, which work is being carried on jointly by the Centenary and Christian Education Movement.

We are glad to have Mrs. Cobb with our young people and predict for her much success.

A MESSAGE TO YOUNG PEOPLE ON SOCIAL SERVICE

Mrs. W. A. Newell, Council superintendent Social Service.

The Social Service Studies for Young People for 1921 following line with their whole program. At each point in the tour the social conditions of the people surrounding the station are brought to attention and the remedy pointed out.

At Thomasville the story of Vashti centered the interest in the homeless little girl and her training; in New Orleans we were introduced to some of the complex conditions of city life and were shown what is being done to relieve the loneliness of the stranger, to help the immigrant, to provide social life and recreation for young people and children whose homes cannot afford these advantages, to send children to schools where they can be educated to learn their living, to furnish good cheer for the aged and infirm in Old People's Home and Home for Incurables.

Now we are in the bayou country where dwell the descendants of the Acadians, and are shown the home life of an ignorant and isolated rural population. The help being given the mothers in their homes ought to be suggestive to the young people of rural life nearer their own homes and its needs and lead to questions of how to meet them.

In April the city of Houston gives the tourists a glimpse of a working girl's co-operative home, and what it means to the working girl in a strange city. On to Alamo and the Wesley House that serves the social and religious needs of the Mexican immigrant. Again at San Francisco the social work of a great city is seen from still another point of view, with its complication of Oriental work. The quiet of the sea voyage is used for a study of the Rural needs of America. This takes us through June, and from this on the social interest centers around stations in the Orient, with reflections on similar conditions in the home land.

Every place studied is typical of conditions existing all over our country, and should create a sensitive social conscience.

114 Eggs A Day Now Instead Of 25 A Day

This Means About $126 Extra Income Per Month for Mrs. Ropp.

"I have 200 hens, including late pullets not old enough to lay, and had been getting 25 to 30 eggs a day. Then I tried Don Sung and am now getting 107 to 114 eggs a day."—Mrs. Essie B. Ropp, R. R. 2, Littles, Ind.



This increase of 7 dozen a day in the middle of winter, at 60c a dozen, makes $126 extra income per month. Don Sung for her 200 hens cost about $2.50. It paid her, and we guarantee it will pay you.

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be cheerfully refunded.

Don Sung (Chinese for egg-laying) is a scientific tonic and conditioner. It is easily given in the feed, improves the hen's health and makes her stronger and more active. It tones up the egg-laying organs, and gets the eggs, no matter how cold or wet the weather.

Don Sung can be obtained promptly from your druggist or poultry remedy dealer, or send $1.04 (includes war tax) for a package by mail prepaid. Burrell-Dugger Co., 214 Columbia Bldg., Indianapolis, Ind.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggiet, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fail to remove freckles.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

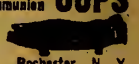
Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

The Irish Home Rule Question

Protestants of Ulster are opposed to "Home Rule" which is simply Rome Rule. This book is informing, awakening. Friends are contributing to send it to congressmen, governors and others. Are you a lover of the Bible, a Protestant? Read and circulate this book. Price 30c, 4 for $1. Order today. PENTECOSTAL PUB. CO., Louisville, Ky.

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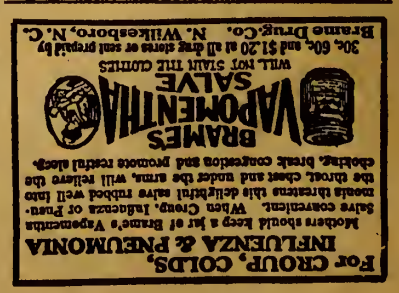


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Sunday School Work

Conducted for Western North Carolna Conference by O. V. Woosley, Lexington, N. C., and for the North Carolina Conference by J. T. Jerome, Durham, N. C.

W. N. C. CONFERENCE

A FINE SCHOOL

The Charlotte Standard Training School for Sunday School Workers was very much worth while. It proved up to the fondest expectations and then some. Beginning Sunday afternoon, January 30, it ran through the entire week with increasing interest and value. For two hours each evening seven talented instructors were before seven enthusiastic classes discussing the best ways of making the Sunday school effective in the cause of Christ. Some 400 people attended the school, 222 attended over half the time and 117 stood all the tests and were present throughout the entire school and were thus entitled to the credit given by the Southern Methodist Church. These credits were presented by each pastor at his morning hour on the Sunday following the closing of the school. Presiding Elder Boyer, who regularly attended the school and wrote all the assignments, thus entitling him to regular credit, said publicly that the Charlotte school would in his opinion do more for the cause of Christ in Charlotte than any meeting he had seen in Charlotte through the many years he had known the city.

OUR CHARLOTTE PASTORS

In one of their regular Monday meetings our Charlotte Methodist pastors passed a resolution commending the Charlotte Training School to their members and in so doing called off their Wednesday night prayer meetings so as not to conflict. They also recommended that each pastor take a course for credit. The following did it: Revs. H. K. Boyer, H. G. Hardin, W. B. Davis, L. A. Falls, W. R. Shelton, L. D. Thompson. Good reasons prevented the others from being present all the time. Rev. C. M. Short came over from Mount Holly each evening for the school and took credit.

SOME BUSY MEN

The following outstanding busy men made our Charlotte school a success. They took credit: Messrs. D. E. Henderson, J. B. Ivey, E. R. Bucher, E. A. Cole, L. M. Smith, L. E. Anderson, W. F. Frazier, F. S. Ritch and a host of others. There were so many striking examples of loyalty from the busy women that I do not know where to begin or where to end.

TRAINING SCHOOL RECORD

The following Standard Training Schools have been held in the Western North Carolina Conference with given enrollment and credit students. First figures, enrollment; second, credits.

Asheville school	165	82
Greensboro school	175	50
Salisbury-Spencer school	156	83
Charlotte school	222	117

FINE WORK AT SPINDALE

Dear Bro. Woosley:

I noticed in the last issue of the Advocate that a letter had been sent out by you to each Sunday school superintendent and along with the letter a sample copy of "The Methodist Superintendent and His Helpers." Since I am not on your mailing list, having only recently been elected superintendent, I am writing that I may not miss anything that will be of help along this line.

If you say the "Helper" is all right, "nuf sed," and the twenty-five cents herewith is for my subscription. We have a live Sunday school, which has grown from around thirty to seventy-five since Conference. We are not satisfied with this number, however, and are expecting one hundred in a very short time if the ground hog will just be good this time. If our name is not on the list of eighty-three make it eighty-four, as our Sunday school roll exceeds the church roll by about twenty. Our pastor, who, by the way, is the livest man in the Conference, is right after us every day and we are going to have a job to keep ahead of him, but if you will just call around when the weather opens up and give us a boost. I feel sure we can hold our own with him.

Sincerely,

G. B. Howard.

Rev. M. W. Heckard is that pastor, who in a recent letter says the great work being done at Spindale is due to his fine superintendent, G. B. Howard. I'm going to Spindale and look into the question of who is making such a good school there. I am going to tell you more about Heckard and Howard some of these days.

BYRUM TO BROWN

In a recent letter concerning his Four-Times-A-Year Circuit Sunday School Institute, Pastor Byrum, of the Troutman charge, writes: "We had planned for a great day yesterday and we had it in spite of the big snow that covered the ground. We had but few from the other churches, but I can assure you that we are creating quite a bit of interest with our institute. I heartily recommend this method of creating Sunday school interest to all of our circuits. We can do it if we will. You might whisper to Bro. D. W. Brown that when the blue birds show up in the spring that something will be happening over this way. He may stay in sight, but it is doubtful."

Brown and Byrum are both hustlers. I want them to race it out. I'm for both of them.

N. C. CONFERENCE

FIELD NOTES

The field secretary spent Sunday, January 30, in Rosemary with the Sunday school and congregation served by Rev. C. M. Lance. Brother Lance was called out of town at the last moment on account of the death of his sister, but he had made all arrangements for the services before leaving. The Sunday school at Rosemary has a splendid opportunity before it, for the town is full of boys and girls who do not attend any Sunday school. In order to meet the needs of the community for religious education they will have to have a larger building and better equipment.

The church building was crowded for all three services during the day. At night, the slides sent by Mr. Brabham for the use of the field secretary were shown to the congregation.

The afternoon service was held at Smith's Church, about four miles from Rosemary. Smith's Church has made some provision for the Sunday school, having provided separate class rooms on each side and in the rear of the building.

Our challenge to the Federation of the Western North Carolina Conference Bible Classes seems to have brought an answer right off the bat. We want to win in this contest. How can we do it? Each Wesley Bible Class now in active operation should carefully consider its field for service. It may be possible to organize classes in your own Sunday school. Intermediate-Senior, or Young People-Adult classes. Then in the Methodist churches in the town or country nearby there may be opportunity to enlist several classes in this organization. Send a representative from your class to meet with them on Sunday morning and explain the purpose of the organization. Take an application blank with you and fill it out after they have elected officers and send it in to the department at Nashville. We are going to win in this contest. Get busy.

Thursday and Friday were busy days for the field secretary. An opportunity was given me to meet with the workers on the Biscoe Circuit at Candor during the afternoon on Thursday, and to show the slides to the general public at night. Rev. A. S. Parker, the pastor of this circuit, has the interests of the Sunday school at heart. An interested group of workers gathered at Candor Church in the afternoon, and considered for an hour or so the question as to how the Sunday schools might be made more effective.

It was decided to establish a Circuit Institute to meet on each fifth Sunday. Officers of the institute were elected, the first president being Mr. C. L. Steed. A program committee has in charge the program for the meeting on Sunday, May 29th.

Friday was spent in Troy with Brother J. W. Harrell. Brother Harrell is making a fine impression on his people and on the public generally. The Christian denomination's loss is distinctly our gain. Friday afternoon was spent in conference with the officers and teachers of the church at Troy, and the pictures were shown to the congregation at night. At the conference in the afternoon it was decided to hold a Sunday school institute for the church on Sunday, May 29, Mr. T. N. Harris, superintendent of the Sunday school, was elected chairman of the institute.

Rev. W. H. Brown, pastor of the church at Mt. Gilead, early in the year made arrangements for the field secretary to conduct a Training Class for his Sunday school workers. Sunday, February 6, was the time set for beginning this work. As this is being written the week's Training School has almost been completed. The first two classes were held on Sunday afternoon, at which time twenty-one officers, teachers, parents and young people were enrolled for the course. The total enrolled for the course to date is twenty-seven. The text being used is Barclay's The Pupil.

The pastor gave the secretary an opportunity to speak to his congregation on Sunday morning about the work of the Sunday school, and at the evening service the slides were shown. Mt. Gilead Church is proud of its Sunday school, and they have reason to be proud. They have a building that is equipped with separate class rooms and a beginners and primary department, in charge of competent teachers.

A Cradle Roll and a Home Department are being instituted this week. The membership of each will be announced next Sunday. The Sunday school is under the able leadership of Mr. G. H. Armstrong, as superintendent. Mt. Gilead has a fine Sunday school spirit.

The executive committee of the General Sunday School Board at a meeting in Nashville, January 25, adopted a resolution requesting our Sunday schools throughout the connection to make an offering for the China Famine Relief on Sunday, March 13. It is said that thirty million people are facing starvation in China. It is a desperate situation that calls for prompt action. We must give evidence of our Christianity to these starving multitudes. He gives twice who gives quickly. Let all of our Sunday schools give liberally on Sunday, March 13, to this urgent cause. Mail your checks to J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tenn.



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THAT dragging, wearing backache, that so many women suffer from, is quickly eased by an application of Sloan's Liniment. *No rubbing*, mussiness, or skin stains. It's good for all the family and all kinds of "external" aches and pains. 35c, 70c, $1.40.

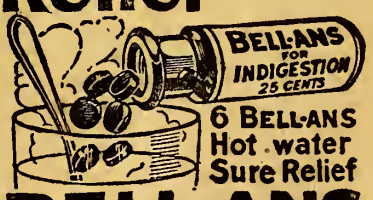
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Wear it 30 Days Free at Our Expense Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation, after effects of Flu. Comfortable and easy to wear. Keep Yourself Fit. Write today for illustrated booklet, measurement blank, etc., and read our liberal proposition. HOWARD C. RASH, Pres. Natural Body Brace Co., 13 Rash Bldg., Salina, Kas





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CHILDREN'S HOME
Walter Thompson .....Superintendent
Owned and maintained by the W. N. C. Conference.

W. N. C. CONFERENCE

A good brother, who was a traveling companion on a recent trip, enquiring of the success of the Building Campaign said, in the course of the conversation: "I have heard as much said about a Fifth Sunday collection as was said at our church about the campaign." This, to ask: Do you ever think of your institutions except in terms of money? Is it anything more than a place to put a little charity, "in a small way?" Is it just a home for unfortunate children—children that are homeless, denied, unwanted. Does it need no more than an occasional contribution? Stop! Think! Does it need your moral support? Does it need your prayers? Should it be often remembered, and borne upon the heart of the church? Has it a particular and peculiar work and mission?—something to do that you do not care to do, in ministering to the helpless? Should it rank in equal prominence with other activities of the church? Then, put it where it belongs.

WILL YOU DO THIS?

Now and then we receive a remittance on the Children's Home Building Campaign, which has, in all probability, been in the hands of the local treasurer or deposited in bank since the canvass was made. We have heard of a few other charges that made the canvass; but who have not, so far, made any report of what was done. Will it be asking too much of these friends to request that they communicate with us as early as they can and let us know the result of their efforts? Or, would it not be well to send us a check for the amount raised? Remittances should be made direct to The Children's Home, Inc., Winston-Salem, N. C. So make all checks payable.

Material is being assembled, machinery put in order, teams and trucks made ready, preparatory to beginning building in the early spring.

Those who failed to put over the canvass can yet have the chance to "lend a helping hand" to put their institution where it can meet the demands placed upon it. It is yet in "the receiving line."

Let us hear from you.

W. F. Sandford,
Secretary.

N. C. CONFERENCE

FORM OF BEQUEST

I do hereby will and bequeath to the Methodist Orphanage, Raleigh, N. C., for the purpose contemplated by the charter under the Act of the Assembly of North Carolina, ...(Here designate the bequest).....

OUR NEED

1. A Baby Cottage.

Our chapel, in which we have our daily devotional services, is badly in need of seats. We have repaired the old seats time and again within the past two years and they are rapidly going to pieces again. If we do not get new seats soon we shall be compelled to give up the assembling in the chapel for our daily devotions. If some friend wants to do a good deed here is a fine opportunity. We are trying to make our chapel services the biggest thing in the day's program. I shall regret more than I can express if we are forced to give up gathering in the chapel for this all important service which makes such a great contribution to the moral and spiritual uplift of our children and officers. I earnestly solicit the kindly consideration of some friend of family to take this matter close to their heart.

All together for a great Easter offering for our Baby Cottage! We have about twelve thousand dollars in cash and subscriptions for this important enterprise which calls so loudly to all who have generous impulses. We cannot delay this matter much longer. Several additional thousand dollars are necessary for the erection of the cottage. If our people will unite their prayers and contributions we can easily raise the necessary amount by Easter Sunday. This is a cause so appealing that none can treat it lightly or turn a deaf ear. I trust our devoted pastors will keep this sacred cause close to the heart of our churches. A lady in Raleigh gave me fifty dollars last week to be applied to the Baby Cottage fund. This was given in memory of her two little grandsons who are not. This good sister was very happy to make the sacrifice in behalf of little orphan children. I trust that many more will follow the example of Sister L. M. White.

A DAY IN LEXINGTON

While Rev. W. L. Hutchins was down in Georgia keeping a crowd of Davidson county capitalists straight the editor was with his congregation Sunday morning in a Sunday school, which grades up with the best, and in a church service which brought together a congregation that filled the whole auditorium. When Brother Hackney began to tell the visitor what kind of a preacher they had, his boy said, "now papa, you said you were not going to tell that, for fear somebody would take our preacher away from us." When he was assured that the editor had nothing to do with appointments now, that he was with the paper, Brother Hackney went on to say a good many things that were gratifying to a man that likes to hear good things about preachers. All the people of Lexington, regardless of denomination, like to go to the Methodist Church.

At 2:30 in the afternoon, Miss Kate Hackney, now at home from China on furlough, made a most interesting talk to children, and at 3:30 she addressed a large congregation of grown people. She said many things that helped her hearers to get a better conception of present conditions and the progress of the gospel in China. For an instructive and entertaining discussion of missionary work, Miss Hackney's talk was among the best we have heard.

The editor dined in the home of Major and Mrs. Phillips, and left at the close of a delightful day, with the assurance that the Advocate campaign would fare well in that town.

DISTRICT CONFERENCE

It seems rather early to turn away from the usual routine and set out for a district conference. Heretofore we had been accustomed to think of sweltering weather and Palm Beach clothing in connection with an occasion of this kind. But you never know what the presiding elder of the Statesville District is going to do. This time he held his conference on the 8th day of February, and it was a real, sure enough district conference. In company with the Rev. J. H. Barnhardt, we arrived at the seat of conference and found that body hard at work. Bishop Darlington was in the chair and flanked on either side by the elder and secretary, Rev, W. A. Newell and C. S. Kirkpatrick, respectively. The preachers were making their reports in rapid fire order, and all the reports had an optimistic ring in them. Every interest of the church was looked after by the Bishop and conference.

Let is be said that Presiding Elder Newell has his hand on the work of the church in the Statesville District. He had every phase of his work planned, and the machinery was running smoothly along.

The Bishop gave the Advocate representative a fine opportunity to present the claims of the paper, and then the good Bishop exhorted for us. The brethren up there say that the Statesville will lead the others in the campaign.

We could only remain a short while, and saw only a small part of the conference. In another column Bro. Kirkpatrick has a good report of all the sessions.

Mr. and Mrs. H. P. Deaton, the former editor of the Mooresville Enterprise, and a friend of other days, kindly took us under their care and into their beautiful home over on the "heights," and placed us under renewed obligations to them.

DAVID'S SALVE

For Eczema, ITCH, Tetter, Sores, Cuts, Chapped-hands, Face-sore, or any old Sore, Poison of any kind, get one 50c large box; if not satisfied perfectly money will be refunded upon request. If your Druggist does not have it we will send it to you. David Chemical Co., Henderson, N. C.

We have a fine agent proposition to offer to any good woman who can spare a little time.

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DR. J. E. CANNADY, 1226 Court Block, Sedalia, Mo.
References: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

TO PEACH GROWERS:

We are fortunate in having a fine stock of peach trees for spring delivery of the following well known varieties: Elberta, Carman, Champion, Belle of Georgia, Slappy, White Heath, Stump, Alexander, Sneeds, Krummels, Hilley, Mayflower, Indian Cling, Indian Free, Hale. The trees are hardy, well matured and in fine shape. Write at once for prices and number wanted.
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Congratulations

We extend our congratulations to the man or congregation who has a home in which to live or a Church in which to worship. At this time SAFETY should be our watchword. Building material has more than doubled, in some instances it costs three times as much to build as it did three years ago. Think about the cost to replace your Church, and then be sure that it is adequately protected by insurance in the Methodist Mutual Fire Insurance Company. The cost is very much reduced by the dividends which we are returning to our policy holders.

W. E. Webb, Secretary.
Statesville, N. C.

SPENDING TEN MILLION

(Continued from Page 6)

monly called the "Funny bone;" while only 15 or 20 per cent at most, read about the workings of the church through the church paper. This is more than a mere contest with our Baptist brethren. IT IS A FIGHT IN THE INTEREST OF CHRISTIAN TRAINING. May I ask every preacher in the Marion District to join me in a crusade for new subscriptions to the end we may beat the Baptists, the devil, and every district in the Conference.

R. L. Foster.

BROWN BUSY AS DIRECTOR

Lawndale, N. C., Feb. 11, 1921.

The N. C. Christian Advocate,
Greensboro, N. C.

I am sending you a report of the Advocate work in the Shelby district. I am sorry Brother Sikes printed the stationery wrong, but it has been a little hard to keep up with me since I came to the Belwood charge. The Belwood circuit has five towns within its bounds, namely, Fallston, Belwood, Toluca, Lawndale, and Double Shoals. The first year I sojourned in these parts I called Fallston home, the second year I called Belwood home, and now I am on the placid waters of the Broad river at the lonesome town of Lawndale. I thought just after Conference I would move to Double Shoals or Toluca, but decided that this attractive spot could not be beat.

Now I can hear you saying that "a rolling stone gathers no moss;" that's true, but "a sitting hen does not get fat."

Report of Advocate Work in the Shelby District.

Bro. Cordell, of Polkville, says: "I have always looked after the interest of the Advocate, and history will repeat itself this year." Polkville circuit joins the Belwood; it will come. Then Bro. Cordell is an ex-elder.

Bro. Kirk, of Kings Mountain, says: "Depend on us." He will put it over, for he is a cousin to the slogan Kirk, "Beat the Baptists or Bust."

Bro. Poovey, of Shelby, says: "I am quite busy, but the Advocate will be next." Central, Shelby, will come; its bounds join the Belwood. Then Bro. Poovey is an ex-elder.

Bro. Keever, of Shelby circuit, says: "We expect to get things started right soon, but the ground hog weather is keeping enthusiasm low." Away with that miserable ground hog.

Bro. Stabler, of Lafayette Street, is quiet, but his church will not fail, for it has done great things for the Advocate in the past. Then Bro. Stabler was in Gastonia four years; he has the spirit all right.

Bro. Moser, of Cherryville, says: "We are going to put the best Advocate in Southern Methodism in the Methodist homes on our circuit:" When Moses spoke the chilren of Israel went forward, and when that sweet spirited man Moser speaks the Methodists of Cherryville go forward.

Bro. Boring, of the South Fork district, writes a nice letter, and names his assistants. Bro. Boring will get the Advocate in the homes of his people or keep on Boring his congregations.

Bro. Houser, of the Crouse circuit, says: "We want to do our best in the Advocate campaign." He will sure put the Advocate in every Methodist house.

Bro. Mangum, of Lincolnton, is preaching in a brand new church. Now he wants his people to know about the great Methodist church. He will play the man's part all right.

Bro. Fortenberry, of the Lincoln circuit, writes: "I am a friend to the Advocate and you can count on us. Bro. Fortenberry is no Huckleberry; then that good Layman Good son is with him. God bless our loyal Layman."

Bro. Peeler, of the Bessemer and Concord work, says: "We will look arter the interest of the Advocate." He's peeling away to get the Advocate in the homes of his people.

Bro. Walker, of the Rock Springs circuit, is walking right into the Advocate campaign. A layman said some time ago Walker would smile the Advocate into the homes of his people. This is what Walker says: "Dear Bro. Brown, We want the Advocate largely circulated on our circuit. (1) We want to beat the Baptists. (2) We want to beat Belwood." There it is again, but we are from Missouri; you will have to show us.

Bro. Bowles, of the Lowesville charge, has always worked hard to get the Advocate in the homes of his people, and he's going to play a bold part in this campaign.

Bro. Short, of Mount Holly, is living in a brand new parsonage, and preaching in a church almost as new. He will not fall short in this Advocate work.

Bro. Thompson, of Belmont, will look after the interest of the Advocate in his quiet, modest way. Belmont will come; any place that starts with Bel goes. Bro. Thompson is an ex-elder.

Bro. Tutherow, of East Belmont, is rowing right along on the waters of the Catawba. His work has a bel to it also.

Bro. Kennington, of Lowel, will look after the interest of the Advocate. That Bishop voice of his will get the people in line.

Bro. Campbell, of McAdenville, will carry his part of the load; most of them do.

Bro. Ervin, of Dallas, says: "Our Leagues will do the work. Bro. Ervin alias (Red) will put the red spirit in the work.

Bro. Rollins, of Cramerton, says: "I am going to make a special effort to get the Advocate in every home. He has the right spirit, and he's rolling things at Cramerton.

Bro. Stanford, of Main Street, Gastonia, is too busy looking after domestic duties to answer my letter, but he will stand by the proposition and ford right into it.

Bro. Albright, of East Bend, will get there all right, for he wants all his people bright; the Advocate will do the work.

Bro. Robbins, of Franklin Ave., believes in the Advocate, and he will be busy for the next two months robbing the people of the $2.00 for our good paper.

Bro. Bradley, of Ranlo, will speak of the Advocate in the pulpit, then go from house to house and brad what he said in the pulpit.

Bro. Taylor, of South Gastonia, has already caught the Gastonia spirit, and he will not be behind when the campaign closes.

Bro. Sherrill, at Stanley, is shelling the woods to get the people to take the Advocate.

Our machinery has begun to work in the Shelby district, and you may expect a fine response from our people.

Very sincerely yours,
Dwight W. Brown.

OUR TIME TO BLUSH

Editors Born for the Job—Advocate Cheap at the Price—Paper Cutter at Fault.

Editor The Advocate:

It is refreshing to observe the real talent and honest effort that you are putting into the Advocate. My past experience in newspaper work has taught me that journalists are born—not made—and I verily believe your talent in this direction is a gift of Nature. There is vastly more in the manner in which a thing is said than in the thought itself. The intensely interesting language in which you couch your ideas together with the excellence of your thoughts, is making the Advocate the most welcome periodical that comes into my home.

A weekly publication the size of the Advocate at $2.00 per year is the cheapest commodity on the market, and if the friendly contest between the Methodist and the Baptist organs in the State fails to more than double your subscription list there certainly must be a lot of work in North Carolint for the fool-killer.

Just one suggestion I would like to make—that you have your pressman adjust either himself or his press a little, in order that the leaves in each paper be cut apart so it may be readily read. When a man begins reading the Advocate he doesn't want to have to stop long enough to take out his pocket knife and perform the operation that the folder in the print shop should perform.

We are making an organized effort to place the Advocate in every Methodist home in Marshville, and if it doesn't go there somebody is going to have to stand in the door with a stick in his hand. L. E. Huggins.

Any preacher of N. C. who has any of the varying forms of Eczema Poison, Sores or other skin trouble and will write us we will take it that he is a little akin to doubting Thomas, and we will send him a 50c box of David's Salve, and when he doubts no more he can send us the dough. Read our ad on another page. David Chemical Co., Henderson, N. C.

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OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

THE GRUMBLING SNOWFLAKE

When the little snowflakes were told to go down to the big earth to keep it warm, they were all glad—all but one.

This little snowflake grumbled away while the rest were getting ready.

He said, "What is the use of my going down to that big place? I'd like to keep the little plants from freezing, but I'm too small. I could not cover even a little speck of that big earth. However, if all the rest of the snowflakes are going, I suppose I must go too."

Such fun as the snowflakes had on the way down! They danced and played. They laughed to think they were going to be of use in the big world. The grumbler said, "Now, if I were bigger how much good I might do."

At last the earth was reached by one little snowflake and another. The grumbler reached the ground, too, and looked around expecting to see the fields bare and brown. How surprised he was to see a beautiful warm blanket of white snow, and not a speck of brown earth!

Each little flake had done his part and coverd a tiny bit of ground, until Mother Earth was all covered up for the winter.

"I was wrong," the grumbler said, "I know better now, I will not grumble again.

For nothing's too small
Do your part,
Littles make all."

—Carolyn S. Bailey.

THE LETTER BOX

Charlotte, Route 8

Dear Mrs. Rowe:—

I am a little girl eight years old. I go to Hickory Grove school, my teacher's name is Miss Zula Stegall. I am in the third grade. I go to Sunday school and am a member of Hickory Grove Methodist Church, Rev. E. Myers is my pastor, and I like him fine. I have seven brothers and one sister. My aunts take the Advocate, and I hope to see my letter in print.

Your little friend,
Cleone Dulin.

Granite Falls, N. C.

Dear Mrs. Rowe:—

I want to write the second letter I ever wrote to the Advocate. When I was in the first grade I wrote one to daddy. Now I am in the second grade and I am glad I can read the children's page myself.

Mother and I have a race for it, she wants to see the front page and I want "our page."

We have been having a contest in our Sunday school classes for new members. Mr. Martin, our good superintendent, offered one dollar to the class that got the most new members. We missed it by one. We were sorry but we are going to try again.

Mrs. Bolick is my teacher, and I like her. I have a big bird-dog, named Don, he is the finest hunter at all. Daddy had fine luck hunting this season. I'll be glad when I can hunt. I like to read, I have read the William Green Hill books, Robinson Crusoe and many short story books.

I will stop so I can write again some time.

A. D. Abernethy, Jr.

Denver, N. C.

Dear Mrs. Rowe:—

As papa has been taking the Advocate, I have learned to love the young people's page. It is very interesting to me to read the letters from the different boys and girls.

So I thought I would write a few lines if you had a space for them. I am a girl of eleven years of age, and study the sixth grade. My teacher's name was Miss Bessie Belle Havner until she was wedded to Mr. Howard Christmas. She is a fine teacher, and we all like her.

On Tuesday night, the twenty-fifth, a beautiful snow began to fall, and continued through Wednesday. It is a beautiful scene to watch the snow flakes fall.

I have one little sister and two little brothers less than I. You ought to have seen us eat snow cream today.

I will close for this time.

Hope the boys and girls will take great interest in reading the young people's page as I have learned to love it very much.

Yours very truly,
Gladys Little.

Swepsonville, N. C.

Dear Mrs. Rowe:—

Please allow me space in your paper to put my letter. I am nine years old. I have one brother five years old We go to Sunday school, at the M. E. Church. I like to go. Mother and I want to thank the good people at this place, also the Young People's Missionary Society, for the many things they have given us since father has been sick. We hope that each one will receive a blessing for their kindness. Father has been sick and in the hospital ever since July, 1920. We ask everybody to pray for him to get well. Father knows lots of the Advocate readers and he would appreciate a card from any one. I will give his address:

John W. Burke
U. S. P. H. S., No. 26, Ward 8,
Greenville, S. C.

Grandfather takes the Advocate. I enjoy reading the children's letters.

With lots of love.

Your little friend,
Opal Burke.

McIver, N. C., R. F. D. No. 1

Dear Mrs. Rowe:—

Will you please allow a club girl to enter your letter circle? I live in the country, and belong to the Poultry club. I have sixteen chickens and I am very much interested in poultry. My chickens are Rhode Island Reds. If there are any more of you readers that belong to the Poultry club, let us hear from you.

I am in the seventh grade at school, my teacher's name is Miss Annie Bell Slade, we like her fine.

I go to Sunday school at Camp Springs Church. Our pastor is Rev. D. A. Petty. Our Sunday school superintendent is Mr J. T. Ware.

I would like very much to correspond with some of the letter writers.

Yours truly,
Eliza Brannock.

Dunn, N. C.

Dear Mrs. Rowe:—

I am a little Baby boy eight months old. Of course, I do not know that I am writing this letter, but if you will print it I may read it when I am older, for it will go in my Baby book, and wait for me to see it some day. My mama has a great many of my pictures in my book, and I would love for you to see it. I have for a pet a large Persian cat. His name is Fluff, and he looks like a big yellow ball to me. He lets me play with him and pull his fur and does not hurt me at all. Then, I have an Airdale puppy that goes with me when I ride in my carriage. He is not so pretty as the cat, but is real cunning with his funny little face. We are going to train him to take care of me.

I must tell you about my little cousin, Hugh Prince, Jr. He is older than I am, and comes t see me often. He has the cutest way of putting his head on mine and loving me. I think he knows that I am little. I will not write any more, for this is enough for a baby. If you will let me join your band I may write again some time.

I am a member of the Baby Roll, and like my pretty red mite box.

Good bye.

Your little friend,
David Henry Hood, Jr.



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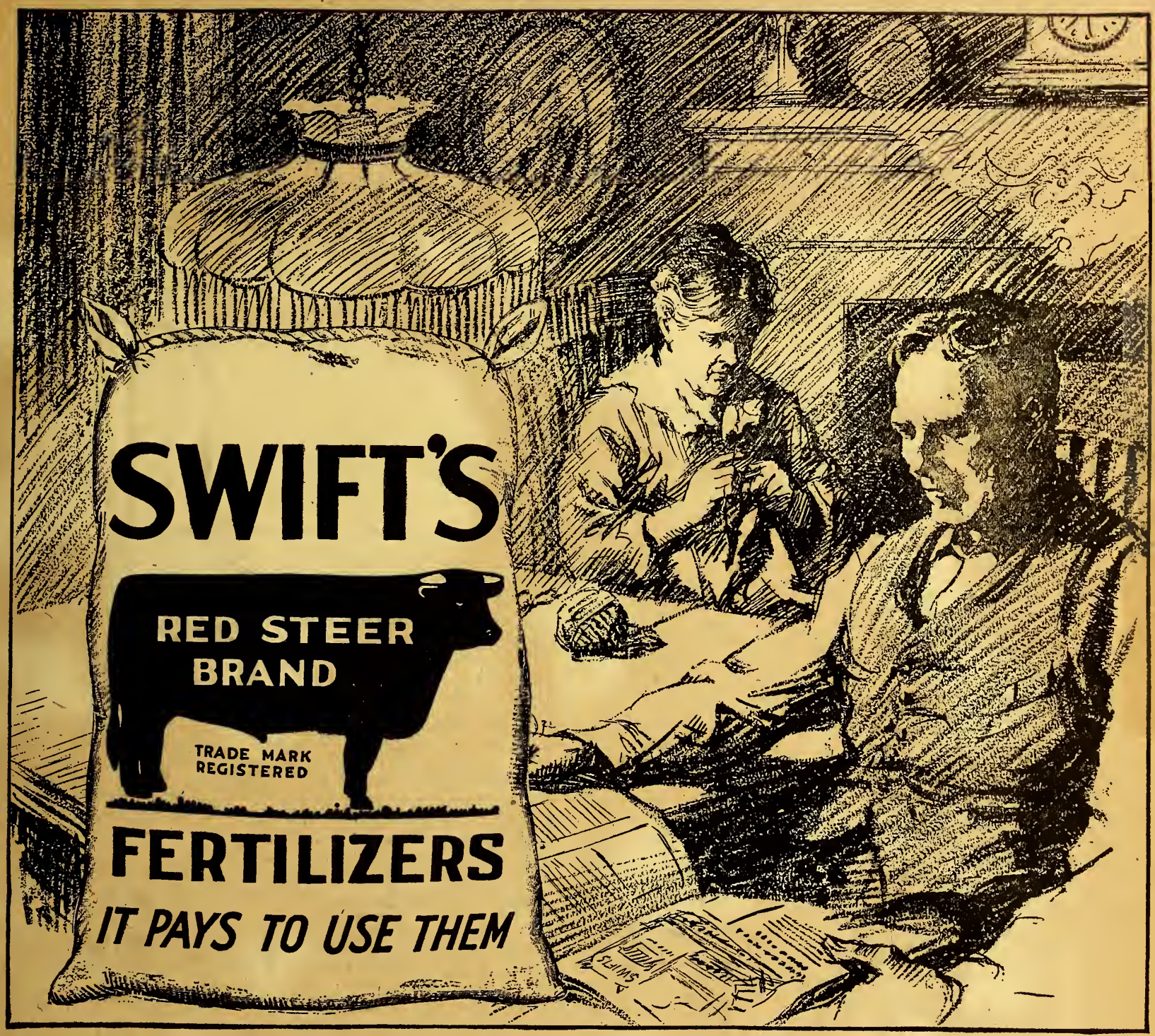
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Official Organ of the North Carolina and Western North Carolina Conferences, Methodist Episcopal Church, South, Established 1855.

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in section 1103, act of October 3. 1917, authorized September 9, 1918.

Obituaries and Resolutions of one hundred words published free. All words above this number charged for at rate of 1 cent per word.

G. T. ROWE.....Editor and Gen. Mgr.
T. A. SIKES..Asst. Editor and Bus. Mgr.

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THE COOK BILL

Proposed Legislation to Aid in the Enforcement of the Prohibition Laws.

The title of this bill:

A bill to be entitled an act to coordinate the prohibition law of the State with the eighteenth amendment the federal constitution and the laws of congress enacted in pursuance thereof and to provide fo the enforcement of the same indicates its purpose. We, the committee on legislation appointed by the Law-Enforcement Convention, have read the bill and conferred with Mr. Cooke and say to the patriotic citizens of North Carolina that we believe this bill, if enacted into law, will help the matter of law-enforcement throughout the State. It provides for the legislation asked for in the memorials of the various church bodies and of the Law-Enforcement Convention held in Greensboro February 2-3.

The bill harmonizes the state and federal laws and it provides that any county that desires to do so may establish an emergency rural police force whose duty it shall be to enforce the criminal laws of that county, and that this taxing each convicted blind-tiger twenty-five dollars and each convicted distiller fifty dollars. This machinery for law-enforcement, we believe, will be effective. It will not put a penny of cost on any patriotic citizen, but will tax the liquor maker and liquor seller to pay for their own convictions.

Therefore, we hope that friends who are interested in this matter will drop a line to their representatives, and other members of the General Assembly, asking them to support it.

R. L. Davis,
W. L. Poteat,
W. T. Shaw,
Clarence Poe,
A. D. Wilcox,
M. L. Shipman,
Committee on Legislation.

A PATHETIC CASE

Something more than 3 years ago Rev. Charles E. Vale, a member of the North Carolina Conference died suddenly leaving an invalid wife and one son, C. E. Vale, Jr., about nine years old. Brother Vale was born in England and his wife in Rhode Island, neither having any relations in these parts. She has one brother in Flint, Michigan, a mechanic who has helped her what he could.

After the death of her husband, she moved out of the parsonage in Richlands, into two rented rooms where she and her son have since lived until a few days ago, when I took her to Hamlet. She is afflicted with creeping paralysis and chorea. For two years she has not been able to put food into her mouth. She was able to sit in a rolling chair until last November. She is now absolutely helpless, cannot turn herself in bed.

The people of Richlands stood by her nobly, giving liberally both of their time and means, but the burden was too heavy for them to continue to carry. Being a special friend of the family I was sent for and requested to take charge of the case. I tried to find a place for her. Almost all the homes and hospitals that I applied to were closed against cases of her sort.. I finally arranged with Dr. Moncure of The Moncure Hospital of Hamlet, N. C., to take her at a cost of $25.00 a week, giving his own services as a physician and furnishing a nurse. As she must be turned every hour during the night, I had to furnish a servant for that purpose at an expense of $5.00 extra, which makes the total cost of $30.00 a week. I have assumed the responsibility for the expenses.

The Woman's Missionary Society of the Wilmington District, together with a few societies and friends outside, with Mrs. W. S. Ervin, Richlands, N. C., as treasurer have been sending in help regularly. The Masons of Jacksonville, N. C., have helped some. Also personal friends here and there. I have taken the boy into my own home and have started him to the public school.

Brother Vale left some insurance, but he also left quite a number of debts. Some of which have not yet been settled, and besides, the boy ought to have an education. I have done the best I could to make the expense as small as possible, but this was the only place opened to us and I found it necessary to act without delay. It is a sad case. The doctor told me the other day that he hoped to get her able to again sit in a rolling chair, but she can never recover. In an institution waiting for the end, which may be early or a year or more hence. no one can tell. Some how I do not believe the Methodists and friends of the N. C. Conference will allow this faithful preacher's wife to suffer or in the end send her to some county home.

If there are any who want to help bear these expenses let them send their contributions to Mrs. W. S. Ervin, Richlands, N. C., or directly to me here at Gibson, N. C., and I will apply it as directed.

What a crying need there is for an institution belonging to our Church for cases like this one. I wish some big hearted man or woman would endow such a home. What a lasting monument it would be to their memory.

Fraternally,
A. J. Parker, Gibson, N. C.

VANDERBURG-WESLEY-TROUTMAN

The three churches named above have untold possibilities locked up in them. They are three of the leading churches on the Troutman circuit, and are served by the Rev. Henry C. Byrum, who once grubbed among the black-jacks of union county, but who has developed into one of the best assets of the Methodist church in the State. Henry is a rich man,—an inventory taken by the assistant editor of the Advocate totaled about ten millions of dollars. Four fine girls and three sure enough boys. Valued at one million each, and sister Byrum three millions and worth every cent of it. She is pouring her great heart and life into those fine children, and some of these days the State will be very much richer because of the influence of that good woman.

But to go back. The Overland refused to over-land Sunday, and the preacher confiscated a good horse and buggy and we drove down to Vanderburg, where we were greeted by a large audience, mostly young men and young women, and across the country four miles in the afternoon to Wesley, where we had an excellent congregation considering the bad roads, whooping cough, mumps and measles, all of which seemed to be plentiful.

In these two churches there is a large number of young people, and the pastor is wise enough to see the opportunity presented, and is using his talents and powers to conserve that splendid young life. He has well organized Sunday schools and Epworth Leagues, and they are working right on as though the there were no hindrances, at all. We confidently expect in the near future that these two churches will be among the stronger rural churches of the conference.

The itinerants retraced their steps and about sundown found themselves back to Troutman, where the good mistress of the parsonage had prepared a good warm supper. Twenty-two new, and several renewals was the immediate result of our day's work, and that preacher says that an honest-to-goodness effort is going to be made to put it in every Methodist home within the bounds of the charge. The day was a real joy to the wayfarer.

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EPWORTH LEAGUE NOTES

LAKE JUNALUSKA

Our good leaguer, Miss Stanley Hall, writes us that she has organized a fine Epworth League at Lake Junaluska. Miss Hall is a former editor of the League Page and is well known and loved by the leaguers of Western North Carolina. If you are not among the "lucky ones," make a visit to the office while at Junaluska next summer and meet her. We are expecting a full report from this chapter soon.

SHELBY DISTRICT

Of course, we knew that brother Ervin would have leagues on the Dallas charge. He does not believe in leaving the "Orphan of the Methodist Church," out in the cold. Then too, he knows just how much a live Epworth League means to a pastor. He has organized two Senior Chapters and a Junior since Conference.

We find several good Epworthians among the new pastors of the Shelby District. "Not the least of these" is brother Poovey. He has organized a splendid chapter at Shelby and is showing a live interest in League work throughout the District. If being Presiding Elder of the North Wilkesboro District has made of him such an enthusiastic Leaguer, then, please, Mr. Bishop, let the pastors take turn about serving that District.

"WHAT'S THE MATTER?"

The leaguers who have been asking "what's the matter with the league page," have told on themselves; for if they had read the Advocate through they would have known. There have been several things "the matter." The Field Secretary had an operation for appendicitis and while she was wondering what would become of the "page," in stepped that kind and ever thoughtful Junior superintendent, Miss Gertrude Falls, and offered to care for the League Department while I was convalescing. Then in a few weeks Miss Falls was severely bruised in an automobile accident. I might add that delay in the mail was one of the reasons for no League Page. You see we have plenty of excuses but we are both able to be at our work now and promise to do our best for you in the future.

TROUTMAN CHARGE UNION

The three Leagues of the Troutman charge held a union meeting at Troutman January 30. The bad weather prevented the attendance of many leaguers from Vanderburg and Wesley's Chapel. In spite of the weather a large congregation enjoyed the splendid program rendered by the Troutman League. The next meeting of the union will be held the fifth Sunday in May.

Brother Byrum writes, "We are on the map. The League work here is great. We have forty-five members in the Troutman chapter and the other two will do great work when the spring opens. The one at Vanderburg is already doing good work." Brother Byrum is going to prove that Leagues will thrive in the country.

FAIRVIEW LEAGUERS STUDY CHURCH DISCIPLINE

Miss Janie Kelly sends us a fine report from Fairview. They have about twenty on roll and these twenty are "doing things." They sent a Thanksgiving offering to the Children's Home, bought a comfort and sent it to a sick ministerial student at college, and now they are having a study class in Church Discipline once a month. Their pastor, Rev. M. B. Woosley, is the teacher. I call that a good report. I wish other leagues would send me an account of any special work they are doing.

FROM OTHER REALMS

Atlanta City Union seems to be doing some hustling. With her last letter Miss Emliy Mathis, our very efficient Secretary, enclosed a program of a concert given at Davenport College January 18th. It was given under the auspices of the Atlanta Epworth League Union Lyceum Course. President Edwards was once president of this Union and of course, he will want to take a large share of credit for its present success. How about it, Mr. President? One of our pastors, Rev. R. C. Goforth, also has some pleasant memories of the Atlanta League. It was there that he met and won his fair lady.

DAVIDSON-FAIRVIEW-MOUNT ZION

The Epworths of the Davidson charge have started the year's work with great enthusiasm. The first outbreak of their fire came when Fairview, Davidson and Mt. Zion Leaguers got together to compare strength and discover weakness in their organizations. Practical plans were made by the Leaguers, after reports of each league were given. These plans will gradually be worked; first, is an effort to form a League Union to meet quarterly, and to do practical work in each territory such as placing the "Advocate" in each home and feeding them with good literature. We expect great results from our efforts and reports will be sent to the Secretary from time to time.

Grace Goodrum, Sec. Davidson League

"EPWORTH LEAGUE ORGANIZES"

The Epworth League of the Spencer Memorial Methodist Church held its first monthly social at the home of Mr. and Mrs. Armbrust in North Charlotte. About 28 young people were present.

At the close of a business session, games and contests were enoyed, after which an old-fashioned candy pulling was engaged in. Mr. James S. Cease, president of the City Epworth League union, assisted Mr. G. W. Foard, director of young people's activities, in effecting a permanent organization. Twenty-five joined the league, and were voted on as members.

The next social will be held at the Community house in North Charlotte.

The Epworth league, though young, is thriving, and bids fair to equal any other league in efficiency in the city. At the last meeting of the City union this league brought the banner home for 100 per cent attendance.—Charlotte Observer.

District Appointments

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
Elizabeth City, N. C.
FIRST ROUND

February
Kitty Hawk, Kitty Hawk 20
Oare, Mann's Harbor 22
Roanoke Island, Manteo .. 23
Hatteras, Frisco 4-25
Kennekeet, Salvo 26-27

SECOND ROUND

March
Currituck, Hebron 5-6
Moyock, Moyock 12
First Church (morning) 13
City Road (night) 13
South Mills, Newlands 19-20
Perquimans, Woodland 26-27

April
South Camden, Shiloh 2-3
Gates, Zion 9-10
North Gates, Parkers 11
Pasquotank, Mt. Hermon 16-17
Edenton 24
Columbia, Holly Grove ....30, May 1

May
Belhaven, Belhaven 6
Roper, Mackeys (morning) 8
Plymouth, (night) 8
Chowan, Evans 14-15
Hertford, (night) 15

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder
SECOND ROUND

February
Parkton, Marvin 13-23
Lillington, Cool Spring 20-21
Newton Grove, Mt. Moriah 26-27

March
Siler City, Hickory Mountain 5-6
Goldston, Meroney ....
Bladen, Bethlehem 12-13
Stedman, Tabor, p. m. 13-14
Hemp 19-20
Fayetteville, St. Andrews 27-28
Person St. and Calvary, Calvary, night 27

April
Carthage, Center 2-3
Sanford, night 3
Jonesboro ....
Buckhorn, Olive Branch 9-10
Glendon 23-24
Roseboro 16-17

May
Haw River, Cedar Grove, April 30 and ....
Pittsboro, Moncure 8-9
Duke, Duke, night 14
Dunn, Dunn 15

NEW BERN DISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
FIRST ROUND

February
Goldsboro Ct., Salem, 11 a. m. 19-20
La Granga Ct., La Grange, at night 20 11 a. m. 21
Mt. Olive Ct., Rone, 11 a. m. 26-27
Mt. Olive and Claypso, Mt. Olive, at night 27

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
FIRST ROUND

February
Caledonia, Caledonia, 4 p. m. and 11 a. m. 19
Rowland, Rowland, night and Monday 20
Mt. Gilead Ct., Mt. Gilead, 3 p. m. 26
Mt. Gilead Station, night and Monday nine 27

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
SECOND ROUND

February
Rosemary, Smith's 19-20
Roanoke Rapids 20
Garysburg, Seaboard 26-27

March
Weldon 5-6
Enfield & Halifax, Halifax 11
Battleboro & Whitaker, Battleboro 12-13
Conway, Bethany 18
Rich Square, Woodland 19-20
Warrenton, Macon 25
Warren, Bethlehem 26-27

April
Norlina, Zion 2-3
Middleburg, Shocco 9-10
Henderson 16-17
N. & S. Henderson, S. Henderson 17
Bertie, Cashie 22
Murfreesboro & Winston, Union 23-24
Northampton, Rehoboth 29

May
Roanoke, Ebenezer April 30 and ....
Littleton 1
Ahoskie, Colerain 7-8
Scotland Neck 15
Williamston & Hamilton, Williamston 14-15

Please get this in your next Issue,
Yours truly,
E. M. Snipes.

WASHINGTON DISTRICT
N. H. D. WILSON, P. E.
Washington, N. C.
SECOND ROUND

February
Bethel 19-20
Tarboro 20-21
Clark Street, Rocky Mount, night 25
Spring Hope, ...26-27

March
Fremont 5-6
Stantonsburg 6-7
Vanceboro, Chapmans 9
Rocky Mount Ct., Sharon, day 13-14
Nashville, night 13-14
Rocky Mount, First Church, night 15
McKendree, McKendree 19-20
South Rocky Mount, night 20
Grismesland, morning 25
Ayden, night 25
Farmville, Bethlehem, day 26
Wilson, First Church, night 27-23
Elm City, night 27-28
Aurora, Campbells Creek 30

April
Greenville, night 1
Bailey 2-3
Wilson, Calvary 3-4
Swan Quarter, Soule 8
Mattamuskett, Englehard 9-10
Fairfield 10-11
Bath, Pinetown 15
Robersonville, Whartons 17
Washington 13-17
District Conference, Robersonville, night 19-21

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
SECOND ROUND

February
Southport, at Southport, ...20
Kenansville, at Chapel, ...23-27
Falson-Warsaw, at Warsaw, ...27-28

March
Jacksonville-Richlands, at Richlands 6
Ingold, at Epworth 12-13
Clinton, at Clinton 13-14
Scotts Hill, at Union 18
Burgaw, at Jordans 19-20
Wilmington, at Fifth Avenue 20-21
Wilmington Ct., at Bethany 27
Wilmington, at Grace 27-28

April
Hallshoro, at Pierce 1
Carvers Creek, at Freeman 2-3
Tahor, at Lebanon 3
Chadbourn, at Cerro Gordo 9-10
Whiteville, at Whiteville 10-11
Wilmington, at Trinity 17-18
Wilmington, at Epworth 17-20
Wallace-Rose Hill, at Wallace 22 24
Magnolia, at Centenary 24
Onslow 29

May
Swansboro, at Queens Creek, April 30 and 1
Shallotte 6
Town Creek 7-8

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C.
SECOND ROUND

February
Weaverville, Alexander Chapel 19
Hendersonville, 11 a. m. 20
Tryon, 3 p. m. 20
Central, 11 a. m. 27
Bethel 27

March
Leicester, Little Sandy (?) 5
Spring Creek, Spring Creek, a. m. 6
Walnut, at Hot Springs, 5 p. m. 8
Mills River, Horse Shoe 12-13
Brevard, a. m. 13
Rosman Circuit, p. m. 13
Mars Hill, Valley Union ....
Marshall, ...20
West Asheville 23
Black Mountain 23

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
SECOND ROUND

February
Hawthorne Lane, 11 a. m. 20
Belmont Park, night 20
Prospect, Carmel, 11 a. m. 27
North Monroe, night 27

March
Lilesville, Forestville, 11 a. m. 5-6
Dilworth, night 6
Marshville, Gilboa, 11 a. m. 12-13
Monroe, Central, night 11-13
Waxhaw, Bonds Grove, 11 a. m. 19
Weddington, Union, 11 a. m. 20
Mathews, Indian Trail, 11 a. m. 26
Unionville, Zion, 11 a. m. 27

April
Thrift-Moores, Pleasant Grove, 11 a. m. 2
Seversville, Trinity, 11 a. m. 3
Trinity, (Charlotte) night 3
Ansonville, Wyghtman, 11 a. m. 8
Polkton, Fountain Hill, 11 a. m. 9-10
Morven, Morven, 11 a. m. 16-17
Wadesboro, night 15-17
Hickory Grove, 11 a. m. 24
Duncan Memorial, night 24

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
508 Summit Ave., Greensboro, N. C.
SECOND ROUND

February
East Greensboro, Mount Pleasant 19-20
Gibsonville night ....
Unwharrie, Salem 26-27
Glenwood, night 27

March
West Market Street, 11 a. m. 6
Bethel, Greensboro, night 6
Randolph, Pleasant Hill 12-13
East High Point, night 13
Wentworth, Lowes 19-20
Ruffin, Ruffin, night 20
Pleasant Garden, Rehobeth, 26 and 3 p. m. 27
Randleman, St. Pauls, 11 a. m. 27
Carraway Memorial, night 27

April
Coleridge, Rehobeth 2-3
Ramseur and Franklinville, Franklinville, night 3
Park Place, 11 a. m. 10
Centenary, night 10

MARION DISTRICT
D. M. LITAKER, Presiding Elder
Marion, N. C.
SECOND ROUND

February
Henrietta, Car, Henrietta, sun 11 20
Cliffside-Avon, Avon, sun 17 20
Bostic, Oak Grove, sun 11 and 2 27

March
Mill Spring, Lebanon, sun 11 6
Old Fort, Ebenezer, sat 11 and sun 11 12-13
Thermal City, Pisgah, sun 11 27

April
McDowell, Nebo, sat 11 and sun 11 2-3
Marion Ct., Carsons, sun 3 3
Burnsville Sta., sat and sun 7 9-10
Bald Creek, Riverside, sun 11 and 2 10
Micaville, S. T. River, sat 7 and sun 11 16-17
Spruce Pine, Bakersville, S. P. sun 7 mon 10. 17-18

District Conference meets at Forest City in Pleasant Grove Church on March 15th at 7:30 p. m. Bishop Darlington will preside and will preach Wednesday at 11.

MT. AIRY DISTRICT
W. F. Womble, Presiding Elder
Mt. Airy, N. C.
SECOND ROUND

February
Draper, Draper 19-20
Spray 20
Leaksville, at night 20
Mt. Airy Ct., Laurel Bluff 26-27
Mt. Airy, Ccn. 27

March
Elkin, at night 4-6
Jonesville, Maple Springs 5-6
Danbury, Davis Chapel 12-13
Dobson, Rockford 19-20
Summerfield, Gethsemine 26-27

April
Madison-Stoneville, Stoneville, 11 a. m. 3
Mayodan, Mayodan, 3 p. m. and night 3
Yadkinville, Prospect 9-10
Walnut Cove, Pine Hall 16-17

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
FIRST ROUND

February
Warrenville, Warrenville 19-20
Helton, Helton 20-21
Watauga, Hinson Chapel 25-26
Boone, Boone 27-28

March
Elk Park, Cranberry 2-3
Avery, Fairview 5-6
Laurel Springs, Laurel Springs 12-13
Sparta, Sparta 13-14
Wilkesboro Sta., Wilkesboro, night 16
Wilkes Ct., Adley, 11 a. m. 18
North Wilkes Ct., Union 19-20
N. Wilkesboro Sta., N. Wilkesboro, night 20

SALISBURY DISTRICT
John F. Kirk, Presiding Elder
SALISBURY, N. C.
SECOND ROUND

February
Badin, 7 p. m. 7
Bethel, Loves Chapel, 11 a. m. 19
China Grove, China Grove, 11 a. m. 20
Salisbury, Park Avenue, 7 p. m. 20

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
SECOND ROUND

February
Polkville, Clover Hill, 11 a. m. 19 20
Shelby, Central, 7 p. m. ....
Crouse, Crouse, 11 a. m. 26-27
Franklin Ave., 7 p. m. 27
Cherryville, Cherryville, 11 a. m. 5-6
East End, 7 p. m. 6
Rock Springs, Marvin, 11 a. m. 12 13
Ranlo, 7 p. m. 13
Shelby Ct., El Bethel, 11 a. m. 19-20
Kings Mt., 7 p. m. 20
Lincoln Ct., Pisgah, 11 a. m. 26-27
Main St., 7 p. m. 27

April
Stanley, Iron Sta., 11 a. m. 2-3
Lowesville, New Hope 3 p. m. 3
Lowell, Bethesda, 11 a. m. 9-10
McAdenville, 7 p. m. 10
Bessemer, Concord, 11 a. m. 16-17
South Gastonia, 7 p. m. 17
Dallas, 11 a. m. 24
Mt. Holly, 7 p. m. 24

May
Mayworth, 11 a. m. 1
East Belmont, 3 p. m. 1
Belmont, 7 p. m. 1

The Shelby District Conference will be held May 5-6 in McAdenville.

STATESVILLE DISTRICT
W. A. NEWELL, Presiding Elder
Statesville N. C
SECOND ROUND

February
Cool Springs, New Salem, 10 a. m. 19-20
Olin, Mosses, 3 p. m. 19-20
Ball Creek, Center, 11 a. m. 26-27
Malden, Mays Chapel, 3 p. m. 26-27

March
Mooresville Ct., Centenary, 11 a. m. 12-13
Troutman, Wesleys Ch., 3 p. m. 12-13
Huntersville, Huntersville, 11 a. m. 19-20
Davidson, Fairview, 3 p. m. 19-20
Lenoir Ct., Moores, 11 a. m. 26
Lenoir First, Lenoir, 11 a. m. 27

April
Dudley Shoals, Ebenezer, 11 a. m. 2-3
Granite Falls, Granite, 3 p. m. 2-3
Rhodhiss, Rhodhiss, night 2-3
Westview, Marvin, 11 a. m. 9-10
Hickory First, Hickory, night 9-10

WAYNESVILLE DISTRICT
J. H. WEST, Presiding Elder
Box 312, Waynesville, N. C.
SECOND ROUND

February
Webster-Cullowhee, Cullowhee 19-20
Sylva 20-21
Shoal Creek and Echota, Olivet 26-27
Bryson-Whittier, Bryson 27-28

March
Murphy Ct., Peachtree 5-6
Hiwassie, Martins Creek 7
Hayesville, Ledfords Chapel 9
Robbinsville 12-13
Bethel, Bethel 19-20
Jonathan, Delwood 27-27
Waynesville Ct. 27

April
Fines Creek, Fines Creek 2-3
Glenville, Double Springs 9-10
Highlands, ...16-17

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
WINSTON-SALEM, N. C.
SECOND ROUND

February
West Davie, Calahan 19-20
Hanes Clemmons, Clemmons, 3 p. m. Hanes night 20
New Hope Circuit, Mecedonia 26-27

March
Southside, Q. C. night 1
Davidson Circuit, Bethel 5-6
West End, 11 a. m. Jan 16 Q. C. night 1
Burkhead, Jan. 23, night Q. C. 3
Grace, Feb. 13, 11 a. m. Q. C. night 4
Centenary, Jan. 23, 11 a. m. Q. C. night 10
Forsyth Circuit, Mineral Springs, ...12-13
Advance Circuit, Advance, 3 p. m. 16
Lewisville Circuit, Union 19 20
Davie Circuit, Oak Grove, ...26-27
Lexington First Ch. Q. C., night 31

April
Lenwood Circuit, 2 p. m. 1
Denton Circuit Clarksbury 2-3
Farmington Circuit, Wesley, ...9-10
Southside Circuit, Vernon 16-17
South Thomasville, 3 p. m. 17
Thomasville Main St. 17
District Conference at Advance March 14th 2:30 p. m. March 16th.



She'll Be Safe at the Christian College

When girls go away to the college they are at the danger period in life. The years just ahead of them will determine their destiny for weal or woe.

In this critical period an atmosphere charged with Christian principles, an environment dominated by high and holy ideals, the safeguards of the most deeply spiritual influences---these are imperatively demanded in the development of well-rounded Christian character.

Where else are these found save in the colleges of the Church? Girls are safe at the Christian college---and assured of Christian character.

The Christian Education Movement undertakes to provide for the girls of Methodism the finest system of Christian schools in the nation. In these the womanhood of the country will be trained. The character of the home will be determined. And thereby the future of the land will be assured.

Christian Education Movement

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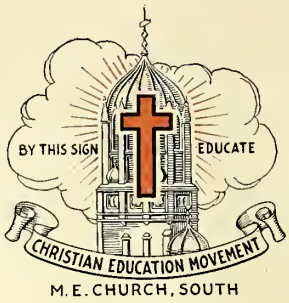
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M E CHURCH, SOUTH



SHE'LL BE SAFE AT THE CHRISTIAN COLLEGE

She Must Be Given the Best

It is not easy for the parent to give over a daughter to influences and environment outside the home circle. For the daughter it is a time of testing—the testing of faith, of ideals, of home standards, of conduct—when she exchanges for the quiet of home the busy life of a college woman.



Much will depend upon the home from which she comes; and much, also, upon the college to which she goes. In the shaping of character the school counts for more than many have thought. In college many have made shipwreck of faith, and in college many have come into new experiences of Christian faith.

The Church stands for Christian education. It does not guarantee that your daughter will come back to you from the Christian college to give her life henceforth to Christian service. It does declare, however—and with the proof to sustain that declaration—that the Christian colleges send out a far larger number with Christian ideals and to Christian service than do the schools of the state. This fact stands, whatever may be said by some of the religious influences of the average Church college. The great agencies of the kingdom—the missionary societies, the various philanthropic and benevolent organizations—recruit their workers mainly from the Christian colleges. And in the activities of the Church in home communities you will find among the most active workers the women who have come out of the schools of the Church.

Why is the Church school a more potent factor in the making of Christian character than is the school of the state or the institution independent of Church or state control? It is definitely committed to educational ideals that are Christian. Not sectarian in spirit or in its activities, it nevertheless gives prominence in its curriculum and in its activities to the religious, to the things for which the Church stands. It does not seek to compel acceptance of these ideals by its students, but its influence, silent yet powerful, does tell in the lives of hosts of young people. These influences are at work, touching life and character at a time when the soul more readily responds to the call of high and worthy ideals.

You will send your daughter to college. Give her the best you are able to provide. And you need not to turn from the colleges of your Church to give to her the best educational equipment. There are Southern Methodist colleges for women that offer to the young womanhood of the South advantages equal to those offered by any other schools of our section. And the Christian Education Movement guarantees that all of our schools will henceforth be strengthened for larger service. We propose to care for the thousands of young women who are now being denied admission to Southern Methodist schools, or who could be enrolled if only there was room. In reaching your decision as to the worth of a college for your daughter count, along with equipment, curriculum, and other things worth while, this vital consideration—its religious ideals and influence.

Christian Education Movement
160 Fourth Avenue, North
Nashville, Tenn.

NORTH CAROLINA
Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, FEBRUARY 24, 1921 Number 8

Trinity College Library Durham, N. C.

CATHOLIC YOUTHS CAUTIONED

It is rather surprising that, among the many forces at work to make it necessary for the Roman Catholic Church to adjust itself to the modern world, the pope should have singled out the Young Men's Christian Association. One reason given for this fact is that the Association has been co-operating with the Methodist Church in its work in Rome, thus aiding to break the monopoly on religion, which the Roman Church has long enjoyed in the Eternal City. Whatever the reason, nothing has happened since the origin of that organization more calculated to raise it in the estimation of thinking men.

The policy of the Y. M. C. A. has always been to avoid matters of controversy and stress those doctrines and principles of action that enter into the making of character. On the other hand, the religion of Rome is essentially a matter of mysteries, magic and sacraments. The soul is saved by baptism, which has a miraculous effect in restoring its substance to the likeness of God. It is nourished by the sacramental elements, which, transformed into the body and blood of the Savior, become actual heavenly food. The church in the form of the Roman hierarchy is the divine Mother of all of whom God is the Father, and outside of the one ecclesiastical organization there can be no salvation. Over against this magical view the Y. M. C. A .places the obvious fact of a good life, declaring that only those beliefs are necessary for salvation that make for a good life. The two views are inherently contradictory, and when they come into contact one or the other must finally go down.

There was in Concord a few years ago a pastor of the A. M. E. Zion church by the name of Slade, who was a marvel as a master of assemblies, and it was often the writer's pleasure to go down and see him handle his crowd. One night in the midst of a revival service, he called on the brethren at the altar for a succession of voluntary prayers, and as soon as they were well started, came back to the rear of the chancel to inquire as to how the meeting was striking the visitor's mind. When the fourth or fifth person began to pray, Slade said, "There; I'll have to stop that brother directly. If I don't he'll pray all night."

"How in the world can you do it," inquired the admiring visitor. "No white preacher would dare do such a thing. If he attempted it, he would make an enemy for life."

"Wait a minute and I'll show you," he replied, in a manner that indicated that it was a frequent occurrence with him.

He then took up the conversation where it had been dropped, apparently oblivious to the praying brother, but in a few minutes said, "Well, I must stop the old brother now; I guess he's prayed long enough."

With that he sprang out into the altar, and clapping his hands together, cried out vociferously, "Amen; that's right, brother; pray right on." The first thought that occurred to the visitor was that Slade was going to encourage him to pray himself rapidly to the point of exhaustion, but that was not his scheme. Turning to the other side of the house, he said in a low voice to a man sitting near, "Brother, you start up a song," and instantly turning to the praying brother he cried again in a voice still louder than at first, "Amen! Amen! That's right; pray right on, brother."

The song was started in a low, crooning voice, and the praying brother was helped rather than hindered by it. He "prayed right on." But when the singer came to the chorus, five hundred lusty voices joined in, and somewhere between the beginning and end of it the praying brother gave it up and quit.

It is easy enough to say, "Let a man believe what he chooses about this, that and the other," but once let people generally agree on the things that make for real manhood and begin to make a distinction between essentials and non-essentials, and then it is only a question of time when people will begin to adhere to the essentials and let the non-essentials go.

No organization in the world can hold men permanently to theories and practices that have been outgrown, and reluctantly and gradually, but inevitably, the Roman Catholic Church will be compelled to change in order to keep a place in the world's life. It is the instinct of self-preservation speaking, when the Holy Father cautions Catholic youths to beware of the "indifferentism" of the Y. M. C. A.

SOME GREAT SURPRISES

A good brother, of whom we have often heard and whose face we expect soon to see, writes that "the people are surprised that the Advocate is not more actively throwing its powerful influence on the side of the enforcement of law." Upon reflection we are led to admit that unintentionally we have been somewhat remiss and now take occasion to declare that the Advocate is now, and will be in the future, as in the past, heartily in favor of everything that is right, and just as heartily opposed to everything that is wrong.

Speaking of surprises, a climax in them was reached by Jonathan Swift, the greatest of English satirists, when in a dream he died and went to heaven. The first surprising thing was, that when he looked around, he saw a great many people there that he thought would certainly have been elsewhere. The second was, that the faces of some, whom he confidently expected to find there, could nowhere be seen. But the greatest surprise of all was, that he was there himself!

For the past several weeks life has been just one surprise after another. In the first place, whereas we thought our great task would be to get the people to read the paper, they have been so curious to see what the new editors would do that there is danger of over-stimulation rather than the reverse. And while most of the bits of writing that were deliberately intended to provoke a reaction have gone out without a returning echo, some of the chance sayings that had no mischievous intent whatever have threatened to bring on controversies and create misunderstandings in spite of all we could do.

In the second place, whereas we were afraid that we might not be able to get the support necessary to finance the paper and put it into the homes of the people, there has been such a general response on the part of both preachers and laymen that we are beginning to wonder whether or not we are going to be able, with our present facilities, to supply the increased demand for the Advocate. With grateful, joyful hearts, we are doubting whereunto this may grow and are endeavoring to be prepared for the best that may come.

But the greatest surprise of all in connection with the paper is, that we are with it ourselves! The last thing we would ever have desired or even thought of would have been to give up the freedom and inspiration of extemporaneous discourse to be "cramped, cabined and confined" within the limits of the printed page. Compelled to adjust ourselves to changed surroundings and to become familiar with an entirely new line of work, we have not been able to keep anywhere in sight of current events. We have been kept so busy preparing news that we have had very little time for reading the news.

However, we have not been entirely oblivious to the fact that the Legislature is in session and that among the many important bills under consideration is one designed to destroy blind tigers, prevent blockading and bring about a better enforcement of the prohibition laws. The committee on legislation, appointed by the Law Enforcement Convention, is composed of six intelligent, patriotic, Christian gentlemen, and in their judgment the Cook bill provides for machinery that will prove effective. It is a source of satisfaction to know that the responsibility for proper legislation rests upon the shoulders of legislators, most of whom are as conscientious about the performance of their duty as we are about ours, and if they attend to their business as they should, the law finally passed will be the best that can be devised.

"HIGHLY DEPARTMENTALIZED"

"Do you believe in a highly departmentalized religious paper?" inquired a brother, who had had some experience in such matters, at the last session of one of the conferences. "What's that?" queried the untried editor, out of the innocence of ignorance. He knows now. And it seems that Dr. James A. Burrow, editor of the Midland Methodist also knows. For in a paper, read before the Southern Methodist Editorial Association, he says:

"What about departmentalizing a paper? I seriously doubt if it is the wisest way. And yet each editor is beset with applications for some particular department. The Sunday School wants a department, not only for the lesson, but for other Sunday School matter. The Epworth League wants a department, with a special editor. The Woman's Missionary Society wants a department with an editor. Then somebody wants a special corner for the superannuates, and somebody else a corner for this movement or that, until the editor is in danger of going into a brainstorm or a cataleptic fit."

You mean, "conniption," don't you, Brother Burrow? If you do, you describe the situation over here exactly, for the occupants of this office find themselves occasionally on the verge of a brainstorm or conniption fit, from which a sensationless state of catalepsy would afford profound relief.

But that is not all. The aggrieved editor goes on:

"I seldom turn to the departments of a paper to find anything—do you? If connectionalism at large is a good thing, it seems to me that a conference connectionalism of interests would be a good thing. The baseball pitcher, who is a recognized strategist in his business, 'mixes 'em up.' When it comes to space-limits what vocabulary can express the pent-up feelings of the poor pencil-pusher? Bureaus and special secretaries and leaders of special movements and publicity appointees flood the sanctum until the editor must climb frantically up on the top of his tripod to escape the lapping waves which seem as hungry as wolf jaws!

'Where there is plenty of space the problem is not so complicated. To those of us who are hard pressed for the little reading matter we must crowd in, departments are a thorn in the flesh. On top of this comes the diffculty of editorial supervision. It does not take these departmental editors long to assume a sort of private ownership of their stuff. Some of them are considerate, and do not object to oversight, but some of them are not, and this brings on complications."

All that the doctor says about space limit applies here. There is enough good material on the desk in this office, already prepared for the printer, to fill the paper twice over, and the plaintive cries of the splendid articles that the foreman sets aside each week after the forms are full are enough to break a heart of stone.

But we do like the departments. It is the best way to get the matter systematically arranged, and the editor acknowledges that for years he has found increasing pleasure in reading the various departments of the Advocate. Nor has he as yet found any difficulty growing out of editorial supervision, for the simple reason that the work in the different departments is being done so well that he is not disposed to interfere.

However, there are complications—growing out of lack of space, and this is the sole cause of the brainstorms and conniption fits. With all the departments, except, of course, that in charge of the women, the editors simply say what can be done and that ends it. But the tables are turned in the case of the women. They tell the editors what to do. And when they don't do it, the ladies tell them

again. And then again. For instance, only last week a letter came, saying: "Please under no consideration ever place another advertisement on our page. I voice the protest of thousands."

Now, in this establishment there is a division of labor: The editor selects what is to be published, the foreman places the type in the forms, and it is the business of the assistant editor and business manager to keep us out of the poor house. When the plot thickens in any department, all gather together for consultation. That is what happened when the letter came. Said the editor: "You see what the ladies want; you're a gentleman; do it for them." Replied the assistant editor and business manager: "This paper's got to make ends meet, or it can't run; and in order to make ends meet it's got to carry advertisements." Then spoke up the foreman: "If you expect the paper to look like anything, I've got to distribute the advertisements. And besides, some of the contracts require it."

The editor leaves it with them. Both are redheaded and have strong convictions. If any exigency should make it necessary, it is morally certain that that foreman will place an advertisement on the woman's page, though it should call forth a protest from as many millions. And just the minute the editor's eye lights on it, he will throw down everything and strike out for tall timber.

Among those that shall shine as the stars for ever and ever is Mrs. Margaret McPherson Jones. No truer helpmeet ever labored by the side of man. It was her unbounded determination, coupled with her genial disposition, that not only led her husband to make thorough preparation for the ministry to which he felt called, but also enabled him to discharge faithfully and successfully the many difficult tasks that he undertook to perform. Through a long period, husband and wife lived as inseparable companions, until tlhe husband took his departure last September. The wife did not tarry long afterward, and there has been a happy meeting.

PROBLEM OF THE HOUR

The supreme problem that confronts our State and its Legislature is law enforcement. Seemingly, no other question is engaging less attention. There seems to be an alarming apathy, extending to pulpit, press and people.

Gov. Morrison proposes to suppress or at least restrain the Ku Klux Klan, which may be well. The K. K. K., of the reconstruction period, was formed to face a lawless condition. As the writer remembers, there is more lawlessness now than then . Little as we may realize it, we live in a state that has an unenviable notoriety for lawbreaking. Here mobs are permitted to snatch prisoners out of the very hands of the courts. Here, perhaps, we have more whiskey and more murders than in any other section of the country. The prohibition laws are trampled upon almost with impunity, and the blockader is allowed to terrorize communities, and ply his deadly work under the very shadows of churches and schoolhouses. Every day conditions seem to be growing worse. We must suppress this traffic.

Evidently the present enforcement laws are inadequate. It is up to our lawmakers to give us the proper legislation. That legislation, in order to be effective, must be stern and drastic. If we are not ready for measures of this kind, then we had as well throw up the sponge and leave our great state to the mercy of the lawless element. If this legislature adjourns without doing something to remedy the situation, then it is to be feared that conditions will be deplorable within another two years. I write to ask that all of your readers, who feel an interest in this matter, will bring every possible influence to bear upon our legislators to secure the necessary laws.

Just what additional laws are needed, we leave to our lawmakers to devise. As a pointer, I notice that the government has recently seized two farms in Kentucky upon which stills were found. Do we not have here a key to the solution of the problem? Make every owner of real estate responsible for his premises. Hunting stills is a troublesome and dangerous business, for which the officers should be liberally rewarded. Let us make legal provision for the necessary rewards and meet the expenses by the imposition of a fine upon the premises on which the stills may be found.

Of course, no kind of laws would prove effectual in the hands of officers who are indifferent or in sympathy with the liquor element. Evidently the legislature should make provision for the use of a special force in counties where there is not a reasonable enforcement of the prohibition laws. A good way to secure the proper sentiment is to go ahead and enforce the laws. Public sentiment is often a coward that has little mind for embarking upon a sinking ship, but is rather inclined to back the winning side.

J. R. Newlin.

Mebane, N. C.

WAYFARER AT CONCORD

Last Sunday was spent delightfully in the city of Concord, with that choice spirit, Rev. W. S. Hales, and his most excellent family. It is refreshing to sit around that fireside and converse with the occupants of the parsonage out on Kerr street. The assistant editor had been invited to deliver the address before the Y. M. C. A., and also to preach in Kerr Street Church. Both invitations were gladly accepted.

When a boy it was our business to carry the garden and poultry yard produce to Concord to sell, and to take back the soda, salt, pepper, etc. A little later he held down a pair of "cases" for a season on the old Concord Standard, which was owned and edited by the Hon. J. P. Cook. A few years after this he was received on trial into the Western North Carolina Conference in Central Church. So Concord holds out many charms to us, hence it was a special privilege to speak to the men of the Y. M. C. A. who assembled in the auditorium of the Central Methodist Church Sunday. The services were in charge of the Baraca Class of Kerr Street Church, and the choir of that church furnished the music for the occasion. The hour was greatly enjoyed.

At night we preached for Brother Hales, and his good people. We have a fine opportunity at Kerr Street, and the alert pastor is not allowing anything to pass unobserved. We look for fine reports from this charge at the next session of the Annual Conference.

But to be in the presence of that great Southern gentleman, prince in the material world and ripe in things spiritual, is a benediction to any man. He has a personality that is irresistable, and makes a man want to do a little better in the future. We had a most enjoyable and helpful conversation with this chieftain. He said that "the boys at the office had gone beyond anything that he had expected, and that he had no criticism to make of the Advocate, either its management or the stuff that goes into its makeup. He is immensely pleased with the situation, he said, and backed it up by telling us that if we needed a lift to help along call on him. It makes a fellow feel a little better and a great deal happier to be with Mr. D. B. Coletrane just a little while.

HIGH POINT IN LINE

There is not a town of the size of High Point in this country that has a more progressive group of business men than that rapidly growing little city, and when the men of Wesley Memorial Church get together a very large per cent of the men of force in that community are there. Moreover, they show the same progressive spirit in church affairs that they show in commercial and industrial enterprises. Much of their present aggressive action is due to the systematic planning of their pastor, Rev. W. A. Lambeth. However, Rev. J. H. Barnhardt insists that this congregation rallies so well to every worthy undertaking largely because in the past there has been such good training.

Realizing that the only thing necessary at High Point was to get the people informed on the objects of the educational movement, the pastors and officials of Wesley Memorial, South Main and East End arranged for a meeting last Tuesday evening under the direction of Dr. Marr and Bishop Darlington. After a supper, provided by the ladies for all the pastors and officers of the city and vicinity, Bishop Darlington in a short, forceful talk introduced the subject of the evening and showed that nothing but Christian education could save the country from selfishness and ruin.

After Bishop Darlington's address at the supper, the seat of action was transferred to the main auditorium, where a large congregation listened appreciatively to an earnest presentation of the subject by Dr. Marr and another forceful address by Bishop Darlington.

Whenever the Methodists of High Point become convinced that a thing ought to be done, they do it. They are convinced that the church ought to carry out the work undertaken through the Christian Education Movement. Those who know that town are confident that, when the time comes, they will do their full share.

THE FIRE IS CATCHING

If subscriptions for the church paper would seem hard to get, you might expect special difficulty in securing them in Badin at this time, for that town is living on half rations. The great aluminum plant there operates only one-half capacity for the present, yet the subscriptions for the Christian Advocate and the Biblical Recorder are rolling in.

It started this way. The other Sunday morning a Methodist brother appeared at the Baptist Sunday school. He said: "I want to make a few remarks to your Sunday school." He was given the floor, and here is his speech:

"I have come up here to challenge your people to a contest in getting new subscriptions for the Christian Advocate and the Biblical Recorder. If the Baptist church gets more subscribers for the Biblical Recorder than the Methodist church gets for the Christian Advocate, we will furnish a reception to the Baptist workers. On the other hand, if we beat you, you are to receive us in a season of Christian and social fellowship. I throw off my glove to you."

Of course an impudent challenge like that was accepted. Nothing will wake a sleeping Baptist like a hot word from an arrogant Methodist.

So we are in the contest and an advance club has already been sent to the Recorder. We heard indirectly that fifty new subscribers had already been gotten for the Christian Advocate. This little contest is going to be a great blessing to both the Baptist and the Methodist churches in our town. The contest is thoroughly good natured and we are not only going to get a lot of new subscribers for both these religious papers, but we are going to have closer fellowship between these churches because of the contest.

Now let me make a suggestion. Let every Baptist pastor in North Carolina send one of the best speakers in his church over to challenge the Methodist church of his community. We will pay back the Methodists; they have waked us up, now we will wake them up. If five hundred Baptist pastors will send a direct challenge through some of his members to five hundred Methodist churches, we wil get the seven thousand new subscribers. Now if any Methodist pastor should happen to read this article, and if he lives in a community where the Baptist pastor is too sleepy to respond to this banter, let him pick out the best speaker he has got in his church and send him over next Sunday morning and ask the hearing from the Baptist congregation. I believe he will get a warm reception.

Walter N. Johnson.

As soon as the above article reached the office of the Recorder, the editor furnished the Advocate with a copy. Hence it is appearing in the two papers simultaneously. Dr. Walter N. Johnson, now pastor of the Baptist church at Badin, has been a prominent leader in the Baptist church for years.

SO MOTE IT BE

The North Carolina Christian Advocate and the Baptist Biblical Recorder have entered in a contest for new subscribers. The Advocate has recently changed editors. Dr. Gilbert T. Rowe, of the Western North Carolina Conference, and Rev. T. A. Sikes, of the North Carolina Conference, are now in charge. This combination is proving wonderfully effective. Many changes have been made in the make-up of the paper, and the editorials are attracting attention throughout the entire Church. The Methodist church is now challenged to support its paper as well as the Baptist Church supports its paper in North Carolina. Every new subscription taken in February and March will count in the contest. In Trinity Church, thirty-eight families now subscribe to the Advocate. Two hundred and eighty-one families do not take it. We want that proportion reversed in the next two months. The price is $2.00 per year. Give your subscription to the pastor, or to Mrs. J. J. Baldwin, or to Miss Irene Vickers in the office.—(Durham) Trinity Church Bulletin.

PEOPLE AND THINGS

A new Methodist church is to be enterprised at Walnut, near Marshall, in the Asheville District.

The address of Rev. M. G. Ervin, pastor of Enola circuit, is Connelly Springs, N. C.

Prof. R. L. Flowers, of the department of Mathematics, Trinity College, was the speaker at an educational meeting in the Methodist Church, Louisburg, last Sunday.

Rev. J. E. Blalock, of the Hillsboro charge, passed through Wednesday, accompanying the remains of Mrs. Nettie Hill, who died at Hillsboro Tuesday, to Trinity for burial.

Rev. George M. Daniels, pastor of the Graham and Haw River charge, was in Greensboro Thursday. He reports his charge in good shape, and congregations increasing.

Dr. William H. Glasson, of the chair of Political Science in Trinity College, delivered a lecture in Lexington on last Friday night. His subject was "Inflation and Defilation."

Rev. T. B. Johnson, of the Thomasville circuit, called to see the Advocate force Monday morning. Bro. Johnson was on his way to Lee's Chapel to conduct the funeral services of a former parishioner, Mr. Lindsay Jessup, who died on Sunday.

Mr. J. F. Spruill, one of the younger men of the Lexington bar, looked in on us Thursday. He is chairman of the minute men of the Winston district, and his church has set him to the pleasant task of getting new subscribers to the Advocate.

Since W. C. Martin went to Hamlet he has become real uppish. He thinks he has got about the best appointment in his conference, and, strange to say, the people think they have a sure-to-goodness preacher. Things are in fine shape at Hamlet. The Advocate is not suffering.

A new Linotype machine has just been installed in the Advocate office, making the third one in operation. This new machine is one of the latest designs, and will enable the office to turn out more and better job work as well as to facilitate the work of the Advocate.

Rev. B. B. Slaughter is in fine favor with his new people at Tarboro. The work of the church is prospering and the Sunday school is going forward. This church is unique among stations in that with one society it conducts four separate Sunday schools.

Rev. John W. Moore, pastor of Broad Street, Statesville, sends in some subscribers and adds: "more to follow." Certainly. If that brother ever failed to attend to anything in the line of his work, nobody has ever found it out. Broad Street will register 100 per cent before the campaign is over.

The Southgate Memorial building, a dormitory for women students of Trinity College, will soon be built. Plans have been secured and work will begin at once in the hope that the building will be ready for use by the opening of the college year next September.

Rev. W. R. Barfield, of the Pink Hill charge, was the victim last week of a severe "pounding" administered by his good people. And, besides, things are going good down that way—large Sunday schools, congregations, people pleased, preacher delighted.

Rev. T. V. Crouse, the pastor of Stokesdale charge, with whom the editor was to have spent Sunday, but got cold feet, and who has had considerable experience in the courts of Forsythe county, was in our office Monday, and declared that he is serving as good folks as can be found anywhere.

Rev. C. M. McKinney, of the Albemarle circuit, was in our office Tuesday, and says that he is confidently expecting a good year. He only has eight churches on his charge, and he hardly knows what he is to do with his time. Especially during protracted meeting season. The Advocate is having a large place in his ministry.

The Advocate respectfully begs the pardon of those presiding elders whose notices should have been changed or entered this week. The office is upset because of changes that are being made in the machinery, and the linotype machine used for setting the type for appointments of presiding elders is being repaired.

Rev. Oded I. Hinson says that the Sunday school has gained almost 100 per cent in attendance and that he is preaching to packed houses at Red Springs. It must be so, because he invites the Advocate man to come down and see. He adds that the presiding elder, Rev. John Shore, has been there and preached one of his big sermons.

The address of Rev. I. S. Richmond, who was appointed by Bishop Darlington at the last session of the North Carolina Conference to labor with Rev. L. L. Smith on the McKendree circuit, is Rocky Mount, N. C., Route 5, and not Pinetops. Brother Smith is at Pinetops, but Brother Richmond is to be reached by way of Rocky Mount.

Rev. R. F. Taylor is becoming adjusted to things on the Fayetteville charge and likes it better and better. The Woman's Missionary Society started him off with a pounding, and good things keep coming in. He is having larger congregations, and his people brag on his preaching enough to make him do his best.

The Washington Progress says that Mr. John C. Jacobson and Miss Ione Mercer were married on the 12th of February at the district parsonage in that city by the presiding elder, Rev. N. H. D. Wilson. The Advocate congratulates all three—especially the last. It is only at rare times that an elder has such a privilege.

In spite of the cry of hard times the congregation at Roseboro is enterprising a movement to erect a $40,000 church this summer, and the people are going about the matter unitedly and enthusiastically. Rev. R. F. Munns is the aggressive pastor. He believes in first things first, hence is pushing the Advocate campaign in his charge.

After having served four years on the Granville circuit, Rev. B. H. Black took his departure after Conference from Stem to Oxford, where he is in the center of the Oxford circuit. He already has a fine hold on his new charge and is maintaining the splendid record that he has made. His genial manner, coupled with his unwavering determination, will always put him through.

Brother D. N. Hunt, of Oxford, has been chaplain of the Rural Letter Carriers' Association since 1909, having been elected at each consecutive annual meeting since that date. Brother Hunt, being a "friend of man," has composed an R. F. D. song, entitled "Help Your Brother," along with other songs and poems that have the right ring.

Rev. H. F. Starr, of the Ruffin charge, was an appreciated visitor to our office Wednesday. Things are moving along in great shape up at Ruffin, the preacher reports. The church and parsonage are to receive a new spring coat of paint, and cement walks and steps are to be put down. Large congregations are the order of the day up there. Truly the Starr seems to be shining brightly.

Rev. A. S. Parker, the singing pastor, as well as preaching preacher of the Biscoe charge, was in our office Saturday and was looking spic and span, and says that all things are moving harmoniously on his charge. The Advocate is receiving attention and a large subscription list is to come up from that good people. He is deploring the fact that the Hon. R. N. Page had moved away from Biscoe.

Rev. A. G. Cannada, of the Summerfield charge, was a visitor to our office Tuesday. He left a nice check for new subscribers with us and said he was just starting. Bro. Cannada is to begin a series of meetings the first Sunday in March at Morehead Chapel. He will do his own preaching, with Prof. Newsome, of Battle Ground in charge of the singing.

Rev. H. M. Blair, pastor of Bethel church, this city, has announced revival services to begin on Friday evening of this week. Rev. Jim Green, evangelist, will join him on Monday and will preach till the meeting closes. It is expected that the meeting will continue at least ten days. Mr. Rudd Newsome, of Guilford College, will have charge of the singing.

Just look what they are doing over at Woodleaf: Parsonage refurnished, a brand new Epworth League, a new Wesley Adult Bible Class, two congregations have painted their church and plans about complete for publishing a paper in the interest of the charge. Rev. J .C. Umberger is the pastor now, but if he don't mind somebody else will want to go there next year.

Rev. Saul E. Mercer, aged 52 years, graduate and ex-college president, is now a student again. Finding himself a pastor in the city of Durham, he has matriculated in Trinity College, his alma mater, to do some post graduate work. Two of his sons are attending the same institution, one a junior and the other a freshman. There is one preacher that will never "dry up."

As the Advocate is getting ready to go to press, the ladies of West Market Street Church are preparing a supper at which Dr. T .F. Marr and Bishop Darlington will meet the pastors and officials of the churches of the city of Greensboro and surrounding country in order to lay before them the Christian Education Movement. The present itinerary includes High Point, Greensboro, Thomasville, Lexington and Charlotte.

That choice Methodist congregation at Wilson, under the leadership of the Rev. F. S. Love, never fails to meet an emergency call, and always does the handsome thing. Last Sunday it paid $1,350 toward the Chinese relief fund, thus taking its place as a savior of a Chinese village. Dr. William Evans is to be with Bro. Love in a Bible conference March 16-25.

Miss Ada Yarborough writes that the Epworth League at Cary recently held an installation service, during which the newly elected officers were inducted into office by Rev. D. N. Caviness, the pastor. At a regular business meeting, the League accepted the budget submitted by the council, and decided upon other plans which indicate that the Cary League has entered upon what promises to be a very successful year.

Rev. J. M. Barber, who was pastor at Wilkesboro last year, received an appointment at Conference as a student at Emory College, and has since been attending that institution and supplying a charge in the Holston Conference. He says that, while he is enjoying his work, he does wish that he could be here to help us beat the Baptists in this campaign. After completing his course, Brother Barber will resume his work in the Western North Carolina Conference.

Rev. J. J. Lewis writes: "I want to say that my people on the old Currituck charge are not dead but are doing things. We are lining our churches up for the Advocate and you will hear from us again with a batch of others that wish to become members of the Advocate family. Our paper is coming, and if the Baptist brothers beat us they will have it to do. I am sending you in this batch one Baptist." If the brother enjoys the Advocate as much as this office does the Recorder, he will not regret taking it.

The reader will notice on another page an account of some of the fine work done by the class of Capt. W. N. Newell, of Rocky Mount. At the last session of the conference a gentleman came to the editor's desk to renew his subscription to the Advocate, saying that he had been taking the paper for over forty years. The editor paused before writing the name, saying that it ought to be "Captain," or "Colonel," or something like that. He didn't know just what it was, but he was sure that the gentleman was a captain in his line. Sure enough, it was Captain W. N. Newell, a high official of the Atlantic Coast Line.

"To thy tents, O Israel," seems to be the slogan down in Pitt. Sometime ago Patten, Rose & Co., of Jarvis Memorial, caused the Sunday school to outgrow the church building. To meet the emergency tents were bought to house the overflow classes. And still the crowds increase. On a recent Sunday the attendance reached 523. Then Bethel began to get busy. Trotman, Staton & Co. began to enlarge their school. Last year the attendance at Bethel was below 100; recently it reached 225. They also provided tents for the overflow. These tents make a splendid temporary provision for class work. We say "temporary," for both Jarvis Memorial and Bethel are taking steps to provide adequate permanent housing for their growing schools.

WHAT ONE CHURCH IS DOING

Transformation Brought About by Realization of Meaning and Importance of Stewardship—No.. Public Collections Taken in Church at Gastonia.

By Jas. W. Atkins, Chairman Publicity Committee.

That realization of the meaning and importance of stewardship works not only a wonderful, but a rapid transformation in a congregation, has been amply demonstrated in the case of Maln Street Methodist Church, South, Gastonia, North Carolina, which last year led the entire Western North Carolina Conference in finances and which made a remarkable record in other lines also. This progress has been achieved, too, with less than 25 per cent of the membership really enterlng into the spirit and meaning of stewardship. Llke leaven, however, the idea is gradually permeating the congregation and the forward looking members see in the not distant future a church accomplishing things which now may seem almost incredlble; and doing so because the individual members have arrived at a realization of the importance and the duty of tithing. With a membership of 950, there are between 200 and 250 tithers in the congregation; of the official board of forty members, over 80 per cent are tithers.

Undoubtedly, the most striking achievement of Main Street Church under the pastorate of Rev. A. L. Stanford, who is now in the third year of his ministry here, is discovered in the fact that last year the church raised the largest budget in its history, and expended $65,000 on buildings and grounds, without taking up a single public collection. In fact, it was this feature of Main Street's work which first attracted attention to it. On the front page of the weekly Bulletin, issued by the official board, stands this sentence, "The Church Where No Public Collections Are Taken." Many wonder how it is done, and yet it is a simple matter when one takes into consideration the fact that the individuals of the congregation have awakened to the fact that they are stewards; that the material things in their hands are held but as a trust for the Lord. What we might do were the membership 100 per cent strong on stewardship, is hard for even the dreamers among us to visualize.

For the benefit of other churches, which are thinking along these lines, it might not be amiss to give a brief history of the development of the stewardship idea here and also something regarding the operation of our plan with reference to finances. A firm believer as well as a practicer of tithing, the pastor, soon after his arrlval here, two years ago last fall, began to inculcate the stewardship idea in the members both from the pulplt and in private. He began on the official board and soon had a majority of that body tithing. He then extended the work among the members of the congregation with the splendid result indicated above.

In the fall of 1919, a member of the offlcial board made the proposition that we do away entlrely with the collection plates, put boxes in the vestibules of the church, and depend entirely upon free will offerings for the budget. There were those on the board who were doubtful—not as to the merits of the plan—but as to the practicablllity of lt. They feared that it would not work. After a full and free discussion, however, a large majority of the board voted for the plan and the others submitted gracefully to the decision of the majorlty, and entered heartily into the plan. It worked beautifully. From the very start, the finances were ahead of anything in the church's history. All the current expenses were paid promptly, as were all obllgations of the church. When the end of the Conference year came, it was found that the free wlll offerings had met every obligation and that the treasurer had a comfortable surplus. No assessments had been made, and not a single member had been asked to pledge any amount. At the beginning of the year the treasurer sent out a letter to each member explaining the plan, stating what the member contrlbuted the year previous, and asking each to do hls duty as he saw it ln the light of Christ's teachlng of stewardship. From that day to the present, Main Street Church has had the most ample financial support in its history. The total amount raised in cash and expended during the year was $95,682.

At the very beginning of the Conference year there was placed ln the hands of each member of the church, young and old alike, a package of envelopes one for each Sunday in the year, and each member was asked to make a regular contribution, the amount of course to be determined wholly by the individual. As an example of the wonderful change brought about through the teaching and acceptance of the idea of stewardship, it may be pointed out that one girl in the congregation who had been giving $5.20 a year, ten cents a Sunday, and who apparently found that difficult to do, contributed last year $98. She simply set aside the tithe of her earnings and allotted a certain portion of that tithe as her weekly contribution to her church. Scores and scores of children, from the tiniest tot on up through the high school ages, have been taught the importance of contributing regularly to their church finances. It is not so much the amount they contribute, as the fact that they do contribute and that they do it systematically. A few hundred children putting in ten or fifteen or twenty cents per week each brings the total up rapidly. Not only that, but it insures that the next generation of officers in this church will not have to spend, wrestling with financial troubles, time that could be spent to so much better advantage in planning for other phases of the church's activities.

The building program of Main Street is a most ambitious one. It has already been commenced. lts completion may require some time, but the congregation has not, even during the financial depression of the past few months, lost sight for a moment of the ultimate accomplishment of the program outlined and adopted.

A young people's building is now being constructed at a cost of $30,000. The main church building as now planned, will cost when completed, $175,000; the total outlay being in the neighborhood of $300,000. When completed this will be one of the most complete church plants in the entire connection. The buildings are modern in every respect, and contain the most complete equipment for the training of the young especially. In addition to all of this, the congregation of Main Street Church has contributed $10,000 to each of four suburban developments.

While the above is a very ambitious program, it does not represent by any means all the material actlvities of this congregation. Substantial aid is being given in the development of several very promising suburban congregations, a number of which are also in the midst of building programs. Numbers of members of Main Street, having caught a vision of stewardship as it relates to material thlngs, have caught a wider vision of service also. Hence, many of them have volunteered and are being used to fill in for suburban pastors, conduct Sunday schools and to do any kind of work for the physical, mental or spiritual welfare of their fellowmen in the community whenever opportunity affords or when called on.

In addition to its own bullding program and to renderlng assistance in suburban developments, Main Street's congregation is doing other things that, we think, show that its members have begun to come to a realizatlon of their opportunities for service and their duty. We are supporting two missionaries in Japan, Rev. and Mrs. I. L. Shaver; are educating Miss Blanche Turner at Scarritt Bible and Training School; have as assistant to the pastor in the person of Miss Lola Long, who is one of the most accomplished, untiring and effective Chrlstian workers we have ever known and whose influence among the children especlally is of incalculable value; have 165 members of the Conference Brotherhood and promoting the education of ministerial students at Rutherford College through a substantial loan fund established by the Wesley Philathea Class and Wesley Baraca Class of the Sunday school and by setting aside $13,000 exclusively for this purpose.

The facts set forth in the above are not put down in any spirit of boasting whatever; Pastor Stanford and his people are devoid of any feeling of vainglory, because they know that they have not accomplished half the things that could be done were we all doing our full duty. But the recital of these things is given in the hope that lt may result in inspirlng others to think on the subject of stewardship and to put forth greater efforts to accomplish bigger things for the Master and His kingdom.

Next Sunday, February 27, wlll be Life Service Decislon Day throughout the Church.

SIGNING FOR SERVICE

Call to Separated Service in Ministry and Home and Foreign Missions—Whole Time Service As Teachers, Directors of Religious Activities, and Field Workers—Part Time Service.

By Garfield Evans.

The Methodist Church has consistently held that there is a divine impulsion for responding to Christian work, without which we should not be willing to recommend young men and women to undertake the tasks of Christian service as a life career or to present to them the opportunities to serve the needy.

The great leaders of Israel responded as they were conscious of the divine leadership. The founders and leaders of the early church were those who responded not by the will of men, but only by the will of God. No lesser conviction must persuade those who respond now.

For sake of convenience in administration we find the forms of separated service divided into three groups (a) The Christian Ministry, (b) Home Missions, (c) Foreign Missions. Actual service in any such grouping will often overlap, but the fields of service as presenting distinct opportunities are clear.

Those who undertake the separated tasks of the church need that they be free for the ministry distinctly belonging to their office and that the Christian laity assume the responsibility of "serving tables." "There are increasing fields of servlce belonging especially to the laity, many of such fields are now served largely by Christian ministers who have been released because of the necessity for such work. The most outstanding places are, such as, (1) Teachers of Religious Education in colleges, (2) a limited number of Directors of religious activities in our large churches, and (3) various salaried administrative and field workers as are employed in the field work of the Sunday School, Epworth League, and other lay organizations. There are other various fields of service that preferably belong to the service of the laity such as Presidents of schools and colleges, Edltors and business managers of our church papers.

But to every one that is called to the separated tasks of the kingdom there will be thousands who will serve by maintaining the actlvlties of the local church as they follow their business pursuits; and even those of the lalty who can qualify for the tasks opening to them will be few as compared with those who fill the ranks of our membership. The question then arlses, "Is there no special task for the ordinary member to do?" Unreservedly we answer, "There is." To this end there has been prepared a plan of part-time service and cards for enlistment which will be furnished free on request. These cards are to be kept on file in the local church for the use of the pastor.

In the Christian Education Movement the life service activities of the Epworth League represent the normal program intended for every chapter. As life service is presented in the chapter or other meetings, for those who have not previously signed declaration cards, let these lines of service be clearly defined:

1. For those who respond for Christian service as a life career—a separated task—these fields are open, (a) The Christian Ministry, (b) Home Missions, (c) Foreign Missions.

2. For the laity there are limited fields to serve in, as (a) Teachers of religious education in colleges, (b) Directors of religious actlvities in large churches, (c) Salaried administrative and field workers in the several societies.

3. For all who remain in the local church there are many avenues of service. These should be interested either at this time or later in signing for part-time service.

Those who have not previously signed declaration cards for (1) or (2) should enlist while the opportunities are presented by the Christian Education Movement. Such declaration cards will be taken up by the visiting speaker, but duplicate copies should be first made. One copy should be kept in the local church for the information of the pastor and the second copy sent the Conference Life Service Superintendent.

Life Service Bands should be formed for those who sign under (1). Literature fully explaining the work of the band may be had from your Conference Life Service Superintendent.

TIMES CALL FOR COURAGE

Faith in God and the Orderly Processes of Organized Society.

A year ago the American people needed caution, now they need courage. Strange to say, the foundations for most great private fortunes in this country were laid in times of depression by strong men exercising faith and courage when weaker men fled in a panic. There never was a time when faith in the immediate future of American business would yield larger dividends than today.

In the face of the present situation what should the church do with this educational movement? Some men are writing and telling Dr. Beauchamp that he should cease collecting Centenary obligations, and others are telling me that I should call off the Educational Movement. This is just the course which weak men take in periods of depression. Is it what the church should do? Does the church not have access to sources of courage and power unknown to the marts of trade? Indeed in times like this when men are losing their grip, has the church no message for the discouraged, no hope for the despondent? Does not in fact the church owe it to the discouraged credit merchant, the disheartened farmer, the careworn banker to sound a note of faith and to inspire in them courage by opening up to them the wealth of spiritual verities? Can the church do this by ordering a retreat? Will not such a course add paralysis to the situation? On the other hand, if the church orders an advance along all lines, rallies its people to a big program and shows faith in God and the orderly processes of organized society, will it not render even to business an inestimable service of restoring to people faith, hope and courage, the very things most needed in times like this. Such a course by all churches will not only be healing to tired souls, but will even hasten the return of normal times in the economic world.

The Christian Education Movement is timely. It is a challenge to our faith in higher values. It will promote sanity in thinking and purity in living. The movement was launched by the General Conference of 1918 when we were on our knees asking God to save the world from the haughty, triumphant Hun who was just then making his big line plunges towards Paris. That historic General Conference was trusting God, not prosperous times. Shall the church have less faith now than when we were spending billions on war, and had no assurance that we would have even peace times for putting the big program into effect. Have two years of unparalleled prosperity transferred our faith from God to mammon?

If the church now exercises large faith and inspires courage in the people, she will lay the foundation for great spiritual fortunes in the near future. The Commission is not calling upon the people for cash. They are asked to relieve the financial needs of our schools by subscribing. They are allowed to scatter their payments over a period of five years, fixing the time of payments to suit themselves.

J. H. Reynolds.

A T'MELY TEXT

"These Ought Ye to Have Done, and Not Leave the Other Undone"—Applied to Education.

By Dr. E. L. Stamey.

During the winter of nineteen and seven I heard Dr. Newell Dwight Hillis preach a great sermon. He selected as a text, "This man receiveth sinners," and his theme was the "Democracy of Christ." A few months ago I wrote the Doctor and asked him to repeat his sermon. I gave as a reason for my request that we had just fought and won a great war for democracy and that there were bitter partisans in the country who were trying to overthrow all we had gained by our sacrifice. He answered tbat he could not reproduce the sermon I asked, but that he would prepare another on the same theme. The great preacher saw the point. The sermon would be timely.

May I not suggest to our preachers the text that is at the head of this article? I think I would select it as appropriate for a sermon at this time, if I were in the active ministry, and I want to pass it on to others.

Only today I asked my wife why we do not hear more of Trinity College. Why did I ask that question? Simply because I have heard during the last ten years discussions of Missions, Church Extension, Laymen's Movements, and all our great enterprises, but I have heard but little about our great Trinity College. As a result of such propaganda, or rather lack of propaganda, we have, as far as I can determine, only three boys in Trinity College from West Market Street Church of nearly fourteen hundred members, and two of those are from the same home. And remember, ours is a representative church—one of the best in the state—and as loyal, I suspect, to our institutions of learning as any great church in our Conference. We do not talk and work for our college as we should, and the fault is not so much in any individual church as in the mass of people, especially leaders, called Methodists.

Moreover, we have raised large sums of money to carry the gospel to the heathen, and to educate the heathen. This we should do. Of course we should carry out the great commission of our Lord, and the man who does not give to missions, work for missions, and pray for missions, is a very poor Christian, but while we have been doing this, I fear we have been neglecting the education of our boys and girls. While we have been trying to educate the heathen there are many poor boys and girls in North Carolina who belong to Methodist homes, have high aspirations and hopes in life, and who would gladly seek an education with just a little encouragement in the way of financial assistance. Why not raise a sufficient fund for that purpose? It could be done. I know of one organized Sunday school class who in addition to many other fields of service have their own girl in college. Others could do likewise if they would.

We often hear the statement that every boy and girl who wishes to do so can acquire an education. That statement is not true, and is usually made by men who have the Lord's money and want to hold on to it. True some boys and girls can work their way through school, and all honor to the boy or girl who can and will do so, but they are few in number, and their education would amount to more if they were not financially embarrassed, and could give more time to study and college life.

"These ought ye to have done, and not leave the other undone." Let all our preachers take it for a text, give one whole hour to our colleges, and at the close of the sermon take a collection for the education of some worthy boy or girl. Let our Sunday schools, our organized classes, our missionary societies, and all our church organizations take up the work—talk for our colleges, pray for our colleges, support them, and see that every Methodist boy and girl who wants an education can get one. If we will do this "the harvest time" will surely come when we will reap what we will have sown.

In eighty of the ninety schools of our Church are 689 young men who are preparing for the work of the ministry. We could use all of these today as pastors, not displace a member of an Annual Conference, and there would be nearly four hundred charges to be supplied.

Bishop James Atkins, who led the forces of our Methodism in the Centenary campaign, has been active in the Christian Education Movement and has rendered most efficeint service. He has filled engagements recently at Shelbyville, Tenn., Chattanooga, and other points, and has many calls both from his own district and from places outside his territory. His address at the Memphis meeting created a profound impression for good.

One of our presiding elders in Japan, Rev. J. T. Myers, says of the World's Sunday School Convention at Tokyo: "It was a great meeting. The Japanese people took the most active interest in it. The whole country was as interested in it as some little country town folks get when the District Conference meets with them. I wonder if the delegates will really appreciate that it was the whole of a live nation of over sixty millions of people who were taking this interest? It keeps up yet through the bands of delegates from abroad who are now touring the country in the interests of the Sunday School. Osaka, Kobe, Kyoto, all our cities, gave big receptions before the convention met. The Emperor gave a garden party, Tokyo city and Yokahama and the patron's associaion gave three separate big receptions, while Kamakura provided a train to take 1020 delegates, native and foreign, forty miles to see their historic place and give them each a medal and a lunch. Oh, it was glorious—the welcome!"

CUSTOMS OF OTHER DAYS

Power Through Mourner's Bench and Love Feast—Reasons for Shortage of Preachers—What Might Have Been—Come Back to First Love.

"He that hath an ear, let him hear what the Spirit saith unto the churches. The Spirit saith, I know thy works, and thy labor, and thy patience, and for My names's sake thou hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Except thou repent, I will come and remove thy church and replace."

The above was written near two thousand years ago by St. John, the Divine, to the seven representative churches of Asia. Today the voice of his writing should be heard in every Christian church in the land. Notice, "He that hath an ear let him hear what the Spirit saith unto the churches." In reading the history of our church from its birth, we find in the last fifty years that our church has left its first love that can never be regained. We write of them.

First, we write of the mourner's bench. More than a hundred years the mourner's bench and the love feast were places of love and power in our church in bringing the world to Christ. Hundreds and thousands of souls were saved that, withont the mourner's bench and love feast, would have been lost. Our church should never have been ashamed of the mourner's bench and the love feast, for they were the very heart of Methodism. It was the place of first love of thousands, tens of thousands of new born souls in Christ. It was a place where we could see the glory of God. No doubt all hell rejoiced, when our church submarined those places of love. The souls that have been lost by this blunder will never be known. I'm sure that if the mourner's bench and the love feast should have been a fixed fact in Methodism, our church would be spiritually good, or more so, than fifty years ago. In cutting out those places of love, it was trimming Methodism to the core.

What is our church glorying in? God forbid that our church should glory, save in the Cross of our Lord Jesus Christ. We should glory in the Cross, because it is the manifestation of a peculiar exercise of power by God in meeting the wants of our spiritual nature. I'm sure if our church had not gloried in anything, except the Cross of our Lord Jesus Christ, it would never have been short of preachers; and Methodism would live forever. Our church has too often smote the rock, when it should have spoken one hundred years ago, and no later than fifty years ago, hundreds of thousands of our young men would go down in the dust and ashes if need be to become the children of God, and ministers of our Lord Jesus Christ, and it pleased God for them to do so. Fifty years ago this writer witnessed some of the happiest meetings ever on earth. The ministers of our church then seemed more devoted in the cause of saving souls than the ministers of today. It seemed that they loved the souls of their people; and they preached God saved none but through Christ. For the last few years it seems that it is the impression that we can be saved through the church. Just come and join the church, promise to live a better life and "thou shalt be saved." is often preached. Our church will be crowded with unconverted men and women.

"I know thy works and thy labor," saith the Spirit. Who can tell but that God intends through this wave of crime to shake our church to the foundation; to get us adrift in the right direction; because we have failed to do our duty in bringing the heathen nations of the world to Christ. Christ commanded our church to do this; He had the authority to command. The church is His, and we are His. If so, in the last twenty-five years our church could have sent five thousand missionaries every year. That would have been the will of God, 125,000 missionaries. This would have been the Spirit of Christ. He had the Spirit to endure toil and hardships; He had the Sipirit to die to save a lost and ruined world; and His is the Spirit that our church should have; though it should make us as poor as Christ was on earth. He had no place to lay His head. "I know thy works, somewhat I have against thee because thou hast left thy first love."

J. W. Lentz.

Ellerbe, N. C.

BLUE TO BLUE

FROM CHEROKEE TO CURRITUCK

Take Notice of Durham District Conference.

Please publish it from Dan to Beersheba that the district conference of the best district in North Carolina will meet in Roxboro in their beautiful new church, April 20, 1921. Full delegations are expected from every charge in the Durham district, and all great men in charge of papers, schools, etc., are expected to attend this great conference. A word to the wise.

M. T. Plyler.

LIFE SERVICE DECISION DAY

Five thousand young men and women for the ministry, missionary work, or other forms of Christian life service, is one of the appeals of the Christian Education Movement. Sunday, February 27, is the day for decision by our young people. The appeal is to be made from every Methodist pulpit, and in every congregation the opportunity is to be given for the pledge cards. Make it a great day in your church. Use the Sunday school hour, the Epworth League meeting, the regular preaching service for emphasis on the call of God to youth. And do some personal work in advance of that day.

MAKE YOUR OWN PROGRAM

Adapt the General Plan to Local Conditions—Take As Much Time As Necessary.

Canton, N. C., Route 2,
Feb. 19, 1921.

Christian Advocate,
Greensboro, N. C.

Dear Editor: I would like for some one, perhaps yourself, to explain through the columns of the Advocate how the circuit preacher is going to bring the great subjects now being stressed by our church before the people and call for decision and not be four months behind. It seems that no provision has been made for those people who get but one service a month. On great subjects like those given on Prayer, Bible Reading, Life Service and Stewardship, one sermon is barely enough to put people to thinking, and if we must call for decisions on these questions it must be on the first mention of the subject, or else we will be till next January bringing these truths to all our congregations. Will some one with authority please explain?

Yours for greater service,
J. O. Banks.

HAWTHORNE-LANE AT FRONT AGAIN

Raise Money to Pay Off Debt and Build a Club House for Young People.

Without previous announcement the matter of paying off the debt on Hawthorne Lane Church, Charlotte, and the building of a club house for the boys and girls was brought before the congregation Sunday morning by the pastor, Rev. L. D. Thompson, which enterprise was coupled with paying off the Church debt. In a little more time than it takes to write this, those present, on an inclement day pledged $20,000.00 of the $23,000 necessary for both objects, and the work will proceed at once.

This congregation carries $18,000, in building and loan, which will mature in two years, and this will be the nucleus of a fund to be raised to build a Sunday school building adjoining the church, and facing on 8th street. The new club house will be on Hawthorne Lane, across that street, in front of the parsonage. The boys and grls of this congregation are as promising as any in the connection, and it is deemed necessary that positive steps be taken to conserve them, and surround them with wholesome training.

C. W. Hunt.

EDUCATION DAY

Observed at Oxford—Flowers Running True to Form—Craven Preaching As Usual.

Sunday, January 30th, was observed as Educational Day by the Methodist Church. Miss Hettie Lyon District Leader, was in charge of the program. A section of the Church was reserved for Trinity Alumni, another section for Greensboro, Louisburg and Littleton. A large number were present. Professor Flowers delivered the address, he was at his best, which was worth going a long way to hear. He should be used every day he has to spare in this campaign. He makes you feel that you want to do something to make the world better.

Last Sunday was a perfect day, and we had another fine service, Brother Craven preached as but few can preach. The large communion was very impressive, at 7:30 Brother Wooten, the presiding elder, preached a splendid sermon, which was followed by the communion.

We have a beautiful custom of continuing the communion service over to the night service, so that those not present at the morning service can commune, and quite a number took advantage of it who would otherwise have been deprived of it.

J. P. Hunt.

SETTING UP MEETING

The Conference Setting Up Meeting for the Financial Organization of the Educational Movement in the Western North Carolina Conference will be held at Salisbury, N. C., March the 1st, beginning at 2 p. m.

In addition to the Conference Financial Director and the Educational Secretary the following are expected to attend:

The Bishop in charge.
The District Financial Directors.
The presiding elders.
Conference officer of each church board.
Conference lay leader.
Members of the Conference Education Commission.
The editors of the Conference organ.
The presidents of the Conference educational institutions.
The alumni directors of the Conference educational institutions.
A representative of the Christian Education Commission.
The Advisory Committee.

SET UP MEETING

For North Carolina Conference at Wilson March 2.

The Financial Setting-up Meeting of the Christian Education Movement for the North Carolina Conference will be held in the Methodist Church at Wilson on Wednesday, March 2, beginning at ten o'clock in the forenoon. The following are invited and urged to attend:

The Presiding Elders, the District Financial Directors, members of the Advisory Committee, members of the Conference Education Commission, heads of Conference Boards, Presidents of our Colleges and Schools, Editor of Church Paper, Conference Lay Leader, Alumni Directors. From outside the State we are expecting Bishop Darlington and Dr. H. N. Snyder.

H. M. North,
Conf. Sec. of Education.
S. W. Marr,
Conf. Financial Director.

MEETING AT MT. AIRY

Mount Airy District Alumnae—Alumni Gathering March 2—Dr. Cranford to Speak.

On March the 2nd all alumnae, alumni and former students of Methodist institutions, and all Methodist graduates and old students of other institutions are invited to Mount Airy for an educational gathering.

The first session will convene in Central Church at 2:30 p. m. At this meeting, Davenport, Greensboro, Jefferson, Rutherford, Trinity, and Weaver colleges will be represented by an alumna or an alumnus. Following the presentation of the work and needs of our schools, their daughters and sons will engage in a round table discussion of the educational movement now in progress. Paramount emphasis will be given to the heart of this question, "How can we make our education Distinctively Christian?"

At 7:30 Doctor W. I. Cranford, head of the Department of Philosophy of Trinity College, will speak on "Christian Education." Those who know Doctor Cranford need no urging to make every effort to avail themselves of the privilege of hearing this masterful address.

The directors of the schools are sending personal invitations to all students whose names have been furnished by roster secretaries. If you fail to receive such communication, please write me immediately that you will come. Your love for your Alma Mater is an impelling incentive for your attendance, and for the bending of every effort to make the Christian Education Campaign a glorious success.

Walter B. West.

DEATH OF MRS. J. W. JONES

Mrs. Margaret McPherson Jones, aged 80 years, died at her home on North Main street last Thursday evening at 8 o'clock of paralysis. She had been an invalid for many years and was a long and patient sufferer. Deceased was a widow of the late Rev. John W. Jones, who died early last September. Mrs. Jones was a woman of many traits of the pure Christian type and after her marriage to Mr. Jones, and while living at Rutherford College, she "mothered" numbers of young men who were there as ministerial students and she is known throughout the State, her influence for good on the lives of many was such that her memory is held dear to all of her acquaintance. Deceased is survived by one sister, Mrs. A. M. Walker, and a niece, Miss Annie Reid Walker, of this city. She made her home with Misses Mary and Nancy Jones, sisters-in-law. The funeral service was held at the home Saturday at 11 o'clock, conducted by Rev. L. B. Abernathay, pastor of the Central Methodist church, Rev. W. A. Newell of Statesville, presiding elder; and Rev. L. A. Falls, of Charlotte. The interment was made in Willow Valley cemetery.—Mooresville Enterprise.

HOW CULBRETH DOES IT

Uses Rhyme and Reason and Exhortation.

Rev. C. B. Culbreth, Advocate Campaign Director for the Rockingham District, is leading the forces to victory in that quarter. Along with the other things that he is doing, he is sending out a letter, which reads as follows:

My Dear Brother: Let every pastor get in the game. Nothing but the finest team work will win.

We must Beat those Baptists or Bust,
We will Beat the Western Conference, I trust,
We can Beat the other districts if we try,
You can Beat the other charges or know the reason why.

Hear Dr. R. C. Beaman, of Lumberton.

"We are getting under way to 'Beat the Baptists or Bust' down here. The committees are all appointed and in the field, and the Advocate will go in every Methodist home or we will know the reason why. Of course we can't make a great show right here in Lumberton, because the Baptists outnumber us 3 to 1. But we will do our "bit" and if the two conferences will do the same we will immerse, and submerse, and drown the whole gang in Jordan. But we are going to have our hands full to keep them down into and keep them from coming straightway up out of their old swimming hole."

With lots of love and very best wishes, I am, Sincerely yours,
C. B. Culbreth.

FOUND A MODERN EUCLID!

Campaign Director of Salisbury District Claims Honor of Discovery.

Who would have thought it! Right here in the Forest Hill congregation has been found a great mathematician. Of course, he is descended from Euclid; "But," some man will say, "who was Euclid?" Well, he was perhaps the most remarkable mathematician of all the ages. I mean of course, down to February, 1921. He was about the middle of his brilliant career 300 years before the birth of Christ. He lived in the time of Ptolemy I of Egypt and was somewhat younger than Plato but considerably older than Archimedes and Erastosthenes. He was the founder of the most illustrious school of mathematics known to man, but Euclid himself never d d a finer piece of "figuring" than one of my officials when he sat down in his office and wrote me a letter a part of which follows: "Enclosing check for $4.00. Renew my subscription and send the Advocate to some worthy member of our congregation." This is very fine but scores and perhaps hundreds are doing this something all over our conference just now.

However, this faithful steward does not close yet—and right here in the next breath is where he shows his kinship to Euclid. "I figure that this will help the one to whom you send the extra copy; it will help the Advocate; it will help to swell the list of subscribers from our congregation; it will help you a little as campaign manager for Salisbury district and finally it will help to beat the Baptists or Bust."

Now I submit to the stewards of the Salisbury district, that Euclid in his highest moments of inspiraton never figured to beat that! There are at least 500 officials in the Salisbury district. I believe every one of them can "match" my disciple of Euclid in the next 30 days. If you men will do this we'll loan Dwight Brown and the Shelby dstrict so far behind that it will take another Columbus to "discover" them and a Euclid to figure when they are likely to arrive! Say men, but won't the "decoratons" look good on our own Kirk? To see them on this finely-poised man of splendid achievement will be joy for all of us! One, two, three—go!

J. Frank Armstrong, Director.

STATESVILLE DISTRICT CONFERENCE

District Conference over before February is half through markes a new expansion in some of our lives. The original "Elder" at the helm considers this a meeting to launch church work rather than to check up the achievements of the year. Hence the early session. This conference met in January last year, and the experience seemed to justify a repetition.

Bishop Darlington presided and C. S. Kirkpatrick acted as secretary.

A solid day was given to a consideration of the Educational Movement. Strong addresses were delivered by Dr. T. F. Marr, Dr. S. B. Turrentine, Dr. W. P. Few, Bishop Darlington and Rev. J. B. Craven. These men do not underestimate the difficulties in the way, but over against these they place the absolute necessity of doing something for our church schools. A splen-

(Continued on page 15.)

The Advocate Campaign

Is Warming Up

All Over The State

The preachers are talking Advocate, and the people are taking hold of it in a way that surpasses our expectations. If the work continues for a few more weeks we will have a subscription list that all of us will be proud of, and the Advocate will be in the front ranks of religious publications in the South. We trust that the district directors, preachers and all of our people will press the matter now, and roll up a larger number during the next week than any previous week during the campaign.

We are omitting from this issue a detailed account of the campaign. Hereafter it will be published each week.

Be sure that your charge is in the list for next week.

The aggregate report for the campaign up to Monday at noon is as follows:

Renewals - - -	990
News - - - -	1013
	2003

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

N. C. CONFERENCE

SHALL WE PRAY?

"If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their heart." 2nd Chron. 1, 14.

THE EFFICIENT LOCAL AUXILIARY

1. All the women in the church members.
2. At least two-thirds of these active.
3. CIRCLE PLAN USED.
4. Membership of circles shifted yearly.
5. Regular Bible Study conducted.
6. Every woman in the church praying daily for the advancement of the work.
7. All causes of the church studied.
8. At least two mission study classes yearly.
9. Stewardship and tithing stressed.
10. The budget plan used and at least one-twelfth of it raised and remitted each month.—From The Christian Observer.

FOUR SHORT LESSONS ON REPORTING

Lesson No. 3.

What officers report the Adult Auxilary work?

The corresponding secretary, the treasurer, the Supt. of Study and Publicity, the Supt. of Social Service, and the Supt. of Supplies.

What does the Supt. of Study and Publicity report?

Whether she "has a Mission Study Circle; if so, how many members, and whether she has organized Bible Study, a Reading Circle, the Bulletin; how many local newspapers give space for missionary news, and whether she sends missionary items regularly to these papers."

How does the Supt. of Study and Publicity report?

By filling out the two blank forms prepared for this purpose in the Cor. Secretary's Record and Report Book, leaving one on the "District Secretary's Sheet" to be sent by the corresponding secretary to the district secretary, and making the other to the Conference Supt. of Study and Publicity.

Who is the Conference Supt. of Study and Publicity?

Mrs. J. LeGrand Everett, Rockingham, N. C.

What does the Supt. of Social Service report?

Whether she "has a Social Service committee; whether this committee presented the quarterly Social Service topics provided in the questionnaire and leaflet; what special action was the direct result of this study; whether there is a Federation of Social Service superintendents of her district; whether her committee is conducting a community club for negroes, for immigrants, and in what other lines of community reform her auxiliary has taken part this quarter."

How does the Supt. of Social Service report?

By filling out the two blank forms prepared for this purpose in the Cor. Secretary's Record and Report Book, leaving one on the District Secretary's Sheet to be sent by the corresponding secretary to the district secretary, and mailing the other to the Conference Supt. of Social Service.

Who is the Conference Supt. of Social Service?

Mrs. E. C. Duncan, Raleigh, N. C.

What does the Supt. of Supplies report?

"The packing and sending of boxes and necessary supplies to ministers of the M. E. Church, South, and to institutions in the home and foreign fields under the direction of the Council, with the value of every such box."

How does the Supt. of Supplies report?

By letter, directly to the Conference Supt. of Supplies, and giving the number and value of boxes sent to her auxiliary treasurer, who includes it in her reports.

Who is the Conference Supt. of Supplies?

Mrs. Ida T. Wilkins, Weldon, N. C.

(To be continued.)

WASHINGTON HAS A GREAT MEETING

The Woman's Missionary Society held its regular monthly meeting in the basement of the church Monday afternoon, February 7, with one hundred and twenty-five present. Mrs. Ross presided, and after the regular business of the hour was dispensed with a very helpful paper was read by Mrs. J. T. Lewis on the mission work in New Orleans. This was followed by an interesting and enthusiastic talk by Mrs. N. H. D. Wilson, describing her visit to this city during the Missionary Council meeting a few years ago. At the conclusion of the meeting a salad course was served by a committee from the Young People's Missionary Society, and a very enjoyable hour was spent together, during which time thirty new names were enrolled. Every one left feeling that it had been a very profitable as well as happy meeting, and that 1921 will be a year of growth for the society, under the leadership of its esteemed president and her efficient corps of officers.

Mrs. W. E. Byrd, Cor. Sec.

THANK YOU, MRS. BONEY!

It gives me much pleasure to publish these words of appreciation written by Mrs. H. R. Steele to our Supt. of Study and Publicity, Mrs. J. LeGrand Everett:

"I have read with interest the Constitution and By-Laws for your Circle Plan. I have a use for it today. We never know when we will have an opportunity to pass a thing on. I am sure this plan of yours can be used with profit by other women. I will give it to Mrs. Chappell for the Voice and suggest that she write to you that you may tell her something of the success you have had in promoting it in your Conference.

"I appreciate the work that you have done in your Conference. I am glad to know that you are planning a series of short lessons on reporting. I suggest that you send it to Mrs. Chappell. She will be glad to use it in the Voice and to give the women in the other conferences the advantage of your suggestions."

Our Conference is proud to have Council recognize and use our superintendent's ideas and we know that many of our women have other worthwhile ideas that are unexpressed or have not been published. We ask the women in our Conference to give us the advantage of original thoughts and plans for our work through the printed press. Mrs. Harvey Boney.

WINDSOR MISSIONARY SOCIETY

Windsor Auxiliary meets twice a month. One is the regular business meeting, the other is the devotional. At the December business meeting in the home of Mrs. A. C. Mitchell the officers for last year were selected for this year.

The devotional meeting for January was held in the home of Mrs. J. T. Murphy, and the literature on "Some Facts About Tampa" and "The Valdes Settlement" was read and discussed. It was also decided to have a "Valentine party" to start a fund to be used towards putting water in our parsonage as soon as possible. We only have 19 members, but did better in every phase of the work last year—raised $32 on pledge and $26 week of prayer.

Besides two boxes of clothing sent to Raleigh Orphanage, several large bags of clothing were sent to Polish Relief cause.

Our auxiliary is very much alive and interested in the work, and we are hoping to do still more and better work this year under the leadership of our efficient and esteemed president, Mrs. M. F. Gillam.

Pray for us that this may be the most successful year in the Master's work. Mrs. Bessie Dunstan.
Cor. Sec.

W. N. C. CONFERENCE

A CORRECTION

In the Advocate of February 10th there appeared a letter from our Conference Supt. of Mission Study, Mrs. R. M. Courtney. In the third paragraph it read, "Do not fail to organize classes because of a lack of interest and co-operation on the part of the members. Our splendid literature I have just issued is the tonic your members need, for the knowledge that awakens must preceed the energy that works." It should have read, "Do not fail to organize classes because of a lack of interest and co-operation on the part of the members. You have at hand just the tonic your members need, for the knowledge that awakens must precede the energy that works."

Mrs. Courtney asks that this correction be made, feeling that it may mislead the auxiliary superintendents and that they will gather from this that she keeps a supply of the literature on hand. The literature in this department should be ordered from the publishing house.

NEW ADULT ORGANIZATION

Mrs. J. I. Woltz, district secretary of the Mount Airy District, reports another new organization for her district. An adult society was organized recently at Spray, N. C., with twenty-two members and the following officers: President, Mrs. J. T. Smith; vice president, Mrs. W. L. Dawson; recording secretary and treasurer, Mrs. E. V. Hobbs; corresponding secretary, Miss Catherine Martin; Supt. Young People's Work, Mrs. D. J. Spencer; Supt. Children's Work, Miss Helen Hancock; Supt. Mission Study, Mrs. O. P. Manker; Supt. Social Service, Mrs. O. H. Hodges; Supt. Supplies, Mrs. D. S. Campbell; agent Missionary Voice, Miss Dora Frazier.

The Mount Airy District has done a splendid year's work and while they did not pay out in full on their pledge they have been most active in organization work. They are beginning the new year with a determination to meet all obligations in full for 1921.

We congratulate the Young People's Missionary Society of Reidsville on the name that they have adopted recently, "Crawford Missionary Society," and we hope that they are going to do as gratifying work under their new name as they have done in the past. This society, under the leadership of Mrs. W. G. Ballard, is one of our most efficient and made the Honor Roll in 1917, 1919, and 1920.

A new young people's society has been organized at Reidsville with Mrs. J. S. Turner as leader. It is composed of the "graduated Juniors" and is starting the year most enthusiastically. We are sorry we have not the names of the officers. Mrs. Turner writes most interestingly of a recent meeting held, in which they entered heartily into the spirit of the "missionary tour."

Previous to their coming to the church parlors, Mrs. Turner had arranged the room to resemble a coach. Sixteen came and signified their desire to go on the trip. Mrs. Ballard, as conductor, explained the year's work, and Mrs. Turner as Miss Dye gave the glimpse of Vashti. Mrs. Arch Wilkinson, president of the adult society, in a five minutes' talk, told what the missionary work had meant to her. In addition to this program there were songs, Bible lesson, and sentence prayers. At the close of the meeting two of the members served doughnuts and candy. The next meeting, February 28th, a trip will be made to New Orleans, and we predict for them another pleasant occasion.

A most pleasant meeting of the Woman's Missionary Society of Main Street Church, Thomasville, was held a few days ago with Mrs. J. N. Hauss. Serving as hostesses with Mrs. Hauss were Mrs. Z. V. Crutchfield, Mrs. J. M. Rothrock, and Mrs. H. E. Perryman.

The members of the society always consider it a great privilege and pleasure to have Rev. R. M. Courtney attend the meetings, and on this occasion he conducted the devotional service afterwards, giving an outline of the book which the society will soon begin to study. This was strictly a business meeting, the program being omitted because of a funeral service of a sister of one of the members. Before the meeting adjourned, Mrs. William Nutting sang as a solo. "Does Jesus Care?" The hostess served dainty sandwiches and coffee.

We have heard of a most interesting and pleasant meeting of the Mission Study Class of the Mt. Airy Society, which was held early in the month with Mrs. Calvin Graves. After an interesting review of the lesson, a delicious salad course was served. The hostess presented each of the members with dainty cards inscribed with choice selections from favorite authors.

We are due our friends of Tryon Street Church, Charlotte, an apology for having waited so long to give to our readers the action of their installation service written so attractively by Mrs. Mattie H. Stewart, Supt. of Mission Study of the auxiliary.

We remember to have copied this article and were under the impression it had been sent to the Advocate office, but its failure to appear leads us to believe that we have possibly overlooked it. However, in the future we will be more prompt.

At Tryon Street Church, a few weeks ago at the Sunday morning service, the pastor, Rev. H. G. Hardin, preached an inspiring sermon to women, his theme being "Christ and Womanhood." At the close of his discourse he conducted the installation service of the officers of the three adult societies of the church.

The officers and members of the societies occupied the center pews and as the thirty or more officers were called, each by name, they took their places around the chancel and joined Mr. Hardin in the responsive reading. At the close of the service the congregation was asked to stand while the officers knelt around the chancel, and in a most earnest prayer Mr. Hardin dismissed them on their knees. It was an impressive service, helpful and inspiring, not only to the officers but to the large congregation present.

With the hearty support of our pastor, and under the presidency of Mrs. H. K. Boyer, of the Women's Society; Mrs. J. J. Akers, of the Young Woman's, and Miss Pearl James, of the Business Woman's, we have launched out into the new year with increased enthusiasm.

Our congregations are more than filling the auditorium each Sunday and our pastor by his forceful sermons and genial manner has already won the hearts of the people of Tryon Street Church. He is deeply inter-

(Continued on page 9.)

Sunday School Work

W. N. C. OCNFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

W. N. C. CONFERENCE

SUNDAY SCHOOL DAY

Let every Sunday school observe with appropriate services the last Sunday in April, or as near thereto as practicable, as Sunday School Day, and take an offering for Sunday school work, the same to be forwarded to the treasurer of the Conference Sunday School Board. Fifty per cent of this offering shall be retained by the Conference Sunday School Board, to be used in its work. The remaining fifty per cent shall be forwarded to the treasurer of the General Sunday School Board; provided, that when an Annual Conference employs a field secretary, seventy-five per cent of the offering shall be retained by the Annual Conference Board during the period of his service. The Discipline for 1918.

THE P. E. AND THE P. C.

It shall be the duty of the Presiding Elder to see that Sunday School Day is observed in each congregation in his district.

It shall be the duty of the preacher in charge to see that the last Sunday in April, or as near thereto as practicable, is observed in each Sunday school as Sunday School Day, and that an offering is taken, and to forward the same at once to the treasurer of the Conference Sunday School Board. The Discipline for 1918.

THEY DID AND THEY DIDN'T

Last Conference year one hundred and twenty-four charges reported at least one congregation as observing Sunday School Day and one hundred and forty as not even having a single congregation doing this good work. One thousand seven hundred and sixty dollars are reported to have been raised, a little over $1,400 of which having actually found its way to Treasurer H. A. Dunham. Not counting East Spencer, whose money went to the Children's Home, Central, Asheville, led the 124 charges in the matter of offering with a round hundred dollars. Following is given by districts the number of charges that reported Sunday School Day observance, the number of non-observance and the total amount of offering. The first figures did, the second didn't and the last fix the cash.

Asheville district 13	14	$262
Charlotte district 15	12	223
Greensboro district 13	10	194
Marion district 9	15	78
Mt. Airy district 8	10	49
No. Wilkesboro district 2	13	26
Salisbury district 17	11	368
Shelby district 12	13	122
Statesville district 10	17	136
Waynesville district 10	12	127
Winston-Salem district ..15	13	175

CHILDREN'S WEEK

The week following the Sunday set apart for the observance of Sunday School Day is selected for emphasizing more thought for the welfare of our children. Miss Womack, our Elementary superintendent, will in due time have some announcements concerning this week, but suffice it to say just now that this week will look to our towns more than the rural sections for emphasis. Most probably a few large centers will be selected for intensive campaigns. The following topics will be especially dealt with: Children and moving pictures, children and their Sunday school lessons, children and family worship, story and play hour and children's week exhibit. The following denominations are co-operating: Methodist Episcopal, South, Methodist Protestant, Presbyterian, U. S. A., Southern Presbyterian, Disciples, Reformed, Congregational, Christian, and United Brethren.

ALBEMARLE

Sunday, February 13, was a fine day and your humble servant had a good time enjoying it with Brothers Howie and Richardson and their two fine congregations at Albemarle. Responding to Brother Howie's invitation I went to urge and to boost better Sunday school work. Central congregation is hustling in many ways and while in this notion it was desired that the Sunday school get all that was coming to it. In addition to raising the pastor's salary this year from $1800 to $2500 a general awakening is manifest. A big Wesley Bible Class composed of the business men of the congregation and taught by County Superintendent Reap is doing fine work. It is thought that soon a separate Beginners'-Primary department will be organized.

In the afternoon another meeting was held at First Street to which both congregations came in goodly numbers. First Street is all afire with enthusiasm in its membership contest with its Baptist members. The side that loses is to give a big dinner picnic to the other and Brother Richardson says the Methodists will certainly eat some Baptist chicken. In fact First Street is willing to challenge anybody, especially is it anxious to take on South Main, Salisbury, and Central, Albemarle. Supt. Z. T. Cranford says the best part of his school at First Street is a large class of early teen age boys, a class that numbers over fifty fine youngsters. Brother J. W. Harris teaches these boys and they love him.

SOUTH MAIN, SALISBURY

My Dear Mr. Woosley:

We are still "carrying on" and are having fine success in our Sunday school work. Wonderful success in our grading proposition. Beginners' department started first of year in fine shape, using the graded literature. Added several more teachers to that department, and have the children to meet in their department instead of with the Sunday school as before.

Would like your advice about starting Primary department to work with the beginning of next quarter. Had such wonderful success with the Beginners that I feel as if I wanted to go right ahead and departmentalize the whole school without stopping.

Was talking to our presiding elder yesterday about our proposed campaign for new members and he suggested that we challenge Central, Albemarle, for a contest to increase the membership of the two schools. What do you think about it? We have secured great results from the Training School. Several workers have really gotten into the work, due to the good work in the school. Brother Kirk complimented the Training School very highly in our recent quarterly conference, saying that it was one of the greatest things for the Sunday schools of Salisbury that had ever been here. Best wishes,

E. M. Kendrick, Supt.

HELPER HONOR ROLL

"The Methodist Superintendent and His Helpers" costs 25 cents the year. It comes monthly. It is three and a half inches wide and eight inches long and contains twenty-four pages to the issue. The Methodist Church publishes nothing that contains more per square inch. Recently each of the 860 listed superintendents of the Western North Carolina Conference received a sample copy with request that he report to me whether he was taking or would take the "Helper." The following have reported. If your superintendent's name is not listed, go after him. You and the "Helper" will tend to put a "hump" on him.

Asheville District.

Floyd Smith, W. C. Morris, W. H. Gillespie, Lee English, Sue J. Enloe, E. S. Reeves, A. R. Johnson, L. B. Rogers.—8.
Reeves, A. R. Johnson, L. B. Rogers, C. C. Hall, Miss Fair Jones.—10.

Charlotte District.

J. R. Webb, L. E. Anderson, O. E. Ross, J. F. Clark, L. M. Smith, R. O. Winchester, W. F. Starnes, F. M. Williamson, J. F. Campbell, J. B. Ivey, E. R. Bucher, A. G. Hagler.—12.

Greensboro District.

C. H. Craven. Mrs. L. A. Iseley, D. E. Matthews, N. Rush Hodgin, E. D. Grubb, G. A. Ledwell, J. E. Taylor, W. H. Davis, H. B. Gunter, W. C. Lambert, I. F. Craven, Hugh Parks, A. B. Beasley, H. L. Lewis, W. C. Fleming, R. E. Bundy, Lee S. Smith, E. D. Watt, T. C. Hoyle. Lee S. Smith, E. D. Watt, T. C. Hoyle. D. Keeter, G. B. Strickland, W. A. Johnson, Chas. S. McCall, Glen Proffitt, J. T. Stuart.—14.

Marion District.

J. C. Powell, G. B. Howard, F. W. Stacy, J. C. Goforth, T. A. Holton, D. W. Alexander, G. V. Frye, D. B. Johnson, F. D. Keeter. G. B. Strickland.—10.
Mrs. C. C. Cranford.—20.

Mount Airy District.

T. B. James, Silas G. Strider, J. M. McMichael, C. W. Bolick, W. W. Mooney, E. H. Kochtitsky, A. S. Cooke.—7.

North Wilkesboro District.

Mrs. W. R. Jones, B. H. Henson, R. L. Wiseman, R. W. Wall, B. C. Carpenter, Mrs. J. B. Henderson, O. L. Brown, Spencer Mills, D. D. Weaver, R. A. Jones.—10.

Salisbury District.

Miss Nena DeBerry, E. M. Kendrick. J. N. Dayvault, W. C. Odell, F. L. Cauble, A. G. Odell, J. M. Jenkins, T. A. Hathcock H. L. Horton, B. F. Stevenson, A. S. Morgan, A. H. Sides, J. R. Query, Z. F. Cranford, W. E. Harkey, F. E. Street. A. F. Ross.—17.

Shelby District.

J. R. Jones, T. P. Rankin, D. L. Wilkinson, F. W. Bradley, W. T. Cope, F. R. Howard, F. A. Shuford, Miss Minnie Rudisill, H. L. Myers, G. B. Goodson, S. R. Wolfe, Marvin Blanton, S. R. Nichols.—13.

Statesville District.

R. W. Shell. James Stimson, F. H. Lackey, N. B. Dagenhart, J. A. Arthurs, W. L. Holland, L. L. Sherrill, D. E. Drum, Alva Martin, C. E. Conley, M. F. McKnight, Horace Sisk, A. M. Martin, L. G. Sloop, W. C. Thompson, W. E. Setzer. W. K. York, M. H. Goodrum, R. C. Bunch, G. F. Ivey, C. L. Davis, G. A. Tuttle, C. R. Stone.—23.

Waynesville District.

W. M. Carter, L. E. Mauney, Edwin Fincher, Mrs. J. K. Terrell, Mrs. D. T. Knight, Mrs. F. W. Cole, R. D. Coleman, J. B. Swayngim, F. S. Johnson, T. R. Gray, H. Gibson, Fred M. Slagle, John C. Ferguson, Mrs. J. C. Gottwals.—14.

Winston-Salem District.

H. T. Grissom, J. T. Snow, L. E. Ripple. Chas. F. Lambeth, L. L. Walker, E. W. Hauser, I. G. Harris. W. A. Griffin, O. E. Holder, Paul F. Evans, W. A. Cox, E. D. Warren, Geo. L. Hackney, Jas. A. Gray, R. G. Stockton, C. W. Snyder, C. C. Armfield, Brice P. Jarrett, M. G. Maner G. A. Lefler, Miss Alline Everhardt.—21.

WOMAN'S WORK

(Continued from page 8.)

ested in every phase of missionary work. He and Mrs. Hardin are both greatly beloved and cordially welcomed to the church and the Conference.

HONOR ROLL, YOUNG PEOPLE'S SOCIETIES, 1921

Asheville District—Lucy Robertson Young People; Central Young People.

Charlotte District—Belmont, Charlotte; Harrison; Willie Gordon, Monroe; Marshville; Harriet Neisler, Seversville.

Greensboro District—Wesley Memorial, High Point; South Main, High Point; Reidsville.

Marion District—Marion.

Salisbury District—Houston Golden Links of Forest Hill, Concord; Spencer.

Shelby—Lincolnton.

Winston-Salem District—Thomasville; Burkhead, West End and Centenary of Winston-Salem.

The ribbon awards will be presented these societies at the annual meeting which will be held at Lenoir within the next few months.

The land has been purchased for the City Evangelist Center in Songdo, Korea. This is a Centenary appropriation for 1920. This work is under the supervision of Miss Agnes Graham, and Bishop Lambuth writes that the location of our new center will be almost ideal, being just within the great South Gate and near the great market of the city where the women congregate in large numbers. Friends of Miss Agnes Graham will rejoice to hear that she is fast recovering from her critical illness, due to a malignant form of "flu" and that she has reasonable hope of being able to continue in her work.

The schools of the Council in Korea are overflowing with students. Reports have come both from Holston Institute and from Carolina Institute that they do not see how they are going to be able to take care of their large student bodies. At Carolina Institute there is a waiting list of applicants and every available space in the classrooms is taken. At Holston Institute there are over six hundred students. There seems to be almost a "revival of learning" in Korea. Old and young desire to study. It is certainly an hour of opportunity for us

TRIP TO PALESTINE

Church at Lenoir Doesn't Want Pastor Welch Any Longer—Ask Him to Go Away.

The writer is overwhelmed with the bigness and suddenness of the abounding generosity of this great people of First Church, Lenoir. They have been lavish in tokens of love and appreciation, but the men of the church met Sunday afternoon at call of one of their leaders and as a result unanimously granted me a vacation of three months, June 8, to September 8, and a purse of $1,000, for a trip to the Holy Land. A prominent minister of our church in another state had written me some time back for the name of one of my leading men and I sent him name of Mr. J. L. Nelson not having the remotest idea what he had up his sleeve. This trip is the result. I feel that God's blessed hand is in it. While it is the unexpected fulfillment of a life dream, yet I trust that it will greatly enhance my efficiency in His service.

Results speak for themselves as to the quality of First Church Lenoir. I want to say that there is no higher type of Methodism in this state and their loyalty to the church and exceeding liberality is most admirable. During the last four years they have built and paid for one of the handsomest of church edifices and in addition have recently installed and paid for a fine Estay pipe organ. The salary has been advanced $500, and now comes this great donation to this unworthy pastor. The whole Board Stewards are this year tithing their income and many of the membership. One of the best Missionary Societies and Sunday schools to be found. I am not bragging. I am really putting on the soft pedal. I am afraid to say too much about this church. So many preachers are simply human.

Every phase of the work is prospering and large crowds wait on our ministry. We are featuring Sunday night services which was the only phase of the work here that was below standard. Our congregations are now very large. At present we are preaching the old gospel under a form of serial sermons entitled, "The Spiritual Symbolism of Lenoir Industries." You left out the most important word "spiritual" in your complimentary paragraph recently. What ever the subject this preacher will wind up at Calvary. He may perambulate over the "sylabubs" of the city, and dance around the outskirts of the sermon considerably, but it is the cross of Christ or nothing.

The presence of many Davenport students in our audience is a very great inspiration to both pastor and church.

The church here loves the College almost to the point of idolatry. More than 100 ex-students and alumnae live here and most of them are in the Methodist church. Through the years the children and grand-children of old Davenport, one of whom is the writer, have loved the dear old College with passionate devotion. This love still abides. May God bless the college, its president and faculty, its alumnae, its trustees. May he generously bless Lenoir Methodist church more and more and make us more worthy of all these tokens of love and more fit to use them for God's glory.

E. R. Welch.

Our Orphanage Work

METHODIST ORPHANAGE
HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
Mrs. Mattie Jenkins.....Matron
Owned and maintained by the N. C. Conference.

CHILDREN'S HOME
Walter Thompson .....Superintendent
Owned and maintained by the W. N. C. Conference.

W. N. C. CONFERENCE

The man or woman who invests money in the lives of young people, extends his or her life and service down the reaches of time far beyond the allotment of three score years and ten.—Rev. J. J. Stowe.

* * * *

The opportunity "to invest in lives of Christian service" is knocking at the door of your heart, and pulling at the strings of your pocket-book. God wants to use both in making this world a better place to live in, to work in, to die in. Character is worth more than money; but money will help to build Christian colleges, schools, orphanages, where Christian character can be builded. It is a call to you.

* * * *

"Never give out Lenoir." That was a brief message from the busy preacher at Lenoir, Rev. E. R. Welch. We have never had the idea that he would "welch on the game," and the check he sent in on the Campaign Building Fund is evidence that our faith in Lenoir has been well founded. And, to make it one better, he says more is coming.

* * * *

One of our "old landmarks" is no more! The old wooden dining room, down "on the row," has been razed to the ground, and, like "the sheep and the goats," the lumber in it has been separated to the right and to the left—the good to be used again, the bad to be burned.

* * * *

What do we need? Well; let's see! Other than the hospital and new dormitories. we need a church building, a school building, a baby cottage. Perhaps the Educational Campaign will open the way for the school; the gift now in hand will be added to and the church be given; the cottage?—well, it will come when most needed. We have faith in the Methodists of Western North Carolina.

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FIFTH SUNDAY COLLECTIONS

Edw. Jordan, Tr. Oakdale S.S., Jamestown, $4.50; M. D. Allred, Supt. Bethlehem S.S., Climax, 51c; B. C. Harmon, Supt. Wesley Memorial S.S., High Point, $127.90; Jas. J. Holland, Spindale S. S., $10.50; M. M. Carter, Sweetwater S. S., Hayesville, $1.10; A. L. Latham, Palmer's Chapel S.S., Waynesville, $2; J. C. Curtis, Pleasant Hill S.S., Candler, $1.70; F. H. Washburn, Tr. Hawthorne Lane S.S., Charlotte, $69.07; Clyde Murray, Tr. May's Chapel S.S., Maiden, $7.47; E. O. McLean, Tr. Connelly Springs, $6.32; H. C. Brinkley, Supt. Elk Park S. S., $5; D. W. Holt, Supt. Bethany S.S., New London, $2; C. A. Self, Supt. Mary's Chapel, King's Mountain, $1; Miss Mildred Wiggins, Bryson City S.S., Bryson City, $3.60; G. F. Hinshaw, Tr. West End S.S., Winston-Salem $25; Miss Florence Moseley, Sec. Mt. Tabor S.S., Winston-Salem, $3.21; L. B. Mock, Mock's S. S., Advance, $1; Amos E. Yates, Sec. West Bend S.S., Asheboro, $2.25; W. A. Myrick, Sec. Walnut St. S.S., Porximity, $17.94; W. H. Reece, Tr. Baraca Class, W. Market St., Greensboro, $166.54; W. H. Reese, Tr. W. Market St. S. S., Greensboro, $146.54; A. B. Bailiff, Sec. Glenwood S. S., Greensboro, $6.12; Mrs. Numa R. Reid, Wentworth S. S., Reidsville, $2; J. E. Taylor, Supt. Ebenezer S. S., High Point, $1.26; Miss Hattie Rogers, Sec. Fruitland S.S., Hendersonville, $1.43; Mrs. S. H. English, Bright Hope S.S., English, $1.08; Arnold Thompson, Tr. Wingate S.S., $6.04 G. M. Ketchie, Sec. Brevard St. S.S., Charlotte, $13.69; R. E. Biggerstaff, Tr. Forest City S. S., $15.04; C. E. Snider, Trinity S.S., King, $1.69; A. S. Cook, Supt. Mt. Carmel, Bellew's Creek, $2.98; A. P. Kirk, Supt. Stony Hill S.S., Albemarle, $3; W. H. Martin, Tr. Gold Hill S.S., $3.72; S. A. Sides, Tr. Trinity S.S., Kannapolis, $25; H. L. Snuggs, Sec. Fork S. H. S. S., Shankle, $4.58; Jos. A. Lilly, Tr. Norwood S.S., $22.75; M. D. Dry, Supt. Wesley Chapel S.S., Richfield, $1.50; E. L. Louder, Supt. Cedar Grove S. S., Norwood, $2; E. A. Hilton, Supt. Wesley Chapel S.S., Hickory, $5; J. A. Brotherton, Supt. Webb's Chapel, Sherrill's Ford, $3; T. F. Cline, Supt. Pleasant Grove S. S., Lincolnton, $4.14; A. S. Cline, Marvin S.S., Lincolnton, $2.50; R. C. Lynch, Supt. Pisgah S.S., Lincolnton, $4.30; Miss Bessie Morris, Sec. Stanley S.S., Stanley, $1.46; Mrs. Lula Rhyne, Sec. Ebenezer S. S., Lowell, $2; Grier Witlock, Pres. Baraca Class, Pisgah, Southside, $3; A. A. Kyles, Tr. Triplett S. S., Mooresville, $2.93; J. H. Atwell, Sec. Elmwood S. S., Elmwood, $2.32; M. McKnight, Tr. Central S.S., Mooresville, $20.35; A. G. Odell, Tr. Forest Hill S.S., Concord, $10.70; W. L. Setzer, Sec. South Lenoir S. S., Lenoir, $8.36; W. R. Bolick, Tr. Concord S. S., Long Island, $6.76; P. L. Wooten, Tr. Broad St. S.S., Statesville, $102.16; T. R. Gray, Supt. Salem S.S., Cullasaja, $4; L. B. Hipps, Harmony S.S., Canton, $2.25; R. J. Roane, Supt. Whittier S.S., Whittier, $10.22; G. H. Haigler, Supt. Hayesville S.S., Hayesville, $4; D. S. Siceloff, Sec. Lexington S.S., Lexington, $207.81; I. G. Harris, Supt. Macedonia S. S., Eldorado $1.80; G. A. Lefler, Supt. Liberty S. S., Mocksville, $5.10; Miss Mae Deadman, Tr. Concord S.S., Mocksville, 70c; Leroy Miller, Supt. Sotton Grove S.S., Linwood, $2; C. F. Mickle, Brookstown S.S., Pfafftown, $1.45; Rev. T. J. Huggins, Unionville S. S., $2.50; H. T. Griggs, New Hope S.S., Chesterfield, S. C., $1.48; B. L. Robinson, Supt. Bethel S.S., Morven, $8.70; R. L. Simpson, Sec. Pleasant Grove, Charlotte, $4.45; H. P. Smith, Tr. Ramseur S.S., $32.93 W. H. Deck, New Hope S.S., Fingersville, S. C., $3; E. C. Foy, Tr. Central S.S., Mt. Airy, $32.92; L. D. Shuford, Supt. Mariah's Chapel, King's Creek, $2.70; E. E. Houck, Supt. Blackburn Chapel S.S., Todd, $1.58; Glenn Clark, Sec. Union S.S., Waxhaw, $1.30; C. S. Lee, Tr. Palm Tree S.S., Lawnsdale, $3.50; M. O. Scercy, Supt. Unity S. S., Kannapolis, $2.15; Mrs. Jos. E. Kocha, West Chapel S.S., Biltmore, $1.65; H. L. Horton, Supt. Central S.S., Albemarle, $8.93; Fred. N. Greene, Tr. Trinity S.S., Charlotte $107.76; D. C. Flowers, Cedar Valley S.S., Lenoir, $2.50; L. S. Kimel, Supt. Bethel S.S., Winston-Salem, $1.36; Rev. W. S. Cherry, Lilseville S.S., Lilesville, $1.46; W. H. Gardner, Tr. South River S.S., Woodleaf, $3.50.

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TEN PER CENT COLLECTIONS

Mrs. N. B. Baldwin, Sec. Patty's Chapel, Fletcher, $10; Rev. A. G. Lolftin, Pleasant Garden, $10; J. A. Eagle, Tr. Hawthorne Lane, Charlotte, $50; Mrs. E. W. Russell, Tr. Harrison Ch., Pineville. $14.20; Rev. R. L. Melton, Olin Ct., Oline. $5; Rev. D. A. Oakley, Hiddenite Ct., Hiddenite, $10; Rev. J. A. Johnson, Erlanger Ch., Erlanger, $30; Rev. T. B. Johnson, Thomasville Ct., Thomasville, $10; S. T. Coburn, Tr. So. Main St., Salisbury, $5; Welch Galloway, Tr. Brevard Sta., Brevard. $25; Rev. J. E. Gay, Madison Ct., Madison, $8.98.

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SPECIAL SUPPORT

Miss Kitty Jones, Tr. ——— Class, Trinity, Charlotte, $6.25; Miss Lucy Byers, Charlotte, $12.50; P. N. Peacock, Salisbury, $5; John Wesley Bible Class, Brevard St., Charlotte, $10.

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FIFTH SUNDAY OFFERINGS

N. L. Mast, Supt. Henson Chapel S.S., Mast. $5.05; D. S. Howard, Supt. Mt. Pleasant S.S., Denver, $2.78; Miss Mary Orr, Sec. Moore's Grove S.S., Hendersonville, $3.12; H. T. Ingram, Tr. New London S.S., $4.72; G. W. Miller, Supt. Richfield S.S., $1.04; C. G. Boyles, Supt. St. Peter S.S., Lawndale, $3.17; J. E. Webb, Supt. New Salem S.S., Statesville, $2.12; J. F. Sheek, Tr. Smith's Grove S.S., Advance. 51c; J. A. Magee, Tr. Burkhead S.S., Winston-Salem, $18.12; W. H. Poole, Tr. Horse Shoe S.S., $2; J. C. Goforth, Supt. Trinity S.S., Dysartville, $3.55; Mrs. J. B. Henderson, Supt. Wilkesboro S.S., Wilkesboro, $2; R. M. Seamon, Tr. Woodleaf S.S., $1.39; F. B. Miller, Supt. Bethel S.S., Salisbury, $3.50; Alva Martin, Supt. Hopewell S.S.. Catawba, $1.38; Rev. D. G. Wilson, Supt. Wesley Chapel S.S., Linwood, $6.92; L. L. Walker, Supt. Oak Summit S.S., Rural Hall, $1.05; Rev. C. W. Bowling, Cooleemee S.S., $11.94; Jos. C. Booker, Tr. Tryon St. S.S., Charlotte, $49; Miss Dicie Gatlin, Tr. Biltmore S.S., $6.51; Rev. J. A. Cook, St. Paul S.S., Randleman, $7.36; W. H. Horsley, Tr. Belmont S.S., $12; Mrs. J. C. Johnson, Tr. Shoal Creek S.S., Whittier, $3; Miss Elizabeth Nesbitt, Sec. Fairview S.S., $2; Charles Burton, Sec. Bethlehem S.S., Reidsville, $5.26; Mrs. M. E. Wolff, Tr. Rural Hall S.S., $12.59; J. R. Raper, Tr. Linwood S.S., $10.25; Miss Mary Adaline Lemmond, Tr. Matthews S.S., $10; J. L. Finger, Tr. Mt. Holly S.S., Mt. Holy, $12.21; J. M. Coleman, Supt. Oak Forest S.S., Hayesville, $1.65.

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TEN PER CENT ASSESSMENT

Rev. R. O. Eller, Salem Ct., Albemarle, $36.81; Rev. D. A. Oakley, Hiddenite Ct., Hiddenite, $23.60; F. Gurley, Tr. Wesley Memorial Ch., High Point, $33.33; A. E. Hendley, Jr., Tr. Ansonville Ct., Ansonville, $3.27; Miss Docie Gatlin, Tr. Biltmore Ch., $6.58; Rev. D. F. Carver, Burnsville Ct., Burnsville, $8; Rev. J. O. Ervin, Dallas Ct., Dallas, $13; Rev. W. J. S. Walker, West Davie Ct., Mocksville, $13.25; Cyrus T. Falls, Tr. King's Mountain Ch., $30.27; G. V. Bodenheimer, Tr. Thomasville Ct., Thomasville, $4.40; Mrs. G. H. Little, Tr. Southside Ch., Winston-Salem, $25.

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SPECIAL GIFTS

Robert L. Smith, Albemarle, $10; Woman's Auxiliary, Centenary, Winston-Salem, $10; Mrs. Hrriet S. Setser, Franklin, $5; P. N. Peacock, for an aged friend, Sallsbury, $5; Ladies' Aid Society, Dallas, Mrs. F. S. Detter, $2.

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GIFTS IN KIND

Unknown friend, Asheville, 1 blanket; Mrs. J. B. Parks, Harmony, 4 coats and 5 vests for boys; Mrs. C. H. Orr, Brevard, 3 quilts.

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CAMPAIGN BUILDING FUND

Lenoir Central Church, Rev. E. R. Welch, Lenoir, $373.31.

N. C. CONFERENCE

FORM OF BEQUEST

I do hereby will and bequeath to the Methodist Orphanage, Raleigh, N. C., for the purpose contemplated by the charter under the Act of the Assembly of North Carolina ..... (Here designate the bequest)..... .....

OUR NEED

1. A Baby Cottage.

* * * *

My position gives me an opportunity to see the best in human nature. Below will be found a note that will reveal the nobility of character of one of our best friends:

"Enclosed find check for $150 for support of an orphan for 1921. May our heavenly Father aid and bless you in the wonderful work you are doing for His little ones. Six of my own sit at my fireside—one sleeps in Flander's Field."

* * * *

Remember that great Easter offering for the Baby Cottage! We want thousands of friends to send us checks by Easter Sunday. Let us begin now to lay aside a definite amount for this worthy cause which appeals so tremendously to all that is best in our lives. We must have that building this year. Further delay is almost inconceivable.

* * * *

Be sure to remember that we need new seats for the Catharine Frances Page Memorial Chapel. This is a matter that cannot be postponed much longer. The Orphanage does not feel that it can afford to spend several thousand dollars for this purpose this year when money matters are so tight. If any one or family wishes to reseat the chapel I shall be glad to correspond with them and to submit prices from different houses that furnish seats. An early inquiry will be welcomed by the officers and children. We will need at least three hundred seats.

* * * *

The Social Welware workers of the State deserve much credit for the results they have achieved for the betterment of human kind. The field is a most inviting one and the work when shot through with the spirit of Him who went about doing good is to be commended by all right thinking people. Of course mistakes have been made, but the good accomplished far outweighs the mistakes. Let us give these workers our endorsement and hearty co-operation because the work in its final analysis is both humanitarian and Christian.

* * * *

Our singing class gave a sacred concert at the State penitentiary a few Sundays ago. The prisoners were very grateful to our class for the concert. The management was very glad to have us. Our children are always happy when they can render service that helps others on their way. Mrs. Nellie Rives and Miss Eva Oglesby are to be congratulated on the splendid training they have given the children of the singing class. Since we have such a well trained class, composed of such exceptionally fine boys and girls, I am very anxious that many of our churches and Sunday schools shall have the pleasure of hearing them recite and sing.

* * * *

A number of Sunday school classes, composed of fine young ladies, are writing me in reference to clothing children in our home. Also there are Missionary Societies asking for the privilege. It is exceedingly encouraging to have our young ladies and older women to volunteer their services. Of course all of the Missionary Societies and classes that have been clothing children in the past will be only too glad to continue in this noble service. Within a few weeks Mrs. Jenkins, our head matron, will be sending out lists of garments needed. Not one of the Missionary Societies or Sunday school classes will turn down the list and disappoint some motherless child in our home.

* * * *

Our basket ball team has enjoyed this innocent sport during the winter months. This is the first season the boys have played and they have made a very fine beginning. February the twelfth I took the team over to Ox-

SONG BOOKS FAMILIAR SONGS OF THE GOSPEL

83 Songs, words and music, 12c each in lots of 100. Less quantities 15c each. Sample copies, 25c each.

161 Songs, words and music, 18c each in lots of 100. Less quantiles, 20c each. Sample copies 25c each.

Round notes only. We do not pay express charges on quantities of 50 or more. The songs we know and love to sing. This is the cheapest and best book on the market today.
E. A. K. HACKETT, Pub., Ft. Wayne, Ind.

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FITS Dr. Grant's treatment for Epilepsy or Fits has been used with wonderful success for over twenty years. Many who had given up all hopes say this treatment cured them.
$2.00 Free Bottle We want every sufferer to send for a free $2.00 bottle of this wonderful treatment. Give age, address and describe case fully.
Dr. F. E. Grant Co., Dept. 3., Kansas City, Mo.

ALL VARIETIES
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Baby Chicks, four varieties
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Millions of Cabbage, Tomato and Sweet Potato Plants. Cabbage Plants, Wakefield. Flat Dutch, 500 for $1.00; 1000, $1.75; 5000, $7.50. Tomato and Sweet Potato Plants, leading varieties, 500 for $1.25; 1000, $2.25; 5000 or over, $2.00 per 1000. CLARK PLANT CO., Box 108, Thomasville, Ga.

DAVID'S SALVE
For Eczema, ITCH, Tetter, Sores, Cuts, Chapped-hands, Face-sore, or any old Sore, Poison of any kind, get one 50c large box; if not satisfied perfectly money will be refunded upon request. If your Druggist does not have it we will send it to you. David Chemical Co., Henderson, N. C.
We have a fine agent proposition to offer to any good woman who can spare a little time.

Cabbage Plants
We have sixty acres in seed beds. Nearly two tons of cabbage seed planted on them. The very choicest seed that we could buy now ready for shipment. Varieties Extra Early Jersey and Charleston Wakefield. Gold Medal Succession, Flat Dutch, Surehead, Drumhead. Prices by mail prepaid, 100, 50c; 250, $1.00; 500, $1.50; 1,000, $2.50. By express not prepaid, $1.50 per 1,000; over ten thousand at $1.25 per 1,000. Nothing but good strong plants shipped.
BRUCE WHOLESALE PLANT CO.,
Valdosta, Ga.

GENUINE FROST PROOF CABBAGE PLANTS. Early Variety, 1,000 for $1.75; 5,000 for $7.50; 10,000 for $15.00, express collect. By mail prepaid 100 for 30c; 500 for $1.25; 1,000 for $2.00. Full count guaranteed. Enterprise Co., Inc., Sumter, S. C.

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SUMMER QUARTER
First term, June 20 to July 31; Second term, Aug. 2 to Sept. 3. Facuity, over 100; courses. over 300; attendance last year, 1856. Courses for teachers and college students. College credit. Degrees conferred on men and women. Most beautlful campus in America. Cost very reasonable. For catalogue and full information write to
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Cabbage Plants, Fulwood's Frost Proof
Millions of large stocky frost proof cabbage plants ready to shlp at once. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices 1000 to 4000 at $2.00 per 1000, 5000 and over at $1.50 per 1000 by express or mail collect. Prices by mail postpaid, 100 for 35c, 500 for $1.50, 1000 for $2.50 postpaid. Satisfaction guaranteed or money returned.
P. D. FULWOOD • • Tifton, Ga.

ford for a game with the Oxford Orphan Asylum there. Notwithstanding the fact that the Oxford Orphanage boys have had two years' experience we beat them to the tune of 48 to 17. Of course our boys felt very happy over their great victory. Both teams played absolutely fair and a closer tie of friendship has resulted from the visit. Every countesy was shown our boys and when the Oxford orphan boys come to play our team we shall endeavor to make them feel at home with us. We shall look forward to their coming with increasing interest. A warm welcome awaits them.

* * * *

The Baraca Class, of Jarvis Memorial Church, Greenville, informs me that they have voted unanimously to suport one of our children for 1921. Have just received their first check, which amounts to $80. Mr. M. H. White, who is a member of the Baraca Class, has also agreed to support a child and has paid for the first two months of this year. The decision of the class and Brother White to support a child each is so encouraging when others are dropping behind just a little. The opinion of the secretary of the class is that the Baraca Class will do more than to support one child. They are enthusiastic over the matter and with their increasing numbers there is no telling where the class will stop. I am wishing for the class and Brother White great success in all of their undertakings.

DONATIONS

Books from Epworth League of Whiteville; clothes from Miss. Society of Fayetteville; clothes from Mrs. J. C. Blanchard's Class of Hertford; clothes from Galloway Wesley Class of Swepsonville; clothes from Philathea Class, Mt. Olive; coat from Miss Sadie Green of Franklinton; clothes from Miss. Society of Whiteville; Susannah Wesley Class of Wilson; clothes from Miss. Society of Pittsboro; clothes from Mrs. W. H. Byrd of Smithfield; clothes from Philathea Class of Sunbury; clothes from Mt. Pleasant Church of Bailey; clothes from Mrs. Vashall's S. S. Class of Wilmington; clothes from Miss. Society of Trinity Church of Durham; Mds. from Mrs. H. F. Egerton of Kenley; clothes from Aid Society of Central Church of Raleigh; peanuts from J. D. Jones of Fayetteville; clothes from Miss. Society of Central M. E. Church of Raleigh; clothes from Miss. Society of Roberdell; clothes from Susannah Wesley Class of Jenkins Memorial, Raleigh; clothes from Aid Society of Roxboro Church; clothes from Miss. Society of West Durham; clothes from Miss. Society of Trinity Church of Durham; clothes from Aid Society of Whitakers; clothes from Miss. Society of Fuquay Springs; clothes from Miss. Society of Swan Quarter; clothes from Miss. Society of Nashville; clothes from Miss. Society of Littleton; clothes from Miss. Society of Laurinburg; clothing from Mr. J. F. Buckman of Washington, N. C.; hat from Aid Society of Princeton; bolt of cloth and box of hose from Mrs. R. B. Scarboro of Mt. Gilead; clothes from Aid Society of Roxboro; books from H. C. Cleff, Sr., Moncure; clothes from Philathea Class of Selma; clothes from Young Women's Miss. Society of Rocky Mount; dolls and playthings for the children from May Leggette Cole of Madison, Fla.; clothes from Philathea Class of Oriental; hat from Hookerton; curtains, quilts, towels, cloth, pillow cases and thread from Aids and Miss. Societies of Hillsboro; dolls and playthings from Mrs. M. Cole of Madison, Fla.; clothes from Circle No. 2, of Edenton St. Ch. of Raleigh; clothes from Jr. Bright Jewels of Swan Quarter; clothes from Wesley Philathea Class of Jenkins Memorial Church of Raleigh clothes from Miss. Society of Selma; hat from Young People's Miss. Society of Fayetteville; hat from Philathea Class of Oxford; clothes from Miss. Society of Fremont; clothes from Woodland M. E. Church; clothes from Miss. Society of Rocky Mt.; clothes from Miss. Society of Wallace; clothes from Miss. Society of Pantego; clothes from Aid Society of Murfreesboro; load of sweet potatoes from C. L. Sanders, Elizabeth Church, Four Oaks Ct.; crate of eggs from H. V. Faylkner, Elizabeth Church, Four Oaks Ct.; clothes from Miss. Society of St. Paul; clothes from Aid Society of Fairmont; clothes from Miss. Society of Louisburg; clothes from Circle of Methodist Church of Henderson; clothes from Young People's Miss. Society of Farmville; hat from Mrs. Wade H. Meadows; clothes from Class No. 7 of Jonesboro S. S.; clothes from Beaman's Church of Eureka; quilt from M. J. Brown of Rich Square; one ham from Mrs. T. J. Rouse of Burlington; nine comforts from Edenton St. Baraca Class of Raleigh; colthes from Miss. Society of Windsor; clothes from Aid Society of Siler City; clothes from Miss. Society of First Church, Elizabeth City; clothes from Miss. Society of Smithfield; clothes from ladies of Methodist Church of Wadesville; clothes from Philathea Class of Selma; clothes from Miss. Society of Apex; clothes from Aid Society of Rocky Mount for two children; clothes from W. T. Jones S. S. Class of Fayetteville; four books from Mrs. S. Q. Harrell of Sunbury; clothes from Miss. Society of Franklinton; clothes from ladies of M. E. Church of Moncure; clothes from Philathea Class of Maxton; clothes from Miss. Society of Wanchese; clothes from Ladies' Bible Class of Laurinburg; clothes from Kershaw Miss. Society of Oriental; books from Mrs. B. P. Williamson of Raleigh; clothes from Miss. Society of Farmville; clothes from Mrs. J. H. Judd's S. S. Class of Fayetteville; clothes from Mrs. J. H. Snipes of Bear Creek; two quilts from Mrs. Fretz; books from Miss. Society of Murfreesboro; 13 books from Woman's Christian Temperance Union of Raleigh, by Mrs. Elizabeth Stevick; books from Young People's Miss. Society of Gibson.

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RECEIPTS

Miss. Society of Greenville, $45; Miss. Society of Pantego, $7; Miss. Society of Eureka $6; Engelhard S.S., Mattamuskeet Ct., $18.75; Miss. Society of Richlands, $45; Miss. Society of Biscoe $34; Miss. Society of Aberdeen, $55; Miss. Society of Wanchese, $7; Aid Society of Pittsboro $13.46; Philathea Class, Smithfield, $16; Philathea Class, Maxton, $6; Aid Society, Edenton $8; Susanna Wesley Class, Jenkins Memorial Ch., Raleigh, $6.25; Trinity Ch., Durham, $54.77; Holly Springs, S.S. Cary Ct., $50; Wesley Class, Mt. Gilead, $3; Myrtle Lynn, Mill Brook Ct., $5; Class No. 5, Bethany S.S., Durham Ct., $8; Mrs. E. L. Hart, Grace Ch., Wilmington $12.50; Campbell's Creek S. S., Aurora Ct., $3.41; Bethel S.S., Roanoke Ct., $11.68; Wesley Class, Clayton, $10; Wesleyan Class Burlington, $5; Wesley Class St. John S.S., St. John and Gibson Chg., $16.35; St. John S.S., St. John and Gibson Chg., $6.27; Graham Friends Ch., $33.46; St. Paul Ch., Maxton, $25; Bethlehem S.S., Farmville Baby Cottage $1.30; Mrs. D. R. Robertson and Mrs. C. A. Godfrey, Jonesboro, $12.50; Miss. Society, Yanceyville, $10; Sneads Grove Miss. Society, $7; T. J. Hall, Wallace, $25; Edenton St. Ch. Raleigh, $300; Cokesbury S.S. Steadman Ct., $4.71; Stancill S.S., Parlev, Va., $3; Mr. nd Mrs. J. W. Leak, Rockingham, $10; Harvey Baraca Class Kinston, $10; Raeford Chg. $93.55; Mrs. G. B. Parker's Class, Raeford Chg., $8.80; Bethany S.S., Wanchese, Roanoke Island Chg. $15; Infants' Class, Aulander S.S., Harrellsville Ct., $1; Ebenezer Ct., $1; Ebenezer S.S., Tar River Ct., $8; Stem S.S., Granville Ct., $6.15; Marvin S.S., Parkton Ct., $11; Class No. 7 Central Ch. Raleigh, $10; Miss Viola Cable, Burlington, $25; Engelhard S.S., Mattamuskeet Ct., $11.07; New Land S.S., Camden Ct., $25; Middleburg S.S., Norlina Ct., $13; Mt. Moriah Ch., Newton Grove Ct., $7; Baraca Class, Mt. Gilead, $15; Newton Grove Ch., $4; South Weldon S.S., $19; Mackey's S.S., Roper Ct., $12.53; Win Oone Class Jonesboro, $10; Lasker S.S., Northampton Ct., $3.25; Newton Grove S.S., $2; Wesley Class, Trinity Ch., Durham, $15; Wesley Class, Centenary Ch., New Bern, $10; Baraca Class, Farmville, $20; Jonesboro S.S., $15; Oak Grove Ch., Person Ct., $89.50; Goldston S.S., $1.50; Lewiston S.S., Harrellsville Ct., $25; Warren Plains S.S., Warrenton Ct., $13; Class No. 11, Sanford M. E. Ch., $10; Wesley Bible Class, Wilson, $15; New Hope S.S., Perquimans Ct., $5.66; Beulah Cyrus, Bunn, $3; Mrs. Laura D. Avnt, Chadbourn, $1; McKendree Ch., Roberson Ct., $10.17; Zion S.S., Gates Ct., $15; Cedar Grove S.S., Hillsboro Ct., $6; Moncure S. S. Pittsboro Ct., $19.50; Pinners S. S., Rich Square Ct., Baby Cottage, $3.05; Cary S.S., $17.12; Business Men's Class, Jones Ct., Trenton, $20; Philathea Class, Kinston, $10; Sea Gates S.S., Wilmington Ct., $15; Class No. 1, Roseboro S.S., $16.55; Roseboro S.S., $5; Ebenezer S. S., Tar River Ct., $5; Crrie Lilly, Zion Ch., Mt. Gilead Ct., $12.50; Whitakers S. S., Battleboro and Whitakers Chg., $9.60; Cerro Gordo S.S., Chadbourn Ct., $2.50; Webb's Chapel S.S., Caswell St. Chg., Kinston, $15; Beaufort S.S., $5; Hrrellsville S.S., Baby Cottage, $18; Knight's of Wesley Class, New Bern, $15; Concord S. S., Perquimans Ct., $7.80; Fuquay Springs S.S., Cary Ct., $10; Morehead City Ch., $200; Franklinton S.S., $178.58; Susanna Wesley Class Trinity Ch., Wilmington, $10; Ebenezer Ch., Haw River Ct., $24.46; Mill Brook S.S., $3.53; Zion S.S., Conway Ct., $20; Hamlet Ch., C. R. Blackly, $2.50; Walter Jones, Wilmington, $1; Gen. J. S. Carr, Trinity Ch., Durham, $60; Carver's Creek S.S., $6.50; Excelsion Class, Memorial Ch., Durham, $10; Macon Epworth League, Warrenton Ct., $3; Bible Class, Conway Ch., $10 Grace Ch., Wilmington, $136.24; Bethlehem S.S., Warren Ct., $1.12; Mr. and Mrs. Jas. Horner, Oxford, $20; Carver's Creek S.S., $2.40; East Lumberton S.S., $1.50; Lemon Springs S. S., Vass Ct., $1.54; a friend, Fayetteville, Baby Cottage, $5.

FROM MOUNT AIRY DISTRICT

You will see by adding the number of Advocate subscriptions given on each charge in Mt. Airy District, that there are 667, and not 1162 as given in the Conference minutes. Based on church membership it seems that Mt. Airy District leads the Conference in subscriptions. with Shelby district a close second.

Brethren of the Mt. Airy district, we must hold our place, and to hold it in this contest I am depending on every pastor to do his best, and will not each person who is now a subscriber make an earnest effort to get at least one new subscription.

The Advocate is fine, every one seems to be delighted with it, I hear no adverse criticism, but hear many good things said about it.

W. F. Womble.

Congratulations

We extend our congratulations to the man or congregation who has a home in which to live or a Church in which to worship. At this time SAFETY should be our watchword. Building material has more than doubled, in some instances it costs three times as much to build as it did three years ago. Think about the cost to replace your Church, and then be sure that it is adequately protected by insurance in the Methodist Mutual Fire Insurance Company. The cost is very much reduced by the dividends which we are returning to our policy holders.

W. E. Webb, Secretary
Statesville, N. C.

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OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

The inner side of every cloud
Is bright and shining;
And so I turn my clouds about,
And always wear them inside out
To show the lining.
—Ellen Thornycroft Fowler.

If you but smile, another smiles
And soon there's miles and miles of smiles,
And life's worth while
If you but smile.
—Unidentified.

THE BOY'S CANDIDATE

Las' time at Uncle Sidney come,
He bringed a water melon home—
An' half the boys in town
Come tagging after him.—An' he
Says, when we et it,—"Gracious Me!
'S the boy-house fell down?"
—James Whitcomb Riley.

AMIABILITY

In Riverside Park, New York City, under the shadow of the magnificent monument that covers the remains of General Grant is a single grave surrounded by a plain iron fence. Upon a simple headstone is inscribed, "To the Memory of an Amiable Child." In the sight of heaven which has achieved the greater virtue, the truer greatness, Ulysses S. Grant, the conquering hero, or "An Amiable Child?" Amiability is the mastery of self the subjection of disagreebale moods, the conquering of irritable and impatient tempers. It is the ruling of the evil spirit within us; and it is written, "He that ruleth his spirit is greater than he that taketh a city." Amiability is a grace that is possible to every one of us, but it requires unremitting endeavor and earnest determination. Amiability is not a gift; it is an accomplishment. It is a victory, and "an Amiable Child" is the epitaph of a hero. On this battlefield let every boy and girl resolve to become a conquering hero and win for himself and herself the magnificent eulogy upon that humble headstone!

Just as you play a piece of music without thinking of the notes, so you may practice kindness of speech until it becomes second nature to you, when it will make more music in your life than the songs of the sweetest singers.

In "Golden Windows," Mrs. Laura E. Richards tells a beautiful story of some children who were sent to reap in a wheat field. Some worked industriously, some indifferently, but there was one child who did not seem to work at all, but ran here and there after butterflies that fluttered about him. He sang joyously as he ran; and he laughed and made all the others laugh with him. so that everybody about him worked better and faster.

At evening the Angel of the wheat field called the children to the gate of the palace, which none could enter unless bearing a proper measure of sheaves. Some brought many sheaves, others few; but the child who ran to and fro after the butterflies came empty-handed. The Angel said to the child, "Where are your sheaves?" The child hung his head and said, "I do not know; I had some, but I lost them—I know not how."

"None enter here without sheaves," said the Angel. "I know that," said the child, "but I thought I would like to see the place where the others are going; besides, they insisted that I should come with them." Then all the children interceded. One said. "Dear Angel, let him in. In the morning I was sick, and this child came and played with me and showed me the butterflies, and was so merry and cheerful I forgot my pain. He helped me gather my sheaves, and also gave me some of his, and I would give them to him again, but I cannot tell them now from my own."

Another said, "When the sun beat upon my head so fiercely that I fainted, this child came running by, and when he saw me he brought water to revive me, and he showed me the butterflies, and was so happy and cherry that my strength returned to me; also, he gave me some of his sheaves, and I would give them to him again, but they are so like my own that I cannot tell them." A third said, "Just now as evening was coming, I was weary and sad; I had so few sheaves that it seemed hardly worth while to go on working, but this child showed me the butterflies, and comforted me with his merry laughter and cheery talk and gave me all of his own sheaves. Look, it may be that these are his, and yet I cannot tell, they are so like my own." And the other children said, "He helped us also, and gave all of us some of his sheaves. Dear Angel, let him in, we pray you, for we love him."

The Angel smiled, and reached his hand inside the gate and brought out a pile of sheaves. It was not large, but the glory of the sun was on it, so that it seemed to brighten the whole field. "Here are his sheaves," said the Angel; "they are known and counted, every one." And he said to the child, "Lead the way in."—James Terry White.

THE LETTER BOX

Statesville, N. C.

Dear Mrs. Rowe:—

I have never written to you before. I like for mother to read the stories in the Advocate. I am eight years old, and go to school, also to Sunday school.

We have a new pastor this year and we are so fond of him. Mr. Moore is his name.

I have a brother and two sisters, and enjoy playing with my baby sister so much. We have had such a good time playing in the snow. I got lots of falls and plenty of snow balls down my back, but it was lots of fun.

I want to surprise my father: he don't know I am writing this letter.

Hope to see this letter in print soon.

Your unknown friend,
Thomas Crowell.

Gibsonville, N. C.

Dear Mrs. Rowe:—

I am so glad that Dr. Rowe has given the children a place in our Church paper. I love to read the children's letters and watch for the Advocate every week. I belong to the junior Baraca class, and the church, Dr. Rowe came and preached for us one Sunday and even the little children could understand the sermon. I want you to send him back to preach for us again soon. and we would like to have you to come with him.

Your new friend,
Edward Mendenhall Burke.

Clyde, N. C., Rt. 1

Dear Mrs. Rowe:—

I am so glad you gave us space on the "children's page," to write letters. My mother takes the Advocate, and I do enjoy reading it. I am 12 years old, and in the 6 grade at school. My teacher's name is Miss Monnie McCracken, and we like her very well. I go to Sunday school every time I can. My teacher's name is Mrs. W. F. Ferguson, and I do love her so much. I have brown hair, black eyes, and dark complexion. I am a little orphan girl. My papa died April 20, 1920. I have 6 brothers and 2 sisters. We live on a little farm. I am afraid my letter will reach Mr. W. B. "Oh, I see him looking at me now." If I do escape this time, and see this in print, I will come again. I wonder if I have a twin? My birthday is August the 7th. I will close, hoping to see this in print.

Your unknown friend,
Evelyn Towles.

Sanford, N. C.

Dear Mrs. Rowe:—

I enjoyed the children's letters in the Advocate so much that I decided to write one myself. I am a little girl nine years old. I go to school and have just passed to the higher fifth grade. My teacher is Miss Pearl Temple. I am very fond of her. I have two little sisters, Bernese is seven years old, Leone is five. We like to play with our dolls. We have some nice little playmates and we play together almost every day. We go to Sunday School, my Sunday school teacher is Mrs. W. R. Royall. We all love her very much. She is so kind to us. Mr. Royall. our pastor, was sent back to us his fifth year, and we were very glad to have them back. As this is my first letter I will close.

With love,
Gaynelle Seawell.

West Durham, N. C.

Dear Mrs. Rowe:—

Won't you allow a high school girl to join your happy band of young people? I am fifteen years of age, and a senior in West Durham high school. I go to the West Durham Methodist Church. I am in the Intermediate class, which is composed of about twenty girls. We have parties, and all kinds of entertainments. I just love to read letters from different towns. I would be glad to correspond with any of the boys and girls that read the Advocate. Greetings to every reader.

Evelyn Carter.

Winston-Salem, N. C.

Dear Mrs. Rowe:—

Will write you a few lines to let you know how I love to read the young people's page. I dearly love to read the letters and enjoy them so much. I am sixteen years of age, and am a member of Pine Grove Methodist Church. Our pastor is Rev. J. C. Cornett. He has won the affections of many people. He surely is a nice pastor, and preaches some of the best sermons I most ever heard. We have preaching once a month and Sunday school every Sunday. My father is the superintendent. I am in the Junior class, and my teacher is Miss Nettie Hampton.

I am going to school and am in the seventh grade. My teacher is Miss Mamie Alspaugh, and I like her fine.

I have a twin sister, and a twin brother, they will be five years old in May, and my other brother will be ten years old in July.

I love to read Bible stories and also the Bible. I think they are wonderful books.

Well I must close for this time, will write again some time if this letter should miss the waste basket.

With lots of love to all.
Lovingly,
Viola Griffith.

Kenansville, Duplin Co., N. C.

Dear Mrs. Rowe:—

I am a little girl ten years old, and am in the sixth grade at school. I have four teachers, one music teacher and three others.

We study Bible in school, and I like it fine. We are to the "book of Ruth."

I am not a member of the church, but am going to join. I go to the Methodist church and Sunday school. I am in the Junior class. our pastor is Rev. J. W. Hoyle. I have no real sisters and brothers, but my mother took a little girl when her mother died and I love her very much. Her name is Susie B. Lee, and her father is a Methodist preacher.

Our town is very small, and its population is about three hundred. We go to Norfolk, Va., nearly every summer and have a good time. I like the young people's page, and hope to have something in it.

Hoping you a "happy New Year."
Your little friend,
Elizabeth Williams.



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"A PERNICIOUS PRACTICE"

Just as the contest between the Advocate and the Recorder is causing a tender feeling toward our Baptist friends to blossom out in the hearts of Methodists, our long-time friend and Christian brother, Rev. S. F. Conrad, of Charlotte, expresses his opinion through the columns of the Recorder in language that is calculated to ruffle even the smoothest of tempers.

"Infant baptism," the very first sentence declares, "to Baptists has always been a pernicious practice." Strong language that, but Brother Conrad gives his reasons. 1. "Because they regard it as an innovation, perversion, and misapplication of the ordinance of baptism." 2. "Because it is a cause of division and a break in fellowship among Christians. Christian union will never exist till the end of time, as long as infant baptism is kept up in practice."

3. "'Because it is a relic of Judaism and Romanism, tacked on to Christianity. The background of it all is the ceremonial law of Moses. The baptism of infants stands over against the circumcision." 4. "Because of the reasons given for its practice. Baptismal regeneration is the background of infant baptism. Wesley and Luther advocated it, and Calvin favored it."

"Pedo-Baptists must wash their skirts and cut loose from the taint and smell of Romanism, before they will ever have the full fellowship of the Baptists, or before the coming of the millenium."

"Lest some one says: 'Brother Conrad, you are wild and too radical,' let's see if I am. To the law and to the testimony." Here follow quotations from Wesley, Luther, Melancthon and others that condemn them out of their own mouths. For lack of space we reluctantly leave them out.

"Infant Baptism is indefensible and fraught with immeasurable harm to the work of the Gospel. The wonder is that good men, and sensible men, and men with the love of God in their hearts would be found teaching and advocating a doctrine so false and ruinous. Let the Pedo-Baptists abandon this relic of Judaism and Romanism and as George Truett says in twenty-five years Romanism will cease to exist."

Well, well, well. All these years we have gone on thinking that what Brother Conrad had against us was that we would not baptize enough, and now he tells us that our trouble is that we baptize too much. We thought all along that what he objected to was that we would not use enough water, and now we find that what he really minds is that we apply what water we do use to too many subjects.

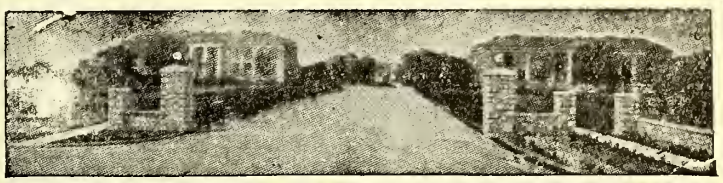
Heretofore we have thought that the quickest way to Christian union was to allow every man to follow his own conscience in those matters about which Christians honestly disagree; but Brother Conrad tells us that the way to do away with "our unhappy divisions' 'is for every other man to lay aside his own convictions and do Brother Conrad's way. One keeps learning something every little while.

But the last assertion quoted is hard to believe. We have always thought that there is something in human nature that gives the Church of Rome a rather long lease on life, no matter what Protestants might do. But just abandon infant baptism, and in less than a generation the hoary citadel will tumble to the ground! Your remedy is too simple, Brother Conrad. It won't work.

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Methodist Episcopal Church, South
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Official Organ of the North Carolina and Western North Carolina Conferences, Methodist Episcopal Church, South, Established 1855.

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IN MEMORIAM

GROVES—Lillian Groves was born August 26, 1901, and died February 4, 1921. She was converted and joined the Methodist church at Gilkey at the age of twelve years. She was a good, tender-hearted obedient child that believed the Bible and trusted in her Savior.

She was the only daughter of Mr. and Mrs. J. F. Groves. She is gone, but her parents, two brothers and those who knew her, know where to find her.

E. N. Crowder, P. C.

JONES—Miss Eliza Gaither Jones was born May 1, 1842, called to her reward December 5, 1920. She joined the church in early childhood and lived a faithful life. She enjoyed working for the church in every way she could. The Sunday schools certainly missed her faithful hand. She was loved by all who knew her. She has gone to rest in peace with Him who doeth all things well. May the Spirit comfort the hearts of her friends and relatives and lead them to a higher and purer life. J. B. Fitzgerald.

McCLAMROCK—L. M. McClamrock was born September 12, 1840, was called to up higher February 2, 1921, age 89 years, four months and 21 days. He was a faithful Christian soldier of the cross of Christ. He has been a faithful member of Oak Grove Church since its foundation was laid many years ago. He loved the church and gave it his loyal support. He loved to read the Bible. His home was the preacher's home. It was a great inspiration to preachers to go to his home and talk to him concerning the church. He leaves a wife and six children to mourn their loss.

J. B. Fitzgerald.

FRANKLIN—The subject of this sketch, Mrs. Martha E. Franklin, was born March 6, 1854, and went to her eternal home January 22, 1921. She leaves three daughters and one son to mourn their loss. For some time she had been a great sufferer, but never murmured nor complained; her faith was so fixed in God, that she endured her sufferings with patience, and when the end came she fell asleep as an infant falls asleep upon its mother's breast, and her spirit went back to the God who gave it.

We laid her away in the family cemetery amid a large concourse of friends to await the resurrection. Peace to her ashes. J. C. Whedbee, P. C.

DWIGGINS — R. A. Dwiggins was born December 22, 1849, died December 4, 1920. He was stricken with paralysis eight years ago and for the past two years he has been confined to his bed.

He was a faithful member of the church, always present when not providentially hindered. Preachers loved to go to his home. Quite a number of preachers passing through the country have called to see him, having become acquainted with him some time previous. He has now gone home to meet his friends gone before and to await the coming of his devoted wife and children. May God bless the bereaved ones at home. J. B. Fitzgerald.

AUSTIN—Bro. Joseph Austin, a member of our church here at Avon, passed away January 25, 1921.

He lacked a few days of being seventy-six years old when the end came. The writer went to see him three weeks before his death for the first time. He was feeble from age and affliction, but not more so than usual.. We read a Scripture lesson, offered prayer and promised to go again. And we did, but it was to read, "Earth to earth; ashes to ashes; dust to dust."

His neighbors say he was a good man. The Lord comfort his loved ones.

J. A. Johnson.

ROLLINS—Mrs. H. T. Rollins was born in Union county, N. C., November 22, 1882, and died at her home in Hamlet, N. C., January 31, 1921. At a very early age she joined Pleasant Grove Methodist church. After her marriage, April 18, 1912, she went to Charlotte to live and became a very active member of Tryon Street church. Mr. and Mrs. Rollins moved to Hamlet in 1915 and transferred their membership to the Methodist church.

Sister Rollins was a deeply pious woman; she wanted to live, but was ready to die. Just a little while before she slipped away, she told her pastor she was ready to go.

The funeral services were conducted at the home by the writer and the remains taken to Charlotte, Elmwood Cemetery, for burial. W. C. Martin.

KUHL—Mrs. Mary Kuhl was born February 28, 1881, and died after a week's illness with pcnumonia, Sunday morning, February 6th, 1921. She is survived by her husband, Mr. F. W. Kuhl; three children, Catherine, Alida and Wilhelmina, and one sister, Mrs. Martha Carny.

The funeral service was conducted at Epworth Methodist Church, February 7, 1921, by her pastor. Mrs. Kuhl had been a consistent member of Epworth Church for fifteen years, having come to us by certificate from another church which she had joined still earlier in life. Her membership has been transferred from the church militant to the church triumphant.

We pray God's blessing on those mourning her loss, and the answer to her prayer that her family some day form an unbroken circle around His throne.

John Hoyle, Jr.

CRESON—Sister Sarah Parmelia Creson was born Aug. 30, 1856, and departed this life February 6th, 1921, age 64 years, five months and six days.

She has been a devoted member of the Methodist Episcopal Church from girlhood and has been a faithful Sunday school teacher at St. Mark's as long as she was able to attend.

She was a good wife, mother and neighbor and lived a model Christian life. She is survived by her husband, one brother and seven children. She will be missed very much in the church and community, but most around the fireside with her husband and children.

The community extends its heartiest sympathy to the bereaved. The funeral services were conducted at St. Mark's church, Germanton, N. C., where a large concourse of loved ones and friends were present. Her remains were laid to rest in the church burying ground to await the resurrection morn. May God help us to live as she lived and may we meet her in heaven.

The services were conducted by the writer. A friend, Marcus Ligon.

DANNIEL—Delphia Danniel was born February 14, 1844, and died November 4, 1920. Early in life she gave her heart to God and joined Brookland Methodist church, where she remained a faithful and loyal member until her death. She was married to John Calvin Danniel and labored faithfully with him in building a christian home. She was true as a wife, a devoted mother a consecrated Christian, and a neighbor not to be forgotten because of her good works. She loved her family, her neighbors, her church, her pastor, but most of all her Savior. Her Bible was a treasure and in it she found many a precious promise on which she could lean during the hours of afflictions. When her pastor was in her home he always brought the Bible and asked him to read and have prayer, and she usually arose from her knees drying the tears from her eyes. When there was service at her church she always felt that she must be there, and when she failed to go, she always expressed her regrets and apologized for having missed. She leaves one sister and three sons and a number of grandchildren. To all of these we extend our sympathy, and pray that they may so overcome the conflicts of this life that they may also have a home with the redeemed.

J. A. Russell.

BRINN—On the afternoon of February 1, 1920, when the Gardener of Life called to Himself the spirit of Sister Nora Brinn, a profound sadness fell over her home, also her church and community.

Hers was a life of rare beauty and graced well life's garden in which she lived and served for sixty-one years.

Her life was a benediction to all that knew her and it has made the world richer in love, broader in sympathy, more patient toward the weak and more cheerful under adverse circumstances.

Some day we will understand why she suffered so long; for weeks she fought bravely and patiently against disease, but finally she so gently, so sweetly fell asleep in the arms of Jesus.

Sister Brinn was happily married to R. A. Brinn January 20, 1878, who preceded her in death nine years ago.

Sister Brinn was a mother of strong Christian virtues. She is gone but her spirit abides with us still, and may her influence ever linger to guide her five sons, of whom she was so justly proud. They are: Messrs. R. E., R. T., of Hertford, N. C.; Joseph and F. B., of Sanford, N. C., and Claude Brinn, of London, Eng.

Sister Brinn joined Center Hill, M. E. Church, South, when just a child and remained true to her vows until death. She was interested in both the spiritual and financial life of the church and contributed largely to each.

She was tenderly laid to rest in the cemetery at Hertford, N. C., beneath a mantle of flowers.

The burial service was conducted by the writer, assisted by Revs. T. M. Grant and Josiah Elliott.

J. L. Medjette, P. C.

MISS ANNIE L. MOSS

(In Memory of My Beloved Friend.)

She had a liberal education—had so trained in youth that her mind was the ready servant of her will.

Her mind was stored with a knowledge of the great fundamental truths of nature and of the laws of her operations. She was full of life, but the servant of a tender conscience. She learned to love all beauty, whether of nature or art, to hate all vileness and to respect others as herself. Her speech was quick, but nevertheless always kind. She was always ready to lend a helping hand to those in distress. She was most intimately related to the most exalted life and service here. She learned that there were but two things in life that really counted. One was character, the other human sympathy, and both she possessed.

She was deeply religious, devoted to her pastor and church, always kind to old people and loving to children, "a powerful believer and a religious actor."

She was very musical and her beautiful music stirred the feelings of love, peace and friendliness. It was (even as the lovely women) divine. It strengthened and ennobled the soul of one to listen. The world rarely produces such a wonderful woman. What an irreparable loss all the good deeds of this kindly woman are forgotten by her fellowmen! What needs my dear friend for her honored bones. The labor of image in piled stones? Or that her hallowed reliques should be hid under a starry pyramid? Dear friend of memory, great heir of fame, what needs thou such weak witness of thy name? Thou in our love and friendship has built thyself a lifelong monument. We will not your name forget.

Oh, though oft depressed and lonely, all my fears are laid aside, if I but remember only such as she has lived and died.

Thou are gone but not forgotten. Never from our hearts will your memory fade, but forever our thoughts will linger around the grave where you are laid.

Precius one, thou art gone; dear is the grave in which you are laid. Sweet is your memory which never will fade. The heart of my life is buried deep under the sod where you peacefully sleep. How I miss you, dear friend—miss you more than words can tell. Every hour and day that passes brings me nearer you to dwell.

Dear friend, I feel you did not want to leave us, though you had to go. So I hope you have crossed the shining river, where pain and sorrows are no more.

Goodbye, dear friend. I can never call you again on this earth, but I can pray to my Savior to meet you on that golden shore where parting will be no more. You have gone and left us, in this troublesome world to mourn, but I know you are with Jesus, sitting around that beautiful throne.

Shall we meet beyond the river,
When our stormy voyage is o'er;
Shall we meet and cast the anchor,
By the bright celestial shore?
Written by a devoted friend,
Irene Hayes.

RESOLUTIONS OF RESPECT

Whereas, God in His wisdom saw fit to promote our co-worker and brother, Edwin Speight Darden, into life eternal on February 3rd, 1921, be it resolved:

That we hereby tender, in appreciation of the character of the man and his work among us and in acknowledgement of the incalculable loss we have sustained as a church and community in his death, these resolutions of respect.

That we spread this memorial on the minutes of his Bible class, a copy with our sympathy be sent to the bereaved loved ones and copy be sent to our church paper.

Wesley Bible Class Committee: A. P. Moore, S. H. Crodker, L. K. Edwards.

RESOLUTIONS OF RESPECT

On Monday, Sept. 13, 1920, it was the will of God to call our beloved friend and sister, Mrs. Sallie F. Crews, to meet Him face to face in the heavenly home.

Therefore be it resolved first, That not only the Missionary Society of Salem Church, Oxford circuit, has lost a valued member, but the church likewise has lost one of its oldest and most faithful members.

Second, That we cherish the sweet privilege which was ours to know her intimately, and thank God that the ties of memory, love and friendship are not broken by the hand of death, but abide while life lasts.

Third, That copies of these resolutions be placed upon our minutes published in our town paper and Advocate, and a copy sent to the sorrowing family.

Committee: Miss Sara Hunt, Mrs. Mattie Parham, Mrs. D. N. Hunt.

IN MEMORIAM

William Odell Dixon (1868-1920), was born, reared, lived, labored, served, suffered, died, and was buried in Greene county, N. C.

As husband and father he established a good home.

As citizen he was thoughtful and helpful; as a man of affairs, industrious and progressive; as churchman, attentive and liberal.

As pastor's provident friend he had few equals.

As life-long, loyal Methodist, he read the Advocate, freely gave to the Orphanage, and attended district and annual conferences.

His devoted wife, who was Miss Annie L. Moseley, their son and two daughters, and his brothers, David V. and Dulus H. Dixon, survive.

The influence of such a useful life will linger to bless.

R. H. Brown, Pastor.
Hookerton, N. C.

SINCLAIR SMITH

Whereas, our heavenly Father in His infinite wisdom and love has seen fit to take from our midst and the Denver Wesleyan Bible Class of Denver, N. C., our classmate and friend, Sinclair Smith, be it resolved:

First, That the death of "Clair" (as we all knew him) our class has suffered an irreparable loss, and while we bear with reverence and submission, yet we cherish his memory as a faithful and consecrated young man, whose influence will abide with us.

Second, That the taking of such a member from our class leaves a vacancy that is deeply deplored by each member and teaher.

Third, That we extend to his father, mother and bereaved family our heartfelt sympathy and commend them to the loving Father who is too wise to err, and too good to be unkind.

Fourth, That these resolutions be placed upon the Sunday school minutes and a copy given to the bereaved family, and a copy be sent the Christian Advocate for publication.

Committee. Joyce Howard, Frank King, Bryce Sigmon.

RESOLUTIONS OF RESPECT

Whereas, God, our all-wise Father, has called from our midst Brothers William Odell Dixon and James Jefferson Moore; and,

Whereas, for many years these brothers were active, useful and faithful members of our church in the Hookerton circuit; and,

Whereas, they filled acceptably official places, the one as district steward and parsonage trustee, and the other as Sunday school superintendent, steward and church trustee; and,

Whereas, they were exemplary in their attendance upon and interest in this Quarterly Conference; therefore,

Resolved First, That we sadly miss their pleasing presence, prudent counsel and liberal support.

Resolved Second, That we extend to their sorrowing families our sincere sympathy, assure them of our prayerful concern, and commend them to the divine love and care.

Resolved Third, That copies of these resolutions be furnished the families, prepared for The Standard-Laconic and North Carolina Christian Advocate, and recorded in the minutes of this session.

(Adopted unanimously by rising vote.)

RESOLUTIONS OF RESPECT
MRS. S. R. CLARK

Whereas, as our infinitely wise and loving Father has taken to Himself the spirit of our friend and co-worker, Mrs. S. R. Clark, we, the members of the Ladies' Aid Society of Knightdale M. E. Church, resolve,

First, That this society in the death of Mrs. Clark has lost one of its most loyal and interested members.

Second, That in this loss our friend each of us feel that we have lost a friend, our society and church a member who was always happy in the discharge of her church duties and performed them with all cheerfulness. Her unselfishness and loyalty to her friends will long be remembered in our hearts and memory.

Third, That we extend to the bereaved family our deepest and heartfelt sympathy. This, our first member to pass away, we feel it very keenly. May God come in His ever healing power and bind up the wound of the broken family circle. We trust while it is our loss it is her eternal gain.

Fourth, That a copy of these resolutions be sent to the News and Observer and Christian Advocate.

Committee. Mrs. N. G. Rouse, Mrs. H. M. Harris, Mrs. L. A. Doub, Mrs. A. R. Hodge.

BURCH—Another good woman of Roxboro is gone from us. Mrs. Bettie Burch, member of Edgar Long Memorial, passed into "God's other room" January 23, 1921. She was the wife of John H. Burch, by whose side she walked in happy companionship for more than fifty years. She was born May 12th, 1847, and was in her 74th year. She was converted in 1856 under the ministry of Uncle Moses Hunt, the memory of whose songs and sermons were precious to her till the last. She joined the church at nine years of age and for 65 years walked before God's people spotless and pure, growing more saintly in life and character each day. She was a helpful, joyous wife, tender and loving mother, making a happy Christian home and gave to the church children to enrich and bless it while she is gone. She was a diligent Christian, leaving no stone unturned by which she could help build the kingdom. Never idle or negligent of any duty if she knew it. "Diligent in business, fervent in spirit, serving the Lord."

Constancy was a characteristic virtue. No vocation or change in her purpose; she did not serve God by spurts and spasms; the same every day and everywhere, at home and abroad, in sunshine and storm. Like the needle to the pole, her life pointed Godward every hour of the day.

Cheerfulness abounded in her spirits, never peeved, morose or faultfinding. Her religion was as bright as the light and as sweet as love. Her presence was like the rippling of the rill by the roadside, like the shadow of a great tree on a hot day, like the cliff of a mighty rock in the time of storm, or the singing of the nightingale at the midnight hour. Sweeping through every day with a mystic, cheerful spirit, she drew ten thousand blessings to her heart of which the world never dreamed.

Some six weeks before she died she was up town shopping, and on leaving a store she missed her step some way and fell on the pavement, breaking her ankle, hip, arm and shoulder. She was tenderly picked up and placed in an automobile and hurried to her home. The doctor dressed and set her limbs as best he could, but with little hope of her recovery, being so badly broken up and at her time of life. Everything possible was done for her comfort and restoration, but to no avail. On Sunday afternoon, the 23rd of January, after more than a month's fearful suffering she passed peacefully to rest as easily and quietly as a little babe falls to sleep on its mother's bosom. For many years she had been an active member of the U. D. C., the Ladies' Aid and Foreign Missionary Societies. She was greatly interested in and loved all the institutions of her church, especially the Orphanage, contributing of her means as liberally as she could for their support. She leaves a husband, John H. Burch, two children, Mrs. E. B. Yancy and R. A. Burch, vice-president of the First National Bank of Roxboro; three sisters and two brothers, to mourn her loss. Her funeral was the first to be held from the new Edgar Long Memorial amid a large concourse of friends and loved ones. The floral tributes were abundant and beautiful. The services were conducted by the writer, assisted by Rev. W. E. Good, of the Baptist church. She rests in Roxboro Cemetery, waiting the coming of the Lord.

J. B. Hurley.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. of Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

STATESVILLE DISTRICT

(Continued from page 6)

did note of hope sounded through these and all the discussions of the conference, what should be done can be done is becoming the basis of most of our thinking on this matter. Prof. Norton, of Weaver College, attended this conference, and Rev. W. F. Elliott brought a message regarding the need for a church building with a statement of the needs at Boone, and a collection was raised for these places amounting to $1318.

Rev. T. A. Sikes in both humorous and serious vein presented the Advocate. I believe the Statesville District will be heard from in this matter.

R. M. Stafford and John R. Abernethy, of Mooresville, and Charles Wagner, of Hickory, were granted licenses to preach. G. G. Adams, of Mooresville, and Y. J. A. Smith, of Huntersville, were recommended for trial into the traveling connection. Young Abernethy is seventeen years of age, the son of our Mooresville pastor. Mooresville takes pride in having sent nine or ten preachers into the Conference.

Hopeful reports were made from the charges. The presiding elder reported salary increases to the amount of $6,000.

Wednesday afternoon Bishop Darlington baptised two infants, the children of Revs. J. H. Clapp and M. B. Woosley, the service being beautiful and impressive.

The next session of the conference will meet with Race Street Church, Statesville.

L. H. Phillips, Dorman Thompson, J. L. Nelson, Mrs. W. A. Newell, Zeb Deaton, G. F. Ivey, R. L. Snow, and Mrs. D. C. Henley were elected lay delegates to the Annual Conference. Alternates: R. L. McNeely, D. H. Warlick, M. W. White and Mrs. G. M. Kipka.

We were impressed with the progressive spirit which characterizes Mooresville Methodism. Mr. R. M. Abernethy and his entertainment committee easily provided homes for all who came and the Methodist type of hospitality abounded. The past conference set up a new charge here, consisting of Dixie in North Mooresville and Broad Street in the south. Rev. J. H. Capps is in charge, and has already made a fine start. Zeb Deaton, superintendent, operates a fine Sunday school at Dixie. Church membership there is 14 and Sunday school enrollment 85. W. H. Hartman superintends the school at Broad Street, where a tabernacle has been erected and where the work is growing fast.

Rev. L. B. Abernethy is popular with his new charge, and under his laedership larger Sunday school equipment will be soon provided. This scribe was glad to find his friend, "Mort" McKnight, planning for improvement in his school at First Church, Mooresville.

C. S. Kirkpatrick, Secretary.

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District Appointments

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
Elizabeth City, N. C.
FIRST ROUND

February
Kitty Hawk, Kitty Hawk 20
Dare, Mann's Harbor 22
Roanoke Island, Manteo 23
Hatteras, Frisco 4-25
Kennekeet, Salvo 26-27

SECOND ROUND

March
Currituck, Hebron 5-6
Moyock, Moyock 12
First Church (morning) 13
City Road (night) 13
South Mills, Newlands 19-20
Perquimans, Woodland 26-27

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J. CALDWELL GUILDS, President

April
South Camden, Shiloh 2-3
Gates, Zion 9-10
North Gates, Parkers 11
Pasquotank, Mt. Hermon 16-17
Edenton 24
Columbia, Holly Grove ..... 30, May 1

May
Belhaven, Belhaven 6
Roper, Mackeys (morning) 8
Plymouth, (night) 8
Chowan, Evans 14-15
Hertford, (night) 15

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder
SECOND ROUND

February
Newton Grove, Mt. Moriah 26-27

March
Siler City, Hickory Mountain 5-6
Goldston, Mereney 6
Bladen, Bethlehem 12-13
Stedman, Tabor, p. m. 13-14
Hemp 19-20
Fayetteville, St. Andrews 27-28
Person St. and Calvary, Calvary, night 27

April
Carthage, Center 2-3
Sanford, night 3
Jonesboro ..... .
Rockhorn, Olive Branch 9-10
Glendon 23-24
Roseboro 16-17

May
Haw River, Cedar Grove, April 30 and 1
Pittsboro, Moncure 8-9
Duke, Duke, night 14
Dunn, Dunn 15

NEW BERN DISTRICT
F. M. Shamburger P. E.
New Cern, N. C.
FIRST ROUND

February
Mt. Olive Ct., Rone, 11 a. m. 26-27
Mt. Olive and Claypso, Mt. Olive, at night 27

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
FIRST ROUND

February
Mt. Gilead Ct. Mt. Gilead, 3 p. m. 26
Mt Gilead Station, night and Monday nine 27

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
SECOND ROUND

February
Roanoke Rapids 20
Garysburg, Seaboard 26-27

March
Weldon 5-6
Enfield & Halifax, Halifax 11
Battleboro & Whitaker, Battleboro 12-13
Conway, Bethany 15
Rich Square, Woodland 19-20
Warrenton, Macon 25
Warren, Bethlehem 26-27

April
Norlina, Zion 2-3
Middleburg, Shocco 9-10
Henderson 16-17
N. & S. Henderson, S. Henderson 17
Bertie, Cashie 22
Murfreesboro & Winston, Union 23-24
Northampton, Rehoboth 29

May
Roanoke, Ebenezer April 30 and ..... .
Littleton 1
Ahoskie, Colerain 7-8
Scotland Neck 15
Williamston & Hamilton, Williamston 14-15

Please get this in your next issue,
Yours truly,
E. M. Snipes.

WASHINGTON DISTRICT
N. H. D. WILSON, P. E.
Washington, N. C.
SECOND ROUND

February
Clark Street, Rocky Mount, night 25
Spring Hope, ... 26 27

March
Fremont 5-6
Stantonsburg 6-7
Vanceboro, Chapmans 9
Rocky Mount Ct., Sharon, day 13-14
Nashville, night 13-14
Rocky Mount, First Church, night 15
McKendree, McKendree 19-20
South Rocky Mount, night 20
Grismesland, morning 25
Ayden, night 25
Farmville, Bethlehem, day 26
Wilson, First Church, night 27-28
Elm City, night 27-28
Aurora, Campbells Creek 30

April
Greenville, night 1
Bailey 2-3
Wilson, Calvary 3-4
Swan Quarter, Soule 8
Mattamuskett, Englehard 9-10
Fairfield 10-11
Bath, Pinetown 15
Robersonville, Whartons 17
Washington 13-17
District Conference, Rohersonville, night 19-21

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
SECOND ROUND

February
Kenansville, at Chapel, ... 21 27
Faison-Warsaw, at Warsaw, ... 27-28

March
Jacksonville-Richlands, at Richlands 6
Ingold, at Epworth 12-13
Clinton, at Clinton 13-14
Scotts Hill, at Union 18
Burgaw, at Jordans 19-20
Wilmington, at Fifth Avenue 20-21
Wilmington Ct., at Bethany 27
Wilmington, at Grace 27-28

April
Hallsboro, at Pierce 1
Carvers Creek, at Freeman 2-3
Tabor, at Lebanon 8
Chadbourn, at Cerro Gordo 9-10
Whiteville, at Whiteville 10-11
Wilmington, at Trinity 17-18
Wilmington, at Epworth 17-20
Wallace-Rose Hill, at Wallace 22 24
Magnolia, at Centenary 24
Onslow 29

May
Swanshoro, at Queens Creek, April 30 and 1
Shallotte 6
Town Creek 7-8

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C.
SECOND ROUND

February
Central, 11 a. m. 27
Bethel 27

March
Leicester, Little Sandy (?) 5
Spring Creek, Spring Creek, a. m. 6
Walnut, at Hot Springs, 5 p. m. 6
Mills River, Horso Shoe 12-13
Brevard, a. m. 13
Rosman Circuit, p. m. 13
Mars Hill, Valley Union 11
Marshall, ... 20
West Asheville 23
Black Mountain 23

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
SECOND ROUND

February
Prospect, Carmel, 11 a. m. 27
North Monroe, night 27

March
Lilesville, Forestville, 11 a. m. 5-6
Dilworth, night 6
Marshville, Gilboa, 11 a. m. 12-13
Monroe, Central, night 11-13
Waxhaw, Bonds Grove, 11 a. m. 19
Weddington, Union, 11 a. m. 20
Mathews, Indian Trail, 11 a. m. 26
Unionville, Zion, 11 a. m. 27

April
Thrift-Moores, Pleasant Grove, 11 a. m. 2
Seversville, Trinity, 11 a. m. 3
Trinity, (Charlotte) night 3
Ansonville, Wyghtman, 11 a. m. 8
Polkton, Fountain Hill, 11 a. m. 9-10
Morven, Morven, 11 a. m. 16-17
Wadesboro, night 16-17
Hickory Grove, 11 a. m. 24
Duncan Memorial, night 24

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
508 Summit Ave., Greensboro, N. C.
SECOND ROUND

February
Uwharrie, Salem 26-27
Glenwood, night 27

March
West Market Street, 11 a. m. 6
Bethel, Greensboro, night 6
Randolph, Pleasant Hill 12-13
East High Point, night 13
Wentworth, Lowes 19-20
Ruffin, Ruffin, night 20
Pleasant Garden, Rehobeth, 26 and 3 p. m. 27
Randleman, St. Pauls, 11 a. m. 27
Carraway Memorial, night 27

April
Coleridge, Rehobeth 2-3
Ramseur and Franklinville, Franklinville, night 3
Park Place, 11 a. m. 10
Centenary, night 10

MARION DISTRICT
D. M. LITAKER, Presiding Elder
Marion, N. C.
SECOND ROUND

January
B-stic, Oak Grove, sun 11 and 2 27

March
Mill Spring, Lebanon, sun 11 6
Old Fort, Ebenezer, sat 11 and sun 11 12-13
Thermal City, Pisgah, sun 11 27

April
McDowell, Nebo, sat 11 and sun 11 2-3
Marion Ct., Carsons, sun 3 3
Burnsville Sta., sat and sun 7 9-10
Bald Creek, Riverside, sun 11 and 2 9
Micaville, S. T. River, sat 7 and sun 11 16-17
Spruce Pine, Bakersville, S. P. sun 7 mon 10 17-18

District Conference meets a. Forest City in Pleasant Grove Church on March 15th at 7:30 p. m. Bishop Darlington will preside and will preach Wednesday at 11.

MT. AIRY DISTRICT
W. F. Womble, Presiding Elder
Mt. Airy, N. C.
SECOND ROUND

February
Mt. Airy Ct., Laurel Bluff 26-27
Mt. Airy Cen. 27

March
Elkin, at night 4-6
Jonesville, Maple Springs 5-6
Danbury, Davis Chapel 12-13
Dobson, Rockford 19-20
Summerfield, Gethsemine 26 27

April
Madison-Stoneville, Stoneville, 11 a. m. 3
Mayodan, Mayodan, 3 p. m. and night 3
Yadkinville, Prospect 9-10
Walnut Cove, Pine Hall 16-17

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
FIRST ROUND

February
Watauga, Hinson Chapel 25-26
Boone, Boone 27-28

March
Elk Park, Cranberry 2-3
Avery, Fairview 5-6
Laurel Springs, Laurel Springs 12-13
Sparta, Sparta 13-14
Wilkesboro Sta., Wilkesboro, night 16
Wilkes Ct., Adley, 11 a. m. 18
North Wilkes Ct., Union 19-20
N. Wilkesboro Sta., N. Wilkesboro, night 20

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
SECOND ROUND

February
Crouse, Crouse, 11 a. m. 26-27
Franklin Ave., 7 p. m. 27
Cherryville, Cherryville, 11 a. m. 5-6
East End, 7 p. m. 6
Rock Springs, Marvin, 11 a. m. 12 13
Ranlo, 7 p. m. 13
Shelby Ct., El Bethel, 11 a. m. 19-20
Kings Mt., 7 p. m. 20
Lincoln Ct., Pisgah, 11 a. m. 26-27
Main St., 7 p. m. 27

April
Stanley, Iron Sta., 11 a. m. 2-3
Lowesville, New Hope 3 p. m. 3
Lowell, Bethesda, 11 a. m. 9-10
McAdenville, 7 p. m. 10
Bessemer, Concord, 11 a. m. 16-17
South Gastonia, 7 p. m. 17
Dallas, 11 a. m. 24
Mt. Holly, 7 p. m. 24

May
Mayworth, 11 a. m. 1
East Belmont, 3 p. m. 1
Belmont, 7 p. m. 1

The Shelby District Conference will he held May 5-6 in McAdenville.

STATESVILLE DISTRICT
W. A. NEWELL, Presiding Elder
Statesville N. C.
SECOND ROUND

February
Ball Creek, Center, 11 a. m. 26-27
Maiden, Mays Chapel, 3 p. m. 26-27

SECOND ROUND

March
Mooresville Ct., Centenafy, 11 a. m. 12-13
Troutman, Wesleys Ch., 3 p. m. 12-13
Huntersville, Huntersville, 11 a. m. 19-20
Davidson, Fairview, 3 p. m. 19-20
Lenoir Ct., Moores, 11 a. m. 26
Lenoir First, Lenoir, 11 a. m. 27

April
Dudley Shoals, Ebenezer, 11 a. m. 2-3
Granite Falls, Granite, 3 p. m. 2-3
Rhodhiss, Rhodhiss, night 2-3
Westview, Marvin, 11 a. m. 9-10
Hickory First, Hickory, night 9-10

WAYNESVILLE DISTRICT
J. H. WEST, Presiding Elder
Box 312, Waynesville, N. C.
SECOND ROUND

February
Shoal Creek and Echota, Olivet 26-27
Bryson-Whittier, Bryson 27-28

March
Murphy Ct., Peachtree 5-6
Hiwassie, Martins Creek 7
Hayesville, Ledfords Chapel 8
Robbinsville 12-13
Bethel, Bethel 19-20
Jonathan, Delwood 27 27
Waynesville Ct. 27

April
Fines Creek, Fines Creek 2-3
Glenville, Double Springs 9-10
Highlands, ... 16-17

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
WINSTON-SALEM, N. C.
SECOND ROUND

February
New Hope Circuit, Mecedonia 26-27

March
Southside, Q. C. night 1
Davidson Circuit, Bethel 5-6
West End, 11 a. m. Jan 16 Q. C. night 1
Burkhead, Jan. 23, night Q. C. 3
Grace, Feb. 13, 11 a. m. Q. C. night 4
Centenary, Jan. 23 11 a. m. Q. C. night 10
Forsyth Circuit, Mineral Springs, ... 12-13
Advance Circuit, Advance, 3 p. m. 16
Lewisville Circuit, Union 19 20
Davie Circuit, Oak Grove, ... 26-27
Lexington First Ch. Q. C., night 31

April
Lenwood Circuit, 2 p. m. 1
Denton Circuit Clarksbury 2-3
Parmington Circuit, Wesley, ... 9 10
Southside Circuit, Vernon 16-17
South Thomasville, 3 p. m. 17
Thomasville Main St. 17
District Conference at Advance March 14th 2:30 p. m. March 16th.

WHO WILL TELL THE OLD, OLD STORY?

The world does not yet sufficiently understand the story of the Cross. It must be told and retold, over and over again, in all the nations of the world.

For this story is to be the basis of safety, civilization, and salvation for all the people of all the nations.

But who will tell it?

The M. E. Church, South, has a shortage of 1,048 preachers. We can find scarcely ten per cent of the missionaries that we need. There is a deplorable lack of properly trained men and women in all the avenues of our work.

The great war caused a dearth of 5,000 missionaries. In five years the various denominations will need 100,000 men and women to properly man the foreign fields.

Where Will Workers Be Found?

These workers will come from the Christian colleges or they will not be forthcoming at all. The schools of the church furnish 95 per cent of the trained laborers.

Secularized colleges do not supply them. How many preachers and missionaries do you know who came from secular institutions?

Our own colleges gave us 236 out of 288 missionaries, and the colleges of the other churches gave us 10 of the others. Only 30 came from state and independent schools.

In five years one college of the M. E. Church sent out nearly as many missionaries as all the state universities combined. One great state school, with 1,000 Methodist students, 3,000 members of other evangelical churches, with 8,000 alumni, turned out less than 20 Christian workers in fifty years.

Pray Ye the Lord of the Harvest

Prayer is an appointed method of securing laborers for the white harvest fields of the Kingdom of God. With one accord, Methodists everywhere should pray to the Lord of the harvest that He will send forth reapers into His harvest.

This will also mean that Methodists everywhere must pray for the schools and colleges of the church. How long since have you prayed---how long since have you heard a prayer---for our schools, their faculties, their students, their work?

Is it reasonable to demand of them the highest Christian character which we expect---and which they maintain---while we withold from them the moral and spiritual support and dynamic of our prayers?



BY THIS SIGN I CONQUER
CHRISTIAN EDUCATION MOVEMENT
M E CHURCH, SOUTH

Christian Education Movement

M. E. CHURCH, SOUTH NASHVILLE, TENN.

NORTH CAROLINA
Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, MARCH 3, 1921 Number 9

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A NEAR METHODIST

The Methodist Episcopal Church is a great organization, but it does love "the kingdoms of the world and the glory of them" more than any other religious body on this continent, except the church of Rome. It not only claims all that belongs to it, but as it looks to the North and to the South and to the East and to the West it promises itself that it shall possess all lands upon which the eye of its imagination rests.

"Warren Gamaliel, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen." With these words, a writer in Zion's Herald, of Boston, begins an article in which he says that the future president of the United States, when a boy fourteen years of age, joined the Methodist church at Caledonia, Ohio, and remained in that church until the family moved to Marion, where he went with his father into the Free Will Baptist Church. This is the writer's way of telling the world that the new president is almost a Methodist.

The same article is authority for the statement that President Harding's mother was a Methodist, and that his wife is now a member of Epworth Methodist Church in Marion.

Our Northern brethren seem to be rejoicing greatly over the fact that the new occupant of the presidential chair is so nearly a Methodist, and the fact is, we are a little proud of it ourselves.

"DISTINCT SCHOOL OF THOUGHT"

Some of the presidents have been noted for their use of language. Theodore Roosevelt and Woodrow Wilson coined many expressive phrases, among which are "malefactors of great wealth, that prey upon the public," by the former, and "making the world safe for democracy," by the latter. Grover Cleveland expressed himself in odd and ponderous sentences which reminded the reader of his massive body, and soon after the nomination the papers began to speak of "Marion, Ohio, English," as a new kind used by Senator Harding in his speeches.

But President Harding can also use expressive phrases, for one of which this editor owes him many thanks. There is a gentleman in Kentucky, by the name of Major Noel Gaines, who has gained some notoriety as the proposer of the Prince of Peace League, which he would have to take the place of the League of Nations. The major thinks that the Bible predicted four world empires, all of which have already existed, and that any League of Nations is wicked and impossible, because it would, as a world organization, fly in the face of Providence. For making war against war the Almighty has visited His wrath upon many, among whom was William T. Stead, who was sunk along with the Titanic, to the bottom of the sea.

Since Major Gaines made speeches during the campaign in opposition to the League of Nations, after the election he was invited to Marion for an interview on his Prince of Peace Plan. The Major came away elated over what happened. The president-elect received him most graciously, expressed himself as pleased with the interview, and stated that Major Gaines belonged to a "distinct school of thought," and was glad of the opportunity to hear his ideas.

"I have found the President-elect to be a man of extraordinary insight and sympathy for humanity," declared Major Gaines. "I believe he is one of the greatest souled men to be chosen for the White House since the day of Lincoln." Of course, Major Gaines thinks so. And if Woodrow Wilson had consulted him before starting to Europe, Major Gaines would have thought the same way about him. But Woodrow had a single-track mind in his head, and an awful weight of responsibility on his shoulders, leaving him little time for anybody, and none at all for cranks.

Whatever else President Harding may prove to be, he is certainly a fine politician. He knew how to win Major Gaines in the very act of calling him a crank, for "belonged to a distinct school of thought" is Mr. Harding's emphemism for that disagreeable word. How we do thank him for that phrase! Never again will we find it necessary to call a man a crank. The next time a brother comes around all on fire with the thought that the English people are the Ten Lost Tribes, or that the Zionist Movement is a sure indication of the end of time, or that the Roman Catholics are about to capture the government of the United States, we will just tell him that he belongs to a "distinct school of thought."

BENT ON REFORMATION

Since there is such general response to the call to put the Advocate into every Methodist home, it behooves the editors to take hold with serious intent to make the paper worthy of so wide a circulation. We confess that at present there is very little about it entirely to our liking. But we have the essential elements for making a great paper, namely, enthusiasm, determination and a constituency whose loyalty is beyond compare.

Thanks to a decline in the price of paper, one annoyance can be removed. The reader will notice with satisfaction that the quality of paper used for this issue is better and that the appearance is very much improved. But this is but the beginning of a general reformation, which will continue until the Advocate leads all conference organs in quality and circulation.

The reader may be horrified to learn that the very next stroke affects the departments devoted to the interests of the orphanages, and the editors hasten to assure the public that the step is taken through no lack of concern for those worthy institutions. There is not a single member of the Advocate force that would not divide his last crust with a fatherless child, and if the editors thought that one penny less would be contributed to that cause, they would not take the contemplated step.

It all came about this way. The reader will notice on the orphanage page of the last issue a long list of receipts. Well, when it came to reading the proof of that small type, everybody struck, and it went into the paper unread. And then it occurred to the editors that that particular form of acknowledging the receipt of money for the orphanage had served its day. When the plan of fifth Sunday collections was new, the stimulus of the published receipt was needed, but now that it has become a fixture, some other way of acknowledgement will serve just as well.

However, it is not the intention to take the space heretofore used for receipts away from the orphanages, but rather to release it for news about those institutions of more general interest. It is not necessary to attempt to tell fifty thousand people through the Advocate that Cedar Grove Sunday School contributed $6.00 on the last fifth Sunday. That is not news. Cedar Grove simply saw its usual duty and did it, just as several hundred other Sunday Schools did.

If the reader will turn to the columns of receipts in the last issue, he will notice this entry: "Leroy Miller, Supt. Sotton Grove S. S., Linwood, $2.00." In the same column, he will see another: "D. S. Siceloff, Sec. Lexington S. S., Lexington, $207.81." That "Sotton" should, of course, be "Cotton," and owes its form to the fact that the proof was not read. Now, neither item is news. Cotton Grove is a small country church six miles from Lexington and the fifth Sunday collection will naturally range from two to ten dollars. On the other hand, Lexington is a large, prosperous city church, and the fifth Sunday collections will run from one hundred to two hundred dollars.

But if the case should be reversed and on some fifth Sunday Cotton Grove should contribute two hundred dollars and Lexington two, the Advocate would expect the news to be wired in, in order to make sure of getting it in the next issue.

What the Advocate would like to get from The Methodist Orphanage and the Children's Home is that form of report and news that will bring the work of these institutions before the public in a way that will appeal to the constructive imagination of the people. Two more versatile and resourceful gentlemen do not exist than Rev. A. S. Barnes and Prof. Walter Thompson. The work indicated for them will be more difficult than turning a batch of receipts over to their stenographers, but it will mean more for these institutions in the end.

NEW RULE FOR OBITUARIES

The closing paragraph of a letter, written by Rev. E. L. Stack for the issue of February 10, reads as follows: "I believe it would be wise to allow just double the space for obituaries. Many of our people take the paper all their life time, and there is nothing ever said about them until they die, and then the preacher must pay for a hundred or so words, or have his people look at him as if to say, 'was the departed one worthy, if so, why did you make his obituary so brief?"

A letter in this week's mail contains the following: "The Ladies Aid Society sent in a resolution of respect, and we received a bill yesterday of 88 cents for us to pay. Please don't publish it. We thought we had a perfect right to send in a few words of sympathy to our church paper without any charge. I am sorry we sent it. I sent things last year for publication and never had a bill before. What is the matter? I feel very much hurt to think that our own church paper can't do a thing like that without a charge."

The Methodist people of North Carolina form in the aggregate a great host. A constant stream is pouring through the gates of the New Jerusalem, as the warriors in the church militant below pass to the church triumphant above. At the lowest calculation, thirty Methodist homes are invaded by the angel of death every week. And while some are more prominent than others, there is something in each instance that calls for the warmest possible expressions of sympathy and love. The reader can see at a glance why it is impossible to publish in the Advocate all that pastors, friends and societies would like to write.

Consequently, it is necessary to set a limit of some kind. Most papers make the limit 100 words and charge for all words in excess, and that has been the Advocate's rule. But, as Brother Stack says, the payment of the bill usually falls to the preacher, because the people do not know about the rule and it is embarrassing to mention it. Other papers limit obituaries to 100 words and charge for all at two cents a word.

The Advocate is compelled to lay down a rule, as follows: After the last issue of March there will be no charges, and no obituary or set of resolutions containing over one hundred words will be published. Let the writer count the words, and reduce them to one hundred, knowing that if more words are sent in the obituary will not appear.

"What can one say in one hundred words?" Very little, indeed. And what ought to be said cannot be said in a weekly paper that serves a constituency of two hundred thousand. A sketch of the life, and an enumeration of qualities and virtues should be given at the funeral and in the local paper. For the organ of the whole State a death notice is sufficient.

The following, containing just ninety-two words, is very good: "And these are the days of the years of Abraham's life which he lived, an hundred three score and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons, Isaac and Ishmael, buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased

of the sons of Heth: there was Abraham buried, and Sarah his wife."

The new rule, of course, does not apply in the case of those itinerant servants of the conference, the preacher and the preacher's wife.

HIS BUSINESS THERE

The editor calls upon his representative, Hon. Chas. E. Hamilton, a man of sense and judgment, to give due and careful consideration to legislation in favor of the suppression of the illegal sale of intoxicating liquors, and then not only vote right himself but also urge upon his fellow law-makers the course of action they should pursue.

NOW FOR THE REVIVAL

The church has one great double mission, the edification of believers and the conversion of the world. It has long been the practice of some churches to set apart the days preceding Easter for concentration upon this supreme task. The custom has this in its favor that it puts all of the people in a community to thinking about the facts and truths of religion at the same time, thus creating an atmosphere favorable to growth in grace and entrance into the kingdom of Christ. Call it a revival, or protracted meeting; or Lenten services, or what you will—it is not the name that counts, but the thing—the blessing of the Almighty always comes upon a community, when congregations gather together day after day to worship and meditate and work for eternal salvation. The Handbook on Revivals has been placed in the hands of every pastor in the church. It is full of valuable suggestions and may be used with great profit. It will help every pastor as he and his congregation earnestly address themselves to the task in hand.

WHAT IS A "HUMDINGER?"

Our North Carolina Christian Advocate is certainly a "humdinger." When you pick the paper up you do not want to lay it aside until you have read everything in it. At any rate, that is the way your Pastor feels about it. Dr. G. T. Rowe is giving us the benefit of his splendid training, wide reading and observation. He is certainly touching life from a great many different angles. His touches of humor are simply irresistible. They leave a good taste in one's mouth. Everything he says is flooded not only with a fine sense of humor but better still with the spirit of optimism and good will. He is preaching a gospel of "sweetness and light." He is not unmindful of the evils of our day. He is keenly aware of their presence, but he is showing us that their power is as nothing when compared to the all-conquering power of the Spirit of Jesus. If you do not take the Advocate, you are missing a great deal. Join our Advocate family and help us enjoy all the many good things that we are receiving.—(Charlotte) Trinity Church Bulletin.

ADDITIONAL INFORMATION

Permit me to say I have just received a letter from Rev. J. A. Hornaday, Secretary Conference Board of Finance, calling my attention to the fact that I had failed to state in my letter to the Advocate of February 16th, concerning the condition of Mrs. C. E. Vale, that the board had sent Mrs. Vale from its funds for Superannuates, a check for $393.75 just after the close of last conference. A little later it was suplemented from the Duke fund, making a total of about $500. It was my intention to put these facts in article and did not realize that I had not done so till I saw the letter in print, which was about the same time I received Bro. Hornaday's letter. I thank him for calling my attention to it.

I do not desire to keep anything concerning the case from the public. There is also a fund left for helping to educate the son, the income from which amounts to something like $120 a year, which Mrs. Vale gets. During the past year she has received in round figures about $600. Out of this amount she and her son had to pay their living expenses. She had to pay $72 a year rent for two rooms. Beginning last November, when she was so critically ill, it was necessary to employ a trained nurse for, I suppose, about ten weeks at a cost of $35 a week. A woman to do the cooking, keep the house and relieve the nurse a few hours that she might sleep cost $6 a week, beside a multitude of other expenses that come into illness like she had, and but for the kindness of friends it never could have been done. If there are any who have not read my letter, look it up and read it. Any contribution you wish to send to help take care of this helpless widow of a preacher will be gratefully received.

Fraternally, A. J. Parker.

Gibson, N. C.

IS PROTESTANTISM PASSING?

Rev. T. J. Ogburn, whose scholarly mind is always on the alert for anything worth noting, sends the editor a thought-provoking article written by Rev. Dr. C. E. Macartney, pastor of Arch Street Presbyterian Church, Philadelphia, on the question, "Is the Protestant Church Passing?" The article appeared in Christian Work, prefaced by an editor's note, which reads as follows: "The point of view in the following article is an interestng one. It is a challenge to those who differ with Dr. Macartney."

A few sentences will indicate the burden of the doctor's complaint. "The most pathetic figure in the world today is the Protestant Church." "Either the world seems to have no place for Protestantism, or the Protestant church is no longer able to speak to that world." "Like a vast hulk driven high up on the sands, and attacked by every incoming tide, the Protestant church is slowly disintegrating before our eyes."

The trouble, the author thinks, lies with theology and theological schools. "The most striking evidence of this disintegrating process going on within Protestantism is to be discovered in that realm where every church derives its life and strength, that is, the theological." "Princeton Seminary alone stands out-and-out for Protestant Christianity. There alone, of all the seminaries of the Presbyterian Church, the creed of Calvin is taught without apology and without equivocation. But not all who are thus taught do so teach and preach themselves. In contact with the world there goes on a process of modification and adaptation."

Any one of three courses may be taken. "First, a return to Rome." Not, "the writer declares, "until the stars fall from heaven!" Second, a revival of Primitive Christianity. "But we cannot reproduce the Christianity of the second and third centuries any more than we can reproduce their social and political life." "A third outcome might be the reformation of the Reformation. But if this should come, the present process of disintegration has gone on so far that the future church historian might speak of it as the creation of a new church."

The article ends with the hopeful words: "Of the increase of His Kingdom we have no doubt. But how that Kingdom is, in the future, to be related to the power and activity of a visible church, that we leave in faith and hope and courage with Him who knoweth the end from the beginning."

For twenty years the editor studied scholastic theology and systems of doctrine only to learn at last with chagrin that the people, and even the schools, care for such matters, but little, if at all. But never has he dealt with that vital theology which underlies Christian experience and character and living without getting an interested and favorable response. And while the congregations of the present day are not versed in creedal systems, there is among both young and old as clear an understanding of the gospel and as great a devotion to Jesus Christ, the Saviour, as there was among those in former times, who could repeat some elaborate confession of faith from beginning to end.

Dr. Macartney, like many others, has spent his life imbibing theology of the strongest kind—Calvinism of the Princetonian brand—and finding that the world will have none of it, rushes to the conclusion that Protestantism is moribund and all but dead. Another thing: Though he has arrived at the mature age of forty-one, he is still unmarried, and having "neither chick nor child," has missed that human touch" that would have helped him to make a better diagnosis of the situation in this transition time.

Protestantism passing? It has scarcely arrived! The Reformation was as much a political revolution as it was a religious movement. And when the Thirty Years' War was over, so little did the masses of the people understand or care about, the issue, that the principle of agreement was the famous cujus regio, ejus religio—that is to say, the subject was to have the same religion as his prince. If the prince was Catholic, the subjects in his realm were to be Catholic; if the prince was Protestant, his subjects were to be Protestant, too.

Protestantism has not yet thoroughly learned its principle and genius, and therefore has never been able to unify itself. "You do not belong to the communion of the Christian church; we cannot acknowledge you as brethren! One or the other of us must be a minister of Satan." Leaving the futile conference at Marburg with these words upon his lips, Luther parted from the weeping Zwingle, refusing to shake hands with him, because their views on consubstantiation were not the same!

It took the Catholic church three hundred years to make for itself a secure place in the world, and a thousand to reach its height. Protestantism passing! It's the surest thing on God's footstool today!

Bishop U. V. W. Darlington is devoting a great deal of his time to work in the interest of the Christian Education Movement. His work in the field has been very effective indeed and for some weeks he has been in the field almost constantly. He is leading his district in this great enterprise in a manner which can only result in large success. He is making great addresses at mass meetings in his territory, North and South Carolina.

Rev. J. H. Lanning, now at Yale Divinity School, sends us a copy of the last issue of the Yale Divinity News, which carries a full sketch of Dean Charles Reynolds Brown, who has just completed his tenth year as dean. Dr. Brown was born in Virginia, got his college training in Iowa and took his course in Theology at Boston University. He began as a Methodist preacher, but answered a call to a Congregational church after three years of service, and has since been with that denomination. He is a strong man and the most popular preacher at Yale. Our brethren may hope to see him at the Summer School at Trinity sometime.

The Advocate (Nashville) says of Dr. E. L. Pell, "a down-homer" now living in Richmond: Dr. Edward L. Pell, who for many years was an invalid confined for a large part of his time to his bed and yet managed to write an astonishingly large number of books and newspaper articles of a fresh, stimulating religious character, is now physically strong enough to take to the lecture field, in which he is proving eminently successful. He has addresses adapted to the demands of local congregations, training schools, and summer assemblies, colleges, lyceum courses, Young Men's Christian Associations, and ministerial meetings. Here is a man who, we are tempted to believe, so long as he shall be in the flesh, will be about his "Father's business" in a most able and effective way.

The names that shine in the Advocate office just now are: D. W. Brown, W. T. Phipps, Daniel Lane and W. M. Smith. Each has made good his promise to put the Advocate in every home on his charge. Brother Brown is in his fourth year at Belwood, Brother Phipps in his third at Fremont. Brother Smith in his third at Ramseur and Franklinville, and Brother Lane in his first at Stantonsburg.

Since the above was written, the number has increased until the names that glow in this sanctum are legion. If the campaign comes to a close without having enlisted every presiding elder, preacher and official in the Methodist Church in the state, we shall be surprised.

"The weapons of our warfare are not carnal." Paul had much of the soldier spirit, only it was all transfigured with a divine purpose. He knew that we needed the soldier's courage, and the soldier's endurance, and the soldier's perseverance. We need also the unquestioning obedience to the commands of our Master. These were the military figures in which he indulged, but he never adopted the weapons of the soldiers of this world. Such weapons cannot be used against our adversaries. No iron sword can destroy a sin. No army in martial array can compel a sinner to accept Christ as his personal Savior. No mighty organization of men can by the might of numbers add a feather's weight to the power of the gospel to save. Our weapons are not carnal. If they were, they would be utterly useless for the accomplishment of our purpose. But because they are spiritual, they are mighty to the pulling down of strongholds.

PEOPLE AND THINGS

There is much agitation in the Waynesville district for a Methodist secondary school with industrial facilities.

Rev. Otho J. Jones is now at work placing the Advocate in every home in his congregation at Sylva. He talks like a man that is going to succeed.

Mrs. N. Buckner, General Secretary of the Baracas and Philatheas, is busy getting things ready for the next State convention, which will be held at Henderson April 21-24.

Rev. C. E. Stedman, our pastor for all of Clay county and then some, reports progress on the Hayesville circuit. Brother Stedman was one of the speakers at the Sylva conference.

Married, February 22nd, at the residence of the sister of the bride, Mrs. E. L. Steele, Mr. Louis A. Dysart and Miss Gussie Tuttle, both of First Church, Lenoir, Rev. E. R. Welch, offciiating.

Married, on February 19th, 1921, at the Methodist parsonage, Atlantic, N. C., Mr. Winfield Fulcher and Miss Naomi Salter, both of Stacy, N. C., Rev. E. J. Lewis officiating.

While Rev. E. R. Welch is touring Palestine this summer, Rev. E. P. Billups, who is now in Emory University, will supply for him. Bro. Billups will get his Master's degree in June.

The Herald says that Rev. E. E. Rose, pastor of the Methodist church in Cochran, Ga., has returned to his home after visiting his brother, Mr. H. V. Rose, of Smithfield.

Miss Grace Bradley, field secretary for the Epworth League work of the Western North Carolina Conference, paid the Advocate office a pleasant visit Monday.

Married, February 19th, at the residence of the bride's parents, Mr. and Mrs. M. M. Courtney, Mr. Nathan Hunt Gwyn and Miss Alice Emily Courtney, both of First Church, Lenoir, Rev. E. R. Welch officiating.

Bishop Darlington is reported to have delivered a great educational address last week at Lexington. Following the address the ladies of the church entertained the Bishop and the board of stewards at the handsome new parsonage there.

Rev. M. W. Hester, of the Onslow circuit, underwent a surgical operation in St. Leo's Hospital, Richmond, last Friday. Bro. Hester is getting along all right and will be able to return home in a short while.

This week the editor is plying back and forth between the office and Oak Ridge, where he is helping the pastor, Rev. E. O. Sole, in a meeting, which began last Sunday. Rev. C. W. Bowling, of Cooleemee, is leading the singing.

Several excellent poems, which our limited space makes it impossible to publish at present, have recently come in. They have been placed on file in the hope that they will soon find their way to the light.

Rev. C. S. Kirkpatrick started from Hickory to the setting up meeting at Salisbury Monday and found the pull of Greensboro so strong that he had to come on to this city, where he did some of the best work of his life as pastor of Spring Garden church. The Advocate enjoyed his call.

Attention is called to the fact that the Western North Carolina Conference Wesley Bible Class Federation will hold its annual federation this year at Lake Junaluska, July 11, 12, 13. Dr. E. O. Watson, Washington, and Dr. George R. Stuart, Birmingham, are among the speakers for the occasion.

The editors appreciate the invitations that are coming in from many quarters and would like to accept them all, but as there are only fifty-two Sundays in the year that is impossible. Their slates are already full till the middle of April, and they have scattering dates far into the summer.

Rev. P. W. Tucker and family, of Newton, were forced to submit to a genuine, old-fashioned pounding last week. The people stormed the parsonage, retired (Fisk) the car, and left enough to keep things lively at the preacher's home for some time to come.

Recently while at our church at Cullowhee Normal School Rev. J. H. West secured 21 life service volunteers for Christian work in the Methodist church. Following an earnest appeal at the educational meeting at Sylva delivered by Dr. E. K. McLarty thirty young people dedicated their lives to Christian service.

A good sister from Mt. Olive is responsible for the statement that Rev. G. B. Starling is preaching "wonderful" sermons and that great crowds flock to hear them. The Sunday school is full and running over, and every department of the church is moving along lines of large endeavor.

Rev. A. D. Wilcox, of Trinity Church, Durham, recently held revival services in the Sue Bennett Memorial School at London, Ky., under the Centenary Evangelistic Commission. Prof. H. E. Spence preached for the Trinity congregation both morning and evening on the Sunday that the pastor was away.

Building operations at Lake Junaluska are soon to begin in full blast. Some twelve cottages have been constructed since last season, and quite a number in addition are being contemplated among which number will be a group designed and constructed by J. B. Ivey, one of our Western North Carolina Conference laymen.

During the ten days preceding last Monday, Hawthorne Lane, Charlotte, raised $27,000 for church improvement and enlargement. When Rev. L. D. Thompson brought the question of a club house before the congregation, two men immediately offered to give $1,000 each toward this plan to provide for the activities of the young people. The new structure will cost about $60,000.

Rev. C. C. Weaver, the ordinarily conservative pastor of Central Church, Monroe, has gone to saying things about some of the women folks. He disclaims any intention to say anything that would cause the sisters to become offended, hence refuses to say anything about their dress, but referred to the "over be-powdered woman as an animated marshmallow."

Rev. C. S. Kirkpatrick sends in a subscription or two just to show good-will, saying the Epworth League is being coached by that capital young layman, Mr. M. S. Smith, with some assistance from himself, to put the Advocate campaign through successfully at Hickory. It will be in order to feel sorry for our Baptist friends, when that church and others like it get well into action.

Word comes at the last moment that the Spindale-Alexander charge, Rev. M. W. Heckard, pastor, jumps into the 100 per cent column this week. There are 47 homes in that charge and 47 Advocates are taken. The campaign was put on and in a short while the goal was reached. Bro. Heckard says that it was easy to get the people to take the church organ. It is just as easy in every other charge.

Mrs. Alice Bivins, of Marshville, in a private letter says: "Though I am the mother of three fatherless boys, with limited means, we can't do without the Advocate. I am hoping and praying that our Christian Education Movement will meet with great success. In 1925, if nothing happens, my two older boys, aged 13 and 14, will have completed high school here, and I dare say, no one except a widowed mother knows how very anxious I am that they go to a **Christian College.**"

Rev. G. Stanley Frazer, who transferred from the North Georgia Conference last November and was stationed at Fifth Avenue, Wilmington, has been contributing a series of thoughtful and scholarly articles to the Wilmington Star, along religious lines. Dr. Frazer is an author of note, having written such books as "The Fact of Faith," and "Christianity and the Man of Today." The articles in the Star indicate that the writer has a thorough knowledge of his subject.

Word comes from up about Marion that Rev. M. W. Heckard, of Spindale, now has 46 Advocates coming to his work, which has 47 homes ,and that he is bent on making it 100 per cent. He is preaching to large congregations and has had a net gain of 44 members since conference. Under the superintendency of W. A. Johnson and G. B. Howard, the Sunday schools at Spindale and Alexander are in a thriving condition; attendance has doubled at both places.

Rev. C. H. Rose, the leader of that fine Methodist people at Gibsonville and Whitsett, made us breathe a little easier on Wednesday morning. It was a large list of News and Renews. The preacher says he is just getting up steam. As a side line that wide-awake pastor and the ready-to-do congregations are going to build a new parsonage. They had at the time Bro. Rose was in our office $2,238 subscribed. The Sunday school is overflowing, and congregations increasing. The pastor was pounded severely last week.

Says Rev. J. Allen Johnson: "We are getting on splendidly with the work here on the Kennekeet charge. In January the Kennekeeters (the people of St. John's) came upon us as an army and demanded admission to the dining room. Of course we complied. The result was a loaded table, more than one hundred packages. That week the people of Salvo sent us a valuable box by boat, freight paid, which contained thirty or more packages. Well, we are determined to be worth as much to them as they are to us."

Rev. V. A. Royal and his new charge are moving off just like they mean to do things down at Creedmoor. Listen just a moment: Meeting held at Creedmoor, 15 additions; Woman's Missionary Society organized with 24 members; Young People's Society organized with 15; Bright Jewels with 40 members; going to build four Sunday school rooms to accommodate the increasing attendance. The meeting at Banks will begin Thursday before second Sunday in March. A great pounding has been administered to the preacher, and he is in fine favor.

The forty members of Central, Asheville, Board of Stewards gave last week a banquet on the first floor of the church to the men of the congregation. Mr. F. M. Weaver was toastmaster and the following speakers responded with appropriate remarks: H. C. Johnson, Dr. O. J. Chandler, E. C. Chambers, L. B. Rogers, Frank S. Smith, Mark W. Brown, O. V. Wooosey, H. A. Dunham and Dr. E. K. McLarty. The purpose of the evening was to get better acquainted with the church and with one another. The evening is reported to have been a very profitable one.

Rev. Olin Peter Ader, known to college friends as the "Sacred Egyptian Bull," because of a mystic strain akin to that supposed to be possessed by the object of worship of the Pharaohs, has always been a man of brains. When he went up to the Moody Bible Institute back in 1909 to take a summer course, he went over on the day of his arrival to look the situation over and the next morning landed at the University of Chicago. Not that there is anything wrong with the Moody school, but there the pabulum is served in predigested form, while it takes a discriminating palate and a full-grown stomach to handle the raw hunks served at the University. But who would have thought that he would have donned overalls and made a full hand while the church and parsonage were being built at Weaverville? Well, that is what he did, and now after moving three times as the rented roofs were sold from over his head, he finds himself in one of the best parsonages in the land.

Rev. V. P. Scoville, now in his fourth year at Trinity, Wilmington, likes the Old North State. We know he does, because he says so in a letter to the Wesleyan Christian Advocate, organ of his old Georgia Conference, although he admits that he has spells of home-sickness sometimes. And how he brags on his congregation to his old home-folks! He says that they have increased the salary from $1,800 to $3,000, that they have paid 40 per cent on the Centenary, that they are building a church, which will be worth, when completed, $100,000, and that they as a church pride themselves on never letting a visitor or stranger come among them without being made to feel that he is wanted and welcome. But the reader just ought to hear what Scoville has to say about the other ex-Georgians in the North Carolina Conference, Bross, Phipps and Frazer.

HOW A COLLEGE SERVES THE CHURCH

Trains Ministers and Christian Laymen—Lends Support to the Sunday School—Summer Schools for Preachers and School Teachers—Duke Funds for Superannuated Preachers and Country Churches —Will Do More as Resources are Increased.

By President W. P. Few

Much is being written, and that is well, concerning the service that is rendered to the Church by the Christian College in its normal operations. There are other and more direct ways, though they are not often recognized, by which the college serves the church. To some of these I now wish to call attention. I shall illustrate them by reference to the college that I am most familiar with.

At Trinity College a Bible department is maintained. This department seeks to acquaint every student in College with the writings of the Bible, but much more than that, the department seeks above everything else to emphasize the fundamental duty of every student to find the plain meaning of the Bible and to partake of the spiritual vitality and energy that beat there with the divine pulse of its original. In connection with this department the College gives courses in Religious Education, the chief business of which is to train for Sunday school work and for other kinds of church work. Every student is required to take some one of the courses in the department of Bible and Religious Education; and in addition to the required work many elective courses in the department are taken by ministerial students and by students who would fit themselves for Sunday school teachers and officers or for other activities in the Church and the community that are open to Christian laymen.

These courses offer students full opportunities to prepare themselves for trained service in the ministry or in lay activities. In the three-hour courses given by the department this year 354 students are enrolled. Forty-six students are enrolled in the Ministerial Band and twelve in the Student Volunteer Band. In addition to these at the close of the annual revival in February fifty odd of the most promising youth of the College indicated their willingness to enter distinctively whole-time religious work.

Two of the professors are young ministers who have not only had special preparation to teach but who also have peculiar fitness to serve as college pastors. These men lay themselves out to develop young preachers and lay workers. Large numbers of our men, teachers and students, are every Sunday filling pulpits and teaching in Sunday schools; and each year there goes out an increasing number of men to the pulpits and Sunday schools of this and other states. While there is still not an adequate supply of trained preachers, this shortage in so far as it concerns the Methodist Church in North Carolina, is due to the growth of the Church and is in spite of the fact that the number of ministerial students here steadily increases. There is a new and growing demand for whole-time directors of religious education; and this demand, so far as it is as yet developed in North Carolina, the College will be in position to supply, beginning in June of this year.

Trinity was among the first of the colleges to tie up its activities with the Sunday school, a form of cooperation that is now being strongly emphasized by the Christian Education Movement; and the College continues to put its influence and resources behind the undertakings of the Sunday school in all practical ways that are open to it.

With the generous cooperation of the two Conferences in North Carolina a summer school for preachers is held every year at the College. This school seeks to provide inspiration and instruction for ministers in service, but it especially seeks to be of use to the young preachers while they are passing through their four-year Conference course of study. The school has grown to be large and widely influential.

The College also maintains a summer school for teachers (and, of course, a department of education,) and is endeavoring through it to increase the contribution of the College to the right training of the youth of the State, at this time when competent and consecrated teachers are so hard to get and when the necessity for such teachers is so keenly felt by all right-thinking people.

For six years the College has had the privilege of distributing for Mr. James B. Duke to superannuate preachers and widows and orphans of deceased preachers of the two North Carolina Conferences, Christmas checks amounting each year to $10,000. The College has thus been able to give substantial help to our old preachers and their families; but more important even than this, the administration of this fund has constantly had in view, through publicity and every other available means, to stimulate an increasingly fair and generous treatment of these worthiest people among us.

And now the College administers for Mr. Duke a fund of $25,000 a year for the benefit of country churches in North Carolina. A Duke Fund Commission has been created to make careful study of the whole field and opportunity of our rural churches; and it is hoped that a new emphasis may be put upon the importance of the country church, —important for the sake of the people who continue to live in the country, and important because from the country comes the backbone of the city churches and also a large percentage of all our preachers.

Thus Trinity, dedicated as it is (and as are all our colleges) to its primary task of fitting its students for citizenship in the state and for membership in the Kingdom of God, is also passionately devoted to the direct service of all the causes of the Church and the causes of the Kingdom. Trinity would do more, our other colleges would do more; and all our colleges wil be able to do more, as their resources are increased and as the Church becomes aroused to, and our whole civilization more and more saturated with, a full sense of the meaning and mission of Christian Education, as it is being presented by the Christian Education Movement, in the home, in the Sunday school, in some sort of connection with the day school, and in the college and university.

Trinity College, Durham, N. C.
February 12, 1921.

REAL STEWARDSHIP

What Could Be Done With Half a Million—Golden Rule in Business Better Even Than Wesley's—People Rather Than Profits—"Love Thy Neighbor as Thyself."

By Dr. Dan Atkins

Let us suppose the case of a person who finds himself in possession of half a million dollars. No questions as to how he came in possession of it but taken for granted that it is all honest, clean, money. It represents power and so much power involves heavy responsibility. The man is supposed to be a Christian, not the kind who draws a line between sacred and secular, but has read, "Seek the Kingdom of God." Seek the Kingdom as the supreme aim in life and by all the powers you possess, use your money in bringing in the Kingdom. He has read also "Look not every man on his own things (only) but also on the things of others," and also "Love thy neighbor as thyself"—all others as your own family. He sincerely determines to invest his money or spend it on this basis of such principles.

He could give it all to the poor, but this is not necessary. He could endow a Christian college, but neither is that necessary. He could give one-tenth of it to the Church and use the rest for any sort of selfish purposes he might fancy. That would not suffice. It is possible to consecrate one-tenth and sin greatly with the rest. He decides to invest it. All right. He builds and equips a cotton mill. His first thought is to act on John Wesley's terse saying "Make all you can, save all you can, give all you can." Make twenty-five percent per annum if you can, Wesley said it. Give a tenth. That will be a large sum that will leave twenty-two and one half percent, which ought to satisfy the cupidity of any one. Save all you can. Hoard it up, reinvest, secure a high rate of interest, compounded. Get rich. Within five years be a millionaire, then a multi-millionaire.

He takes a second thought, he applies the teachings of Jesus and Paul to his business. Business is life, the conduct of business is the manner of life, the motive in business is the motive in life. He finds he cannot separate his business from his religion. He is the steward of Jesus and whatever he does must be done as Jesus would do it and for the purpose of benefiting and blessing mankind so far as it touches mankind. He sees very clearly that he cannot enter into any business which in itself is hurtful to his fellow men. He cannot increase his wealth or even make a living by the deteriment and downfall of any part of mankind. With an enlarging vision he sees that he cannot fulfill his obligations in a business which might be wholly negative—neither hurtful or helpful, and further, that he cannot conduct any sort of business with an indifferent motive. He sees that his business must be a blessing to man and that he must conduct it with the motive to make it a positive blessing to men. Jesus would do so. His steward must do so also.

Then having settled the preliminaries on his knees and gotten his bearings with the divine compass, he builds his mill. He makes a survey of the human factors involved. There are the people who grow the cotton. They must if possible have plenty of food and good clothing, comfortable homes with accessories of refinement, must be educated and have at least some access to the highest life. He feels that he must pay them for their cotton every cent possible, must deal with them as he would if he were buying all his cotton from his own son or daughter," love neighbor as thyself"—as thy son.

Then there are the people who work in the mill and make up the cloth and the yarn. They are people from the poorer districts, the rented farms. They are not so strong as he is, have not the natural endowment, have not had the training. He knows that he can exploit them and by long hours, hard work, and meagre pay he can fatten on their flesh. But he reads, "We then that are strong ought to bear the infirmities of the weak and not to please ourselves." In business? Certainly. He arranges his schedule with the purpose to pay as high wages as possible for as short hours as possible consistent with legitimate profits. He knows how much they need comfortable homes, decent raiment, wholesome food, education and culture and he makes his mill a powerful agency for their general uplift as if they were his own children. "Love thy neighbor as thyself," as thy own children.

Then he thinks of the multitudes who will use his goods. They really could not get along without the products of his mill, and he desires to let them have the benefit of his goods at as low a price as possible, for they are his own, his neighbors. He loves them as he loves his own.

He has discovered a wide range of brotherhood. He sees how he can be a great benefactor through his cotton mill. His main motive is to make his business a blessing to others, he does not seek wealth. If he finds that his gains are mounting too rapidly he curtails at one point, augments at another. Mr. Carnegie said it is a sin to die rich. This man thinks it is a misfortune to grow rich at the expense and by the poverty of others, and he is strong enough to regulate his own business. He is not conformed to the world but is transformed by the renewing of his motives and the whole schedule of his life, and runs his business by that good and acceptable and perfect will of God. He is not bound by custom or precedent, he is not acting a part, he doesn't groan under the cross, it is in him like an artesian well springing up and gushing forth unto everlasting life. It is proper to say this man is a Christian—one of God's stewards.

In Randolph-Macon College are 42 ministerial students; in Trinity College, 39; in Birmingham-Southern College, 26; in Millsaps College, 22; in Morris-Harvey College, 20; in Emory and Henry College, 18; in Central College, 17; in Hendrix College, 17; in Wofford College, 15; in Southwestern University, 15. At Emory University there are 117 ministerial students, and at Southern Methodist University, 79. No college for men in our Church fails to report ministerial students enrolled.

Among the junior colleges of our Church the following make splendid showings in the number of ministerial students enrolled; Hiwasse College, 23; Clarendon College, 22; Young Harris College, 20; Wesley College, 18; Reinhardt College 12; Rutherford College, 45.

The special agencies to be used to carry the Life Service Call to our young people are: the pulpit, the Sunday School, the Epworth League, the Woman's Missionary Society, the Educational Department of the Board of Missions, our schools and colleges, the church press, the literature of the Christian Education Movement. And February is the month for special emphasis.



"To educate the reason without educating the desire is like placing the repeating rifle in the hands of a savage."
HERBERT SPENCER

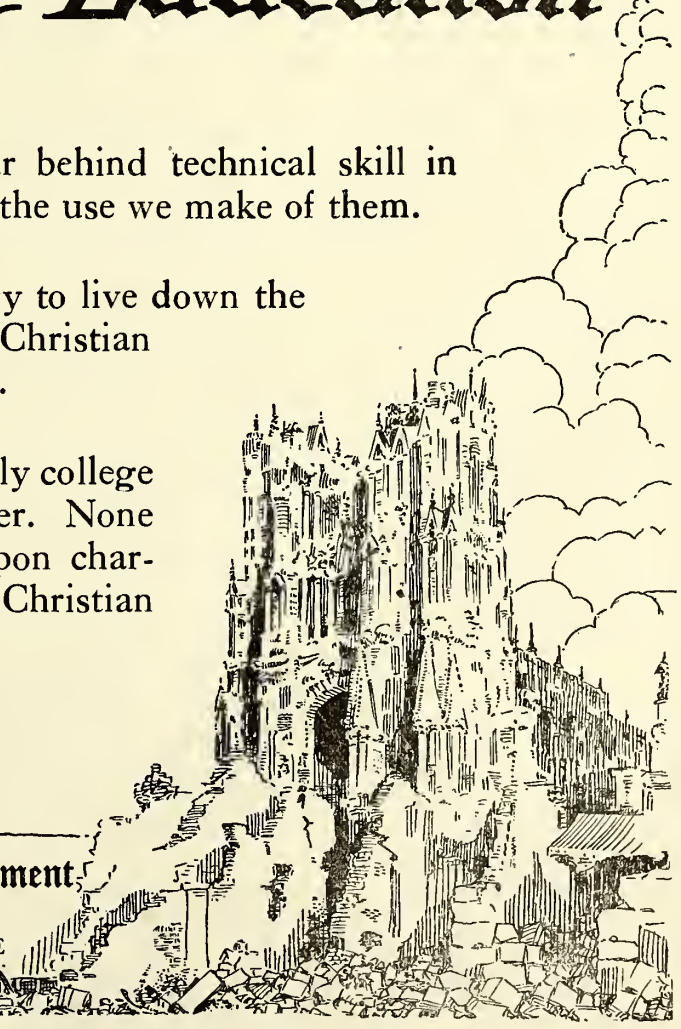
IN the Jungle days, when men killed each other with clubs, an education which simply taught them to make guns would have made bad matters worse. Along with the science of gun making men must learn that it is wrong to kill with either guns or clubs. In other words, civilization progresses as technical and moral education keep pace with each other—as men learn to develop more perfect material things and also how to apply these things to higher ideals in life. Better things without higher ideals will make men more paganized pagans.

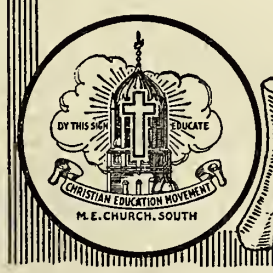
Christian Education is Complete Education

Moral education has fallen far behind technical skill in America. Our things often outrank the use we make of them.

It will take Germany a century to live down the effects of an education minus the Christian element. And all other nations also.

The Christian college is the only college which trains head and heart together. None other places the emphasis jointly upon character and brains. Therefore the Christian college is the hope of the world.





Christian Education Movement
M. E. Church, South
NASHVILLE - TENNESSEE

WILL BREWER

BLUE TO BLUE

BOARD OF EDUCATION

The annual meeting of the Board of Education will be held June 21st and 22nd at the office of the Board, Nashville.

W. B. Murrah, President.

DEDICATION OF CHURCH

The pastor, Rev. M. W. Heckard, and the officials of our church at Spindale have secured the services of Bishop U. V. W. Darlington for a dedicatory service to be held at 8 p. m., on the sixteenth of March. Bishop Darlington will preach a great sermon, and it will be a happy day for the faithful in that town.

IMPORTANT CHURCH EXTENSION NOTICE

The Executive Committee of the Board of Church Extension of the Western North Carolina Conference will meet in West Market Street Church, Greensboro, Tuesday, March 15, at 2 o'clock in the afternoon.

All persons with application for aid from the General Board will have said applications in the hands of A. W. Plyler, Greensboro, N. C., before the 15th of March.

Walter Thompson, Chm.

PART COMES BACK

The North Carolina Conference paid during 1920 on individual pledges, $225,303; the Western North Carolina Conference, $192,436. Of this total of nearly $418,000, ten per cent has been returned to the conferences to supplement the salaries of pastors who are not now receiving a "living wage." Thus, in making their contributions to the general Centenary fund the Methodists of North Carolina are helping to strengthen the work of the church in their own territory.

CHILDREN WANT A HOME

Two well developed and healthy children want a good Christian home where they will be educated and properly cared for. The boy is four and the girl is about three years of age One parent dead, the other unable to care for them. Prefer not to separate them, but would if necessary. Will sign away all rights to right parties. Please state your proposition and give reference to

G. W. Fink, Pastor,
Rutherford College, N. C.

ANSWER TO QUESTION

Editor Advocate, Greensboro, N. C.

In answer to my friend, Mr. C. W. Hunt's question of February 9th. "What is to be Will Be." My belief is that Mr. Hunt was predestined to meet with this misfortune at that place, at that moment, and by the negro. Therefore, Mr. Washburn was not responsible for his getting hurt. It was only the working out of God's plan.

However, I am very sorry to hear of his misfortune and hope he and Mrs. Hunt have entirely recovered.

Very sincerely,
F. N. Porter.

Snow Hill, N. C.

WORKING FOR THE ADVOCATE

We have in the Statesville District an elder who does things, and people who are willing to do things, and are not willing to be beat in a contest.

Let us add a little money and service to put the North Carolina Christian Advocate in each Methodist home in the Statesville District by April 1, 1921. What have you good people to say to this?

You may think I am covering too much territory, so I will come down to our church in Davidson.

We have a Senior Epworth League which is doing good work, and a part of their good work is to help put the Advocate in each home.

M. H. Goodrum.

BENSON BIBLE CLASSES CONTEST

North Carolina Christian Advocate,
Greensboro, N. C.

Dear Brethren:

The work of the Benson circuit is progressing nicely. A membership campaign between the Wesley Bible classes of men and women was held recently. The men, who won, were entertained by the women in a delightful party at the elegant home of Mrs. C. T. Johnson. Over fifty guests were present.

The day of prayer for missions was observed with a union prayer meeting of the missionary organizations of all the churches, and a most interesting program was given.

Cordially yours,
E. M. Hall.

MOVING TOWARD THE GOAL

Although we have not shouted through the columns of your (our) excellent paper the things we have been doing on the Lenoir circuit in the foothills of the Blue Ridge, still we are moving onward and upward toward the goal. We have several Joshuas and Calebs—men of courage, who are anxious to see their circuit do still bigger things for the kingdom of God. And by God's help we are going to do bigger things for Him.

As to the Advocate, we are going to do our best to help beat the Baptists for we don't want to bust. Not only for that, but because our Methodists should have and read the church paper.

Pray for us that we may have success in God's name.

Sincerely, F. H. Price.

BACK TO JAPAN

203 S. Myers St., Charlotte, N. C.,
Feb. 28th, 1921.

Dear "Mr. Advocate":

We haven't time to take off our hats or wraps, but just called to say that we came to say good-bye. We leave tonight by Southern for Vancouver via Kansas City, Pueblo, Salt Lake City, San Francisco, Portland—sailing by "Empress of Russia"—Thursday, March 10th. We will be in school work at Kwansei Gakuin, Kobe, Japan, teaching in our largest school in the East, 1800 boys, teaching English and Bible to several hundred middle (high) school boys. But we are just naturally circuit riders and will just about have to get out into the country and preach, as you do, or "bust." Hoping you won't do the same,

Sincerely yours,
N. S. Ogburn, Jr.

DATES OF MEETINGS

The slate of Rev. Jim Green, Conference Evangelist, and Rudd Newsom, singer, is as follows:

March 27—Franklin Circuit.
April 17—Greensboro (tent).
May 10—Gibsonville (tent).
June 1—Gastonia (union tent meeting).
June 22—Undecided (tent).
July 12—Danbury (tent).
July 30—Ashe county.
Aug. 17—Ball Creek Camp.

Earnestly desiring daily, intercessory prayers of all God's humble, spiritually-minded children, we purpose to seek daily and preach uncompromisingly the "glorious gospel" of "salvation from sin," "separation from the world" and "obedience to the faith."

In Jesus' name,
Jim Green.

TO CARE FOR STUDENTS

Rev. W. F. Elliot paid a visit to the Statesville District Conference which met at Mooresville recently, in the interest of the new church here, and received much encouragement and a hearty response to his appeal for help to build this house of worship, which is more than a place of worship for the local church. It is destined to be a very vital part of the college. Here where so many young people from all over the state, and other states, are destined to receive training for Christian service, we need the best church equipment possible. If Brother Elliot receives the same encouragement at the other district conferences that he did at this one it will not be long until such a house is erected. It is the realization of this condition of affairs that led our people to lay plans for so large a church. As one of the committee said, "We could build all the house we need for the local congregation without asking aid from abroad, but not to care for the more than five hundred students that are sure to come here in the near future.

J. T. Stover.

DATE CHANGED

Schools for Rural Pastors and Other Church Workers

Owing to the financial drive for our Education Movement coming on May 29th-June 5th, the school for Rural Pastors and other church workers at Junaluska has been postponed. Because of other conferences at Junaluska in the summer, we have been compelled to put both the schools for Rural pastors and other church workers in the month of June, and therefore have had to shorten the terms of both.

The dates are as follows: Hendrix College, Conway, Arkansas, June 8th, through the 17th; at Junaluska, June 21st to the 30th. The school at Hendrix College will open the morning of the first day, and the school at Junaluska will open the evening of the first day.

Let all those interested in a better rural church life and rural church work take notice and make their arrangements to attend the school nearest them. We want bishops, presiding elders, pastors and other church workers to attend these schools.

R. L. Russell.

DAWSON THRIVING AT SPRAY

New Missionary Society Organized—Revival Begins Second Sunday in May.

Things are moving along very well at Spray. Our Sunday school work is in fine shape. We have a good Epworth League doing good work. We have a large Ladies' Aid Society, who are very active in looking after the parsonage. We organized last Sunday a Woman's Missionary Society, with twenty-three members, and others to join. Our attendance upon the preaching of the Word is fine. As for hospitality, it seems to be unbounded. I have never served a charge where the preacher and his family were invited out to dine as often as these people are doing, and we are striving to accept all the invitations, and thriving upon them, too. We are praying that the Lord will make us a blessing to this people. We expect to hold our meeting here the second and third Sundays in May to continue over the fourth Sunday. We are trying to increase the circulation of the Advocate. W. L. Dawson.

GREAT REVIVAL AT IVEY HEIGHT

Just a few words from the good folks in Avery county.

The folks are coming on nicely. I'm sure that a pastor will never want for anything while serving such a big hearted people as I have been among for the three years. I think I have the best folks in the world to be with.

I have just closed an eighteen days' meeting at Ivey Height. It was one of the best revivals I have ever been in. God poured out His love upon us in such power that it spread over a large portion of the county. We had from 75 to 100 conversions. We established a church with 27 additions and several more to join. We are hoping to erect a church building right soon. We are holding our services in the Academy until we can erect a church. This charge has gone from $550 to $1057 in the last two years on salary, and Conference collections have been raised according to salary.

Brethren, pray for me, for now is the time for every pastor and member to make a strong fight on the devil's kingdom. Heavier the cross, brighter the crown.

L. C. Delp, Pastor.

RECEPTION AT CENTENARY

Rev. and Mrs. Z. E. Barnhardt and Miss Florence Blackwell Given a Good Time.

On Wednesday evening, February 23rd, one of the most brilliant and successful receptions ever held in Centenary Church of Winston-Salem was given by the ladies of the church in honor of the pastor, Rev. Z. E. Barnhardt and Mrs. Barnhardt and the deaconess, Miss Florence Blackwell. The Sunday school room had been converted for the occasion into a veritable bower of loveliness, North Carolina pines holding sway everywhere and lending their spicy fragrance to the atmosphere of good will and happiness. Making the guests welcome and extending the hospitality of Centenary Church to all friends were Dr. and Mrs. Barnhardt and their interesting family, Miss Blackwell, and the officers of the church and their wives and the officers of the women's societies of the church.

Throughout the evening delightful music was rendered by the Sunday school orchestra, assisted by members of the High School. Most delightful and elaborate refreshments were served throughout the evening. Over 500 members and friends of the church called between 7:30 and 10 to express to Dr. and Mrs. Barnhardt and Miss Blackwell every feeling of cordiality, good will and very real appreciation for the fine work which they have done since coming to Centenary. May their stay with us be as long as possible and as pleasant and profitable as it has begun.

GOOD START ON PERSON

After four most pleasant years spent with the good people of the Oxford circuit, we received orders from Bishop Darlington to move on. In obedience to our "chief's" command, we left our good friends, who had proven good friends indeed, to find good, loyal men and women to give us a hearty welcome in our new home and new field.

It was with regret that we parted with these faithful, warm hearted, loving people, many of whom are as good as can be found anywhere.

It was indeed a pleasure to serve a people always ready to undertake great things for God and His church. It was a pleasure to be associated with the good people of Oxford and the preachers who served there during our stay in that good town. We "loved all and were loved" by all, and we feel that Bro. Black will find the congregations and people of the charge loyal and helpful to him and his good family. We have been well received on the charge and find that Bro. Daily was beloved and did a great work here, and we hope we may merit a place in the esteem of this good people and may the charge have one of the best years of its history.

Many tokens of appreciation have been given us, kind words. good things to eat, wood by the wagon load to burn, and other things we will not mention. We appreciate the gifts not only because of their worth, but because of the expression of Christian love. Brethren, pray for us that we may be worthy and do service for this people that may be acceptable to God aud to the people, and may this be a great year for the Person circuit.

We hope to put the Advocate in many homes this year.

B. C. Thompson.

THE ADVOCATE CAMPAIGN

The campaign for new subscribers and renewals for the Christian Advocate has passed the midway station so far as time is concerned, but has by no means reached half way ground in matter of subscribers. The management hopes that every director and every preacher will push the campaign from now on. The people need the Advocate and the Advocate needs them. The most of them will take the paper if they are asked to do so. Bro. Barnhardt, of West Market, sent his Epworth Leaguers out for a little while Sunday afternoon and secured 97. Thomasville sends in a large list this week. What these charges do can be done by all. Let every one do his best during the remaining 27 days of the contest. The following is the standing of the campaign:

The total now is:

Renewals	1341
New Subscriptions	1490
Total	2769

NORTH CAROLINA CONFERENCE

DURHAM DISTRICT

N. C. Yearby, Director.

	R.	N.
W. B. North—Burlington	2	
J. F. Starnes—East Burlington	2	3
D. A. Petty—Burlington Ct.	2	2
J. A. Russell—Brooksdale Ct.	1	
E. McWhorter—Chapel Hill	2	
J. A. Martin—Branson	1	
S. E. Mercer—Calvary	2	1
H .C. Smith—East Durham	1	
W. C. Ball—Lakewood		
M. Bradshaw—Memorial	1	
D. M. Shupe—Pearl Mill & Eno	1	
A. D. Wilcox—Trinity	1	3
J. W. Bradley—West Durham		
J. C. Humble—Durham Ct.	8	15
G. M. Daniel—Graham & H. Riv.	1	
J. E. Blalock—Hillsboro	3	
S. F. Nicks—Leasburg	1	
N. C. Yearby—Mebane	9	20
A. J. Hobbs, Jr.—Milton Ct.	3	
R. E. Pittman—Mt. Tir. & Roug.	3	
J. O. Long—Orange		
B. C. Thompson—Person Ct.	4	1
J. B. Hurley—Roxboro	5	1
E. C. Sell—E. Roxboro & L'gst		
W. R. Hardesty—S. Alamance		
J. T. Stanford—Yanceyville	6	
Total	59	47

ELIZABETH CITY DISTRICT

T. M. Grant, Director.

J. L. Midgett—Chowan	8	4
J. L. Smith—Columbia	2	1
J. J. Lewis—Currituck Ct.	2	5
R. N. Fitts—Dare		2
H. I. Glass—Edenton		
H. E. Myers—City Road	1	
J. M. Ormond—First Church	1	
W. J. Watson—Gates Ct.	17	6
D. A. Watkins—Hatteras		
T. M. Grant—Hertford	3	
J. A. Johnson—Kennekeet Ct.	2	
M. D. McLamb—Kitty Hawk Ct.		
J. Bascom Hurley—Moyock Ct.	1	
J. C. Whedbee—N. Gates Ct.	1	1
T. E. Davis—Pantego & Belhaven	4	
E. L. Stack—Pasquotank Ct.	3	1
C. P Jerome—Perquimans	3	
W. C. Benson—Plymouth		
L. M. Chaffin—Roanoke Island		
E. L. Hill—Roper		
A. W. Price—South Camden	1	
J. L. McNair—South Mills	1	1
J. M. Joliff—Tyrrell		
Total	50	21

FAYETTEVILLE DISTRICT

W. V. McRae, Director.

J. W. Dimmette—Bladen Ct.		
E. W. Downum—Buckhorn Ct.	2	
G. W. Perry—Carthage Ct.	3	1
N. M. McDonald—Duke	1	3
J. H. Buffaloe—Dunn		
W. V. McRae—Hay Street	2	
E. C. Maness—Person & Calvary		
R. F. Taylor—Fayetteville Ct.	1	
J. C. Cummings—Glendon Ct.		
S. Salyer—Goldston Ct.	4	1
J. W. Autrey—Haw River Ct.	1	2
H. E. Lance—Hemp Ct.	4	
C. R. Ross—Jonesboro Ct.		
J. H. Frizelle—Lillington Ct.	1	1
G. H. Biggs—Newton Grove Ct.	1	
W. L. Maness—Parkton	2	1
J. J. Boone—Pittsboro	5	
R. F. Munns—Roseboro Ct.	3	8
W. R. Royall—Sanford	1	
H. B. Porter—Siler City Ct.	1	1
J. A. Tharpe—Stedman		1
Total	32	19

NEW BERN DISTRICT

R. H. Broom, Director.

Atlantic-Sea Level	2	
R. F. Bumpas—Beaufort		
D. A. Futrell—Craven Ct.		
S. A. Nettles—Dover Ct.	1	6
H. L. Brown—Elm St. & Pikeville	2	
J. W. Potter—St. John	1	5
G. T. Adams—St. Paul	1	1
K. F. Duval—Goldsboro Ct.	1	
C. H. Caviness—Grifton Ct.		
J. H. Carraway—Harlowe Ct.	1	
R. H Broom—Hookerton	3	1
C. A. Jones—Jones Ct.		
C. L. Read—Queen St.	3	
J. R. Edwards—Caswell St.	3	
R. G. L. Edmunds—Lagrange Ct.	1	
O. W. Dowd—Morehead City	3	
G. B. Starling—Mt. Olive & C'pso	4	13
W. F. Craven—Mt. Olive Ct.		1
H. A. Humble—New Bern Cent.		
Guy Hamilton—Riv'side & Ghent		
R. A. Bruton—Newport Ct.	1	
(Ocracoke) Portsmouth	1	2
R. R. Grant—Oriental	2	
J. A. Morris—Pamlico	1	
B. W. Barfield—Pink Hill Ct.	3	1
E. W. Glass—Straits Ct.	1	1
C. T. Rogers—Snow Hill Ct.	6	7
W. E. Hocutt—Vandemere Ct.		
Total	41	37

RALEIGH DISTRICT

C. K. Proctor, Director.

E. M. Hall—Benson		
D. N. Caviness—Cary Ct.	4	
C. T. Thrift—Clayton	2	
V. A. Royal—Creedmore Ct.	5	15
E. B. Craven—FourOaks Ct.		
S. A. Cotton—Franklinton	4	2
J. C. D. Stroud—Garner Ct.		
F. B. Noblitt—Granville	2	
J. E. Holden—Kenly Ct.	1	
G. F. Smith—Louisburg	26	5
J. C. Williams—Millbrook Ct.	4	
R. C Craven—Oxford	2	
B. H. Black—Oxford Ct.	5	1
W. G. Farrar—Princeton Ct.		1
C. K. Proctor—Central	1	
W. W. Peele—Edenton St.	3	1
H. M. Jackson—Epworth	1	
L. B. Pattishall—Jenkins Mem'l		
G. B. Perry—Selma		
D. H. Tuttle—Smithfield	14	
W. L. Loy—Tar River	1	
E. R. Clegg—Youngsville	6	1
G. W. Fisher—Zebulon		
Total	81	26

ROCKINGHAM DISTRICT

C. B. Culbreth, Director.

C. B. Culbreth—Aberdeen	9	14
A. S. Parker—Biscoe	4	
Frank Culbreth—Caledonia		
F. A. Lupton—Elizabeth Ct.	2	1
N. B. Johnson—Ellerbe Ct.	1	
W. C. Martin—Hamlet	2	3
J. G. Johnson—Laurel Hill		
W. A. Cade—Laurinburg	6	1
R. C. Beaman—Lumberton	1	
Lindsay Frazier—Lumberton Ct.		8
J. A. Hornaday—Maxton	10	22
N. L. Seabolt—Montgomery Ct.	2	1
A. J. Groves—Mt. Gilead Ct.	2	
W. H. Brown—Mt. Gilead	5	4
L. M. Hall—Piedmont Ct.		
B. P. Robinson—Raeford Ct.	1	
O. I. Hinson—Red Springs Ct.	17	4
D. A. Clark—Richmond Ct.		
G. C. Wood—Roberdel Ct.		
A. L. Ormand—Rockingham	3	1
W. F. Trawick—Roberson Ct.	1	2
W. C. Merritt—Rowland Ct.	4	2
A. J. Parker—St. John & Gibson		
G. W. Starling—St. Paul Ct.	2	
J. W. Harrell—Troy	5	1
I H. Joyner—Vass	2	7
Total	97	67

WARRENTON DISTRICT

M. Y. Self, Director.

L. E. Sawyer—Ahoskie Ct.	4	
W. G. Lowe—Bat'bro & Wh'tks	1	
B. F. Boone—Bertie Ct.	6	3
J. B. Thompson—Conway Ct.	3	
E N. Harrison—Enfield & Hallfax	3	
Wm. Towe—Garysburg Ct.	3	1
L. E. Thompson—First Church	3	
W. N. Vaughan—N. S. Henderson	1	5
J. P. Bross—Littleton	3	
F. D. Dodd—Middleburg Ct.	6	
R. M. Price—M'frsbro & Winton	6	6
Marvin Self—Norlina Ct.	1	
J. M. Wright—Northhampton Ct.	1	
H. M. Eure—Rich Square Ct.	3	
N. M. Wright—Roanoke Ct.		
L. B. Jones—Roanoke Rapids		
C. M. Lance—Rosemary	1	
N. E. Coltrane—Scotland Neck	1	
J. T. Draper—Warren Ct.		
J. T. Gibbs—Warrenton Ct.	3	
L. D. Hayman—Weldon	3	1
L. C. Larkin—Wil'mstn & H'mtn	2	
Total	51	15

WASHINGTON DISTRICT

Daniel Lane, Director.

Rufus Bradley—Aurora Ct.		
T. G. Vickers—Ayden	3	1
J. A. Johnson—Bailey Ct.		
L. C. Brothers—Bath Ct.	4	4
W. E. Trotman—Bethel Ct.		
S. T. Moyle—Elm City		
F. B. McCall—Fairfield	1	
J. L. Rumley—Farmville Ct.	2	1
W. T. Phipps—Fremont Ct.	7	34
Walter Patten—Jarvis Mem'l	3	1
E. T. Ipock—Grimesland Ct.		
H. L. Witten—Mattamuskeet		
L. L. Smith—McKendree	2	2
E. C. Few—Nashville	4	
C. M. Pegram—Robersonville Ct.		
J. F. E. Bates—Rocky Mt.	1	2
J. A. Dailey—Rocky Mt., Clark St.	1	
I. T. Poole—South Rocky Mt.		1
N. B. Strickland—Rocky Mt. Ct.		
Daniel Lane—Stantonburg Ct.	17	61
W. P. Constable—Spring Hope Ct.		
L. T. Singleton—Swan Quarter Ct.	3	
B. B. Slaughter—Tarboro	2	
E. C. Durham—Vanceboro	1	31
J. H. McCracken—Washington	1	
F. S. Love—Wilson	3	
J. H. Miller, Jr.—Calvary		
Total	56	140

WILMINGTON DISTRICT

M. J. Cowell, Director.

O. P. Fitzgerald—Burgaw		
T. W. Siler—Carver's Creek	1	2
B. E. Stanfield—Chadbourn Ct.	12	2
E. H. Davis—Clinton		
E. C. Glenn—Faison & Warsaw	1	
B. F. Watson—Hallsboro	1	1
B. T. Hurley—Jack'vl & Richland	13	2
J. W. Hoyle, Sr.—Kenansville		
S. E. Ragland—Magnolia	1	1
M. W. Hester—Onslow Ct.	2	
R. E. Atkinson—Scott's Hill Ct.		
W. J. Underwood—Shallotte Ct.	1	
M. D. Hix—Southport	1	
W. B. Humble—Swansboro Ct.	10	5
C. N. Phillips—Tabor Ct.		
Samuel Johnson—Town Creek Ct.	1	5
J. R. Moose—Wallace & Rose Hill	1	4
P. D. Woodall—Whiteville		1
J. W. Hoyle, Jr.—Epworth		12
G. Stanley Frazier—5th Ave.	2	
W. A. Stanbury—Grace	2	23
V. P. Scoville—Trinity	6	11
M. F. Hodges—Wilmington Ct.	1	
Total	56	69

MISCELLANEOUS

R. S. Ferguson, Miami, Fla.	1
Mrs.J.A.Underwood, Waldorf, Md.	1
J. W. Kilgo, Greenwood, S. C.	1
Mrs. R. W. Wilcox, So. Dakota	1
W. R. Barnett, Knoxville, Tenn.	1
J. M. Cross, Suffolk, Va.	1
Mrs. W. A. Hunt, Lening, Va.	1
A. H. Whisnant, Martinsburg,Va.	1
Miss Mattie Bain, Alexandria,Va.	1
S. E. Satterwait, St. P'tbg, Fla.	1
R. A. Thomas, Trade, Tenn.	1
Carrie Gatewood, Danville, Va.	1
W. W. Clegg, Portsmouth, Va.	
T. H. Stimpson, Buckingham, Va.	1
W. H. Davis, Grand Rapids, Mich.	1
J. B. Martin, Bloomburg, Tex.	1
Mrs. J. B. Ross, Norfolk, Va.	1
Mrs. S. U. Lowe, Tampa, Fla.	1
Mrs. H. V. Jones, Parkville, S. C.	1
Total	18

WESTERN NORTH CAROLINA CONFERENCE

ASHEVILLE DISTRICT

E. W. Fox, Director.

P. L. Shore—Asheville-Bethel	1	
R. P. Fikes—Biltmore	2	1
E. K. McLarty—Central	1	
W. F. Cann—Chestnut St.	2	2
J. H. Bradley—Haywood St.	1	
H. R. Deal—Mt. Pleasant		
E. W. Fox—W. Asheville	2	1
D. Atkins—Asheville Ct.	2	10
J. J. Gray—Black Mountain		
A. S. Raper—Brevard	2	
G. A. B. Holderby—Fairview	1	4
J. H. Brendall—Flat Rock & Fl'chr		
M. F. Moores—Hendersonville	2	2
J. G. W. Holloway—Hend'sn Ct.	1	1
H. L. Powell—Hominy Ct.	2	7
W. I. Hughes—Hot Spgs.-Marshall	10	7
C. M. Carpenter—Leicester		
J. S. Mitchell—Mar's Hill		
J. M. Folger—Mills Rlver		
W. A. Thomas—Rosman		
J. D. Cox—Saluda-Tryon		
R. L. Beasley—Spring Creek	1	
D. A. Lewis—Swannanoa	1	3
H. M. Wellman—Walnut-Antioch		
O. P. Ader—Weaverville		
M. W. Dargen—Weaverville Ct.		
Total	31	38

CHARLOTTE DISTRICT

E. Myers, Director.

A. R. Bell—Ansonville	2	1
W. B. Davis—Char.-Bel'mt Park	1	
W. R. Shelton—Brevard St.	2	
J. A. Sharpe—Calvary	2	3
R. L. Forbis—Chadwick	1	
L. A. Falls—Dilworth	7	10
J. A. Smith—Duncan Memorial	1	
L. D. Thompson—Hawth. Lane		
B. F. Hargett—Seversville		1
J. H. Armburst—Spencer Mem'l		
W. A. Jenkins—Trinity	1	
H. G. Hardin—Tryon St.		
E. Myers—Hickory Grove	1	2
W. S. Cherry—Lilesville	2	
J. J. Edwards—Marshville	6	4
S. M. Needham—Matthews		2
C. C. Weaver—Monroe-Central	3	
J. R. Warren—N. Monroe-Icemor.	1	
S. Taylor—Morven	1	
T. J. Houck—Pineville	7	10
L. H. Griffith—Polkton		
R. K. Brady—Prospect		1
C. L. McCain—Thrift-Moores		
T. J. Huggins—Unionville		
C. A. Wood—Wadesboro		2
D. C. Ballard—Waxhaw	3	2
J. E. McSwain—Weddington		
Total	41	38

GREENSBORO DISTRICT

A. C. Gibbs, Director.

A. C. Gibbs—Asheboro	7	4
F. W. Cook—Coleridge	1	
T. A. Plyler—Deep River	1	5
C. H. Rose—Gibsonville	9	10
C. P. Goode—Grns.-Car. Mem'l	1	
H. C. Sprinkle—Centenary	4	33
H. M. Blair—Bethel	3	1
Jesse Hipps—Glenwood		6
W. O. Goode—Park Place	1	3
G. T. Bond—Spring Garden St.	1	1
A. Burgess—Walnut St.	2	11
J. H. Barnhardt—W. Market S.	23	74
D. R. Proffitt—E. Greensboro	1	
T. J. Rogers—W. Greensboro	5	3
A. L. Lucas—Hgh.Pt.—East Bend	2	
S. T. Barber—Main St.	4	
W. A. Lambeth—Wesley Mem'l	10	10
W. C. Jones—Jamestown & O'dale	5	4
A. G. Loftin—Pleasant Garden	4	
W. M. Smith—Ram. & Frank'vl	47	88
J. A. Cook—Randleman	1	9
J. E. Woosley—Randolph	1	
R. D. Sherrill—R'dsville—Main St.	4	2
H. F. Starr—Ruffin	3	3
W. B. Thompson—Uwharrie	4	1
C. F. Sherrill—Wentworth	1	
Total	125	271

MARION CIRCUIT

R. L. Foster, Director.

J. M. Price—Bald Creek		
D. S. Richardson—Broad River		
D. F. Carver—Burnsville		
L. L. Smith—Bostic Ct.		
A. J. Burrus—Cliside & Allendale		
W. F. Elliott—Connelly Springs	2	2
M. G. Ervin—Enola Ct.		
Parker Holmes—F. City & P.Gve.		
A. P. Brantley—Glen Alpine		
J. B. Tabor—Henrietta-Caroleen		
J. P. Hipps—Marion	8	25
P. L. Terrell—Marion Ct.		3
J. P. Hornbuckle—Marion Mills	1	1
P. H. Brittain—McDowell Ct.	6	5
T. W. Hager—Micaville		
W. J. Hackney—Mill Spring	1	
C. M. Pickens—Morganton	15	38
J. A. Fry—Morganton Ct.	3	2
H. E. Stimpson—N. McDowell		
R. L. Foster—Old Fort	9	31
E N Crowder—Rutherfordton	2	2
J. C. Postelle—Sp. Pine & B'kvl		3
M. W. Heckard—Spdle & Alex.	2	38
J. C. Gentry—Table Rock		
Elmer Simpson—Thermal City	1	
Total	50	125

MT. AIRY DISTRICT

T. V. Crouse, Director.

G. W. Clay—Ararat	1	1
J. J. Eads—Danbury	1	
T. S. Coble—Dobson		
J. W. Campbell—Draper		1
A. P. Ratledge—Elkin	5	1
R. A. Truitt—Jonesville		
G. A. Stamper—Leaksville	20	13
J. E. Gay—Madison-Stoneville		
J. M. Green—Mayodan		
W. B. West—Mt. Airy—Central	1	
G. W. Williams—Mt. Airy Ct.		
J. W. Combs—Pilot Mountain		
L. P. Bogle—Rural Hall	4	
W. L. Dawson—Spray		2
T. V. Crouse—Stokesdale	8	7
A. G. Canada—Summerfield	2	6
J. A. Snow—Surry Ct.	1	
J. W. Kennedy—Walnut Cove	1	5
T. J. Ogburn—Yadkinville	1	
Total	44	36

NORTH WILKESBORO DISTRICT

W. R. Ware, Director.

L. C. Delp—Avery Ct.		
G. C. Brinkman—Boone		
(Supply)—Creston		
J. A. Howell—Elkland		
J. S. Gibbs—Elk Park		
W. E. Moretz—Helton	1	
T. E. Wagg—Jefferson	5	11
R. F. Wellons—Laurel Springs	1	
W. R. Ware—N. Wilkesboro	1	
E. D. Ballard—N. Wilkesboro Ct.		
J. S. Folger—Sparta		
J. P. Morris—Watauga	3	
T. S. Roten—Warrenville	1	
R. E. Hunt—Wilkesboro	1	7
E. E. Yates—Wilkes Ct.	1	
Total	14	18

SALISBURY DISTRICT

J. Frank Armstrong, Director.

R. S. Howie—Albemarle—Central	4	10
N. R. Richardson—First St.	4	9
C. M. McKinney—Albemarle Ct.	1	3
G. W. Vick—Badin	2	
R. F. Honeycutt—Bethel		
S. E. Richardson—China Grove		9
Z. Paris—Concord—Central	2	
M. H. Vestal—Epworth	2	
J. F. Armstrong—Forest Hill	3	7
F. O. Dryman—Harmony		
W. S. Hales—Kerr St.		
D. P. Grant—Westfield		
N. C. Williams—Concord Ct.	2	1
E. M. Avett—Gold Hill	1	
A. R. Surratt—Kannapolis	1	4
J. C. Brown—Kannapolis Ct.		2
B. Wilson—Mt. Pleasant	1	
J. W. Strider—New London	2	
Ira Erwin—Norwood	9	11
R. O. Eller—Salem	2	4
J. E. Abernethy—Salisbury—First	2	3
A. C. Tippett—North Main	1	
H. H. Robbins—Park Ave.	1	
W. B. Shinn—South Main		
C. R. Allison—Salisbury Ct.	3	5
E. E. Williamson—Spencer—Cen.		
R. C. Kirk—E. Spencer		
J. C. Umberger—Woodleaf		8
Total	43	78

SHELBY DISTRICT

D. W. Brown, Director.

J. E. Thompson—Belmont	3	7
C. C. Tothrow—East Belmont	1	3
D. W. Brown—Belwood	77	18
J. A. Peeler—Bessemer		
J. F. Moser—Cherryville	2	
J. E. B. Houser—Crouse	2	19
J. O. Erwin—Dallas	5	7
W. T. Albright—Gastonia—E. End	2	1
W. M. Robbins—Franklin Ave.	2	
A. L. Stanford—Main St.	1	
R. A. Taylor—Gastonia & Trin.		
E. S. Bradley—Ranlo		
E. L. Kirk—King's Mountain	18	5
J. T. Mangum—Lincolnton	6	
D C. Fortenberry—Lincoln Ct.	6	5
R. H. Kennington—Lowell	16	19
J. A. Bowles—Lowesville		
W. A. Rollins—Mayworth		
C. M. Campbell—McAdenville		
C. M. Short—Mt. Holly	4	
L. T. Cordell—Polkville	1	6
J. R. Walker—Rock Springs		
W. E. Poovey—Shelby—Central	21	34
E. P. Stabler—Lafayette St.	1	1
J. C. Keever—Shelby Ct.	2	3
W. M. Boring—South Fork	1	
A. Sherrill—Stanley	2	
Total	176	128

STATESVILLE DISTRICT

P. W. Tucker, Director.

M. A. Osborne—Alexander		
John Green—Ball's Creek		
J. T. Ratledge—Catawba	6	2
R. A. Swaringen—Cool Springs	2	1
M. B. Woosley—Davidson	3	1
B. C. Reavis—Dudley Shoals	1	
A. C. Kennodey—Elmwood	2	
H. G. Allen—Granite Falls	2	
C. S. Kirkpatrick—Hickory—First	2	1
G. W. Fink—West End		6
D. A. Oakley—Hiddenite	2	
R. C. Goforth—Hudson	11	
Y. J. A. Smith—Huntersville	1	
D. C. Thompson—Iredell		
E. R. Welch—Lenoir—First Ch.		
M. H. Tuttle—South Lenoir	1	
Fred H. Price—Lenoir Ct.	1	1
D. H. Rhinehart—Maiden		
L. B. Abernethy—Mooresv'l—First	5	
J. H. Capps—Dixie	1	
D. P. Waters—Mooresville Ct.	2	1
T. C. Jordan—Mount Zion	15	5
P. W. Tucker—Newton	14	4
R. L. Melton—Olin		
J. W. Moore—Statesville—Brd. St.	5	50
B. F. Fincher—Rhodiss		
T. A. Groce—Race St.	9	31
J. I. Spinks—Statesville Ct.	3	4
J. W. Ingle—Stony Point	7	
H. C. Bynum—Hroutman	2	22
Total	97	125

WAYNESVILLE DISTRICT

G. D. Herman, Director.

M. T. Smathers—Andrews	7	25
J. O. Banks—Bethel	6	1
R. F. Mock—Bryson-Whittier	1	
A. L. Aycock—Canton	6	
Carlock Hawk—Clyde	1	1
L. B. Hayes—Franklin	4	7
R. E. Ward—Franklin Ct.	3	
T. G. Williams—Fines Creek		3
W. T. Hawkins—Glenville		
S. H. Hilliard—Highlands	4	2
Gay Bryant—Hiawasec	1	
E. J. Poe—Haywood		
C. E. Stedman—Hayesville	2	1
A. L. Latham—Jonathan		
J. D. Pyatt—Judson		
J. E. Womack—Macon	6	6
M. B. Clegg—Murphy		
C. A. Johnson—Murphy Ct.	1	
G. F. Wright—Robbinsville		
O. J. Jones—Sylva	1	
J. R. Church—Shoal Ck. & Echota	1	
G. D. Herman—Waynesville	16	33
D. V. Howell—Waynesville Ct.	1	
Elzie Myers—Webster-Cullowhee	1	
Total	59	73

WINSTON-SALEM DISTRICT

J. F. Morris, Director.

J. M. Varner—Advance	1	
C. W. Bowling—Cooleemee	1	
C. C. Kennerly—Davidson	2	
J. B. FitzgeraldJDavie		
N. M. Modlin—Denton	2	5
J. W. Vestal—Farmington	2	
J. C Cornette—Forsyth	3	
E. O. Cole—Kernersville—O. Ridge	1	
John Cline—Lewisville	1	
W. L. Hutchins—Lex'tn—First	4	4
W. R. Jenkins—Linwood		1
W. L. Sherrill—Mocksville	3	1
O. P. Routh—New Hope	1	1
R. G. Tuttle—Thom'svl—Main St.	2	37
J. C. Richardson—Thomasville	1	
T. B. Johnson—Thomasville Ct.		
P. L. Kennerman—S. Side Ct.		
M. N. Mann—Walkertown	6	6
T. E. Pierce—Welcome	1	
W. J. S. Walker—W. Davie		
J. S. Hiatt—Wins-Salem—B'rk'd	2	
Z. E. Barnhardt—Centenary	29	39
T. P. Jimison—Grace	2	1
A. C. Swafford—Salem	6	4
J. A. J. Farrington—Southside	1	
R. H. Daugherty—West End	1	
Total	71	61

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

PRAYER MEMORY FOR MARCH

Pray especially for the Council meeting in April.

Pray for the various annual Conferences of the Woman's Missionary Society now being held from time to time.

COUNCIL MEETING

The eleventh annual session of the Woman's Missionary Council will be held at Richmond, Va., April 13th-20th. This is an occasion always looked forward to with the greatest interest by those engaged in and interested in the woman's work, for it is at that time that a review of the past year's work is given, and plans laid for a larger and more splendid work for another year. We would urge all the societies to pray especially for this meeting that God may guide and direct in everything that is done and may it be done for His name's honor and glory.

Our Conference will be represented by Mrs. Lucy H. Robertson, of Greensboro. President, and Mrs. H. A. Dunham, of Asheville, Corresponding Secretary.

SEND IN YOUR SUBSCRIPTION TO THE COUNCIL BULLETIN

Order now your Council Bulletin for proceedings of the annual meeting to be held in Richmond, Va., on April 13-20. You will receive the gist of all the speeches, the Committee reports as adopted, and snap-shots give the spirit of the meeting. Subscription price 25 cents. Order from Mrs. S. G. Barnett, Box 510, Nashville, Tenn.

CONGRATULATIONS TO MR. AND MRS. WILSON

Dainty cards bearing the following announcement have been received: "Born February 15th to Mr. and Mrs. J. V. Wilson, a son, Don Kirkman, weight ten pounds." We are sure that this announcement will be read with great interest by the many friends of Mr. and Mrs. Wilson, and that the heartiest of congratulations are extended them. We hope that this young son may grow up, to a noble manhood and be a joy and blessing to all.

A few weeks ago we announced the organization of a Young People's Society at Mount Pleasant on the Salisbury District with fourteen members. At that time we did not have the names of the officers but are giving them today, that our Conference officers may get in touch with the officers of this new society and strengthen them with their encouragement.

President, Mrs. Lewis Mabry; Vice-President, Miss Eva Wilson; Corresponding Secretary, Miss Mary M. Stewart; Treasurer, Miss Mary M. Stewart; Superintendent Society Service, Miss Mae Blackwelder.

MISSIONARIES RECUPERATING

It will be good news to the friends of Miss Virginia Howell, missionary from Brazil, and Miss Charlie Holland, missionary from Japan to know that they are regaining their health in Asheville, where they have been for some time recuperating. Miss Holland will attend the missionary Council in Richmond in April.

A DAY OF PRAYER FOR VOLUNTEERS

Mrs. B. W. Lipscomb, Home Base Secretary and Mrs. J. W. Perry, superintendent of Young People's Work in our Missionary Council, have issued a call to the adult and young people's auxiliaries in Southern Methodism for an observance of Good Friday, as an especial day of prayer for volunteers for both the home and foreign fields. A special prayer that our young people may hear the call and give themselves for definite Christian service.

Where it is possible they urge that this prayer service be arranged for an early morning hour. There is power in united prayer and workers are needed today as never before.

"BIBLES HER BURIAL WREATH"

(From Missionary Bulletin.)

The women all over Southern Methodism have been distressed to learn of the death of Helen Alfter, our devoted and capable director of Homer Toberman Clinic and Mission, Los Anbeles, California. Miss Alfter took cold while delivering Christmas packages in the rain, and after a brief illness, died, January 11th. At her funeral service there came forward twenty-four on profession of faith to plete the work she had already begun, and forty volunteers who desired to help carry on the work of the Master. From a local paper we take the following item printed on the day she was laid to rest:

"Bibles and New Testaments in Spanish, rather than flowers, will be the offerings of the friends at the funeral today of Miss Helen Alfter, special worker for six years with the Homer Toberman Mission and Clinic, who died yesterday at her apartments at 2122 Hollenbeck Court. The tribute of books will be in response to a wish of Miss Alfter before her death, and will be distributed to missions in Mexico, in which Miss Alfter took an active interest."

I AM MISS OPPORTUNITY

By Mrs. W. C. Ross, in Missionary Survey.

I am the young girl in every city. My fortune is in your hands, Christian women. How I am developed depends on you. I am full of life and energy and love and joy. What is your duty to me? I am yours to discover and yours to develop. Perhaps, I have the making of a leader: but the charm, tact, intelligence consideration and love are needed to discover just where I can best be used. Like everybody else, I need the personal touch. Don't drop me because I do not agree to your first suggestion, remember you must have tact to win me. The world is bidding high for me. Let this sink deeply into your hearts.

It must be appalling to you to look in your church and see the latent force in me going to waste. It is YOUR business tc see to the consecration of this power, both for my sake and the future of your Church anl your community. How can you develop me? Maybe I am not willing to lead a meeting or take part in the program, maybe, I'm not interested in that sort of thing—at first—but perhaps if you'll let the right person ask me I'll usher at one of your meetings—then that's your opportunity to know me better and find out just what I can do. At first I will not lead a mission study class, but I'll dress up in a Japanese or Chinese or some other becoming costume and illustrate your meeting and if you're a wise leader you'll give me something to take home that afternoon. Don't expect me to volunteer to do anything. Find out what I like to do and in a charming manner ask me to do it. I'd love to do it then. I have some talent and you have the power to unwrap the napkin in which it is hidden. It's your duty to discover all about me. Then your program should contain that which will develop me, mentally, physically, socially and spiritually. You should plan every minute when you invite me for a program. Then expect great things of me. I will not disappoint you. Give me a trained leader. I am very susceptible and will readily follow if properly led. I am the future of your church.

Can you afford to let me stand isolated when the Church so sorely needs me? Auxiliary women, what of your tomorrow if you allow your young girls to go unorganized, to tarry unconnected with the greatest needs of the world? I am your future Sunday school teachers, your future missionary workers and officers. I am in lots of your homes. Are you developing my body needs? Are you holding me before the heroic Christ, the Son of God? Are you helping me to rightly reason, to judge, to decide? Are you placing a great love of Christ in my heart? I am Miss Opportunity the young girl of your Church. What are you going to do for me?

N. C. CONFERENCE

Four Short Lessons on Reporting
Lesson No. 4.

To whom does the treasurer report?

She shall send all money and reports to the District Secretary of her District. (standing rules, Conference Minutes, 1920) a duplicate of report to be furnished the Auxiliary Corresponding Secretary. (By-Laws.)

To whom does the Corresponding Secretary report?

She shall send full reports to her District Secretary, and shall also send to her District Secretary and to the Conference Corresponding Secretary, the names and addresses of all newly elected officers of the Auxiliary.

Who is the Conference Corresponding Secretary?

Mrs. Harvey Boney, Rose Hill, N. C.

What is meant here by "full reports?"

In addition to the Corresponding Secretary's report, of the general condition of the Auxiliary, are the copies of their reports furnished her by the Treasurer, the Superintendent of Study and Publicity, and the Superintendent of Social Service

When are these copies furnished the Corresponding Secretary?

At the Quarterly Executive meeting, when all the officers should make out their reports together, thereby securing uniformity in facts and figures.

When is the Quarterly Executive meeting held?

There should be a definite time set for this meeting, as soon as possible after the last regular monthly Auxiliary meeting of each quarter, so that their be no delay in sending off the reports.

What are the names of the Report Books previously mentioned?

Record and Report Book for Auxiliary Corresponding Secretary and Superintendents.

Record and Report Book for Auxiliary Treasurer.

Record and Report Book for Young Peoples' Corresponding Secretary.

Record and Report Book for Young People's Treasurer.

Record and Report Book for Children's Corresponding Secretary and Superintendents.

Record and Report Book for Children's Treasurer.

From whom are these books ordered?

From Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.

What are the prices?

For each Adult Auxiliary book, 25 cents; for each Young People's book, 20 cents; for each Children's book, 15 cents, unless recently changed.

Who are the District Secretaries?

Durham, District, Miss Mattie Pulliam, Leasburg, N. C.

Elizabeth City District, Mrs. Geo. Hawkins, Hertford, N. C.

Fayetteville District, Mrs. Emma Hunter, Fayetteville, N. C.

New Berne District, Mrs. Flora Kendall, Goldsboro, N. C.

Raleigh District, Miss Vera Herring, Raleigh, N. C.

Rockingham District, Miss Georgia Biggs, Rockingham, N. C.

Warrenton District, Miss Amma Graham, Warrenton, N. C.

Washington District, Mrs. C. E. Blount, Wilson, N. C.

Wilmington District, Mrs. James Bardin, Chadbourne, N. C.

NOTES FROM THE FOREIGN FIELD

Miss Esther Case has returned from a visit to Brazil, accompanied by Misses Lelia F Epps, Emma Christine Helen Johnston, and Maud Mathis, who are at home on furlough. The voyage was a long one, due to the fact that their steamer was ordered to go for one thousand miles up the Amazon to the port of Manaos for a cargo of rubber, Brazil nuts, hides, and hardwood logs.. The party has reached the United States after spending forty-nine days at sea.

Notice has been received to the effect that Mrs. C. T. Shadel (Miss Etta Lee Woolsey) and Miss Kathron Wilson are en route home from the Belgian Congo. They expect to reach the United States in time to attend the Council meeting in April.

Our missionaries in Cuba are greatly inconvenienced because of a moratorium placed on all banks, due to a fall in the price of sugar. Because patrons of the school have been unable to draw their money from the banks some of them have withdrawn their children from our schools. The missionaries feel confident, however, that none of the money for our work, which is deposited in the banks, will be lost.

The January copy of the China Christian Advocate states that the Methodist Episcopal Church of China has licensed its first woman preacher. Her name is Miss Ding So Sing. Think of it! A woman licensed as a Methodist preacher in China, where women have been repressed for countless ages!

A "GET-TOGETHER" MEETING

The Woman's Missionary Societies of Edenton Street Church, Raleigh, had a "get-together" meeting on the evening of January 21st, the purpose being inspirational and social.

As a means of securing a fuller attendance of the large membership at the regular meetings, and as a stimulus to the work, a survey of the city had been made, and groups by street and neighborhood formed, and the Woman's Auxiliary was on the verge of adopting the Circle plan.

We had with us, our efficient District Secretary, Miss Vara Herring, and secured the attendance of our beloved Conference President, Miss Mae Edla Smith, who gracefully explained the new plan and very earnestly plead for a larger place to be given in our lives to the work of missions.

She encouraged the adoption of the Circle plan, as developing more leaders, interesting more women in the work our church is doing, and inspiring more, because of the increased knowledge of the needs of the field which is white to the harvest.

Our local department served the tastefully arranged and appetizing dinner. Our Presiding Elder, Rev. J. C. Wooten, and our pastor, Rev. W. W. Peele, graced the occasion by their presence, and offered a few words of encouragement and prayer for our divine leading; after which we heartily joined in singing Praise God from Whom All Blessings Flow.

Mrs. W. H. Spright.

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

The Foreign Missions Conference of North America was held in Garden [illegible]uary 18-20. Miss Belle H. Bennett, Mrs. E. B. Chappell, Mrs. Hume R. Steele, Mrs. Luke Johnson, and Miss Mabel Howell attended the meeting. Sixty-five mission boards in North America were represented by about three hundred and fifty delegates. The meeting of the Federation

(Continued on Page 16.)

Sunday School Work

W. N. C. OCNFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

N. C. CONFERENCE

FIELD NOTES

Sunday, February 13, was spent in Oxford with Rev. R. C. Craven in the morning and Rev. B. H. Black at night. Brother Craven has a splendid Sunday school in Oxford. Mr. C. G. Credle, superintendent of the Graded Schools, is superintendent of Sunday school. Credle is a school man and is trying to make his Sunday school a real Church school. The Field Secretary met with the officers and teachers of the Sunday school at three o'clock in the afternoon, and they decided to have a Training School the last week in April.

The pictures, furnished by the Rural Work department, were shown to the people of West Oxford at night. Brother Black has a splendid congregation there every time he preaches to them. They have no Sunday school in the Methodist church. It may be possible to develop a good school there some time in the near future.

Wednesday afternoon and night was spent in the town of Warrenton where the Sunday school workers of the town met with the Secretary for an afternoon session, and the pictures were shown to the public at night. Dr. J. T. Gibbs is the beloved past of these people, and he is zealously guarding the interests of the church at all points.

At the afternoon session the officers and teachers of the school decided to hold a Training School for the community during the week beginning March 20th. Two intructors have been engaged for this week of training: Miss Lucile Womble, of Louisburg College, and the Field Secretary.

Rev. Marvin Self, pastor of the Norlina circuit, gave me an opportunity to talk to his Sunday school workers Friday evening, February 18. The pictures were shown to a fairly large congregation. The teachers of the Norlina Sunday school are fortunate in having an opportunity of taking the Training course under Prof. Harris, superintendent of the Graded School. Norlina needs a new church and Sunday school building. The present one is entirely inadequate to meet the needs of the church. A movement is on foot to erect a building that will provide for church and Sunday school.

The Sunday school at Rich Square is doing splendid work. Interest and enthusiasm is all that could be desired. Rev. H. M. Eure is pastor on this charge, and Dr. M. Bolton is superintendent of the Sunday school. The Sunday school at Rich Square is probably raising as much money for the various interests of the church as any school of its size in the state. They are taking care of orphans, contributing liberelly to missions, and developing a spirit of liberality among the children that will mean much to the church in the end.

Sunday, February 20th, was spent with the people of Rich Square, and although the weather was very unfavorable, good sized congregations greeted me in the morning and at night. Rich Square is planning to hold a Training School later in the year. The date for this event will be announced later.

Monday night, February 21st, the pictures were shown to the Sunday school workers of Murfreesboro. Rev. R. M. Price is pastor of the Murfreesboro and Winton charge. Brother Price knows a good Sunday school when he sees it, and what is better, knows how to turn an indifferent school into an efficient one. We predict that the Sunday school at Murfreesboro will soon be an even better one than it is now.

All the school at Murfreesboro lacks is equipment. They have been using Graded Lessons through the Junior department for several years. That is an indication that some one with real foresight and knowledge of teaching has been in charge of this school.

Rev. S. A. Cotton, pastor of the church at Franklinton, and Mr. E. J Cheatham, superintendent of the Sunday school, united in asking the field secretary to present the subject of Teacher Training at the prayer meetnig hour Wednesday, February 16th. A week is to be set apart some time during the year when a Training School will be held in Franklinton. When you get a combination like Cotton and Cheatham together to look out for the interests of the Sunday school, big things are bound to come to pass. Franklinton ought to be proud of its Sunday school, and I believe it is.

Quite a number of pastors and superintendents are asking for a week of teacher training on their charge this year. It will be possible to hold a number of these small Training Schools during the summer and fall. I wish that those who are thinking of this type of work for their Sunday schools would communicate with me as early as possible. Let me know about when you would like to have the school and about how many would be enrolled.

A NEW WESLEY CLASS

Information comes to hand that a new Wesley Adult Class is being organized at Rowland. Mrs. T. W. Carmichael is the teacher.

W. N. C. CONFERENCE

FLATWOODERS VS. HILLBILLIES

Which will organize the most Wesley Bible Classes before August 1, 1921? Field Secretary Jerome, of the North Carolina Conference, some time ago issued a challenge to the Western North Carolina Conference for a contest as to which could organize the most Wesley Bible Classes. His challenge was promptly accepted and the contest is on. This week it is agreed that the contest shall include all work done between January 1 and August 1, 1921. Revs. E. R. Stanford and W. C. Owen, Nashville, heads of the Intermediate-Senior and Young People-Adult Departments, respectively, will judge the contest. The Conference that sends in the most applications of Wesley charters will win and then crow over the other. It is up to the "Hillbilllies" to begin to stir. The "Flatwooders" are already stirring.

RIGHT, ALBRIGHT

My dear Mr. Woosley:

Our Young Men's Bible Class of East End, Gastonia, was organized last November with ten members. We have put on a membership contest and boosted our enrollment to 45. We want to be a Wesley Bible Class and want all the help we can get to improve our class and build it up. We are well organized and have some wide awake members.

Cordially yours,
Thelma Albright.

COPIOUS, BROTHER COPE

Dear Bro: Woosley:

We are desirous of organizing four "Wesley" classes in our Sunday school at Cramerton (formerly Mayworth) and wish all the information necessary such as blanks if there are any for that purpose. We wish to have you make an appointment with our school, and pay us a visit as soon as possible. Thanking you in advance for information, I am,

Yours very truly,
W. T. Cope.

GLAD TO DO IT

Dear Mr. Woosley:

Our Wesley Class has only been organized two months. We have a nice class of men who attend well and give good offerings. Our offering for January was $17.46. We are going to begin a special work real soon. As you promised to boost our class we are going Christian Advocate Sunday school ing to watch the North Carolina page for a little boosting of our class. Please send me full information about the Federation.

With best wishes,
G. C. Keever,
Sec. and Treas.

Keever lives at High Shoals. He writes a good hand and I know he makes a good secretary and treasurer. I hope he will write us about that special work. He'll get a glad hand at Lake Junaluska, July 11, 12 and 13, at our Federation.

REARING TO GO

Dear Brother Woosley:

Todd and I and some of the rest around here are "rearing to go" into the Wesley Class contest with the "swamp robins" down east, and also to the Federation at Lake Junaluska. When do you say go on the contest? We organized a class at Calvary last Sunday and are withholding application till we are certain it will count on the present contest with our friends in the North Carolina Conference. This was the first one at Calvary and we are quite sure there will be others in due time.

You can count on our help in this work in Charlotte vicinity. We will be glad to do this work the best we know how. We are beginning to tell our Wesleyans to save their "change" for the trip to Junaluska in July. Send us the dope on Junaluska and the Federation just as soon as it is ready. When I can be of service command me.

Yours very truly,
C. W. Ramsey.

Hurrah for Rearing-To-Go Ramsey.

MISS MARY WILKINSON

Dear Mr. Woosley:

Yes, we are "going at it." I am sure you will be glad to know that our class is organized, our books ordered and that our first regular meeting will be held next week. We are going to study "The Pupil." I believe it will be the very book we need, and I am sure our class is going to be a success. The girls are enthusiastic and interested in the work. I am just a Freshman, but a Freshman can work as well as a Sophomore. I thank you so much for your kind suggestions. You will hear from us occasionally and I trust that the reports will be favorable. There is much work to be done, but with Christ as our leader we will succeed. Therefore should we not be happy in our work?

Best wishes,
Mary Wilkinson.

Miss Wilkinson is from Moores' Chapel, Mecklenburg county, and attends school at Davenport College. She is preparing to be a missionary but does not want to wait till she gets in foreign lands to do good. Therefore she has organized some fifteen young ladies at Davenport into a volunteer teacher training class. Some of these days Davenport will have a good course in religious education but till that comes along Miss Wilkinson and her fine companions will be working away. Such as Miss Wilkinson make the world worth living in.

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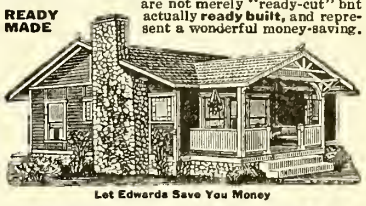
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FRECKLES

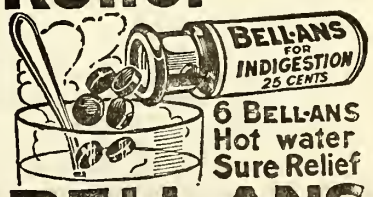
Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fail to remove freckles.

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A. S. BARNES.....Superintendent
Mrs. Mattie Jenkins.....Matron
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CHILDREN'S HOME
Walter Thompson .....Superintendent
Owned and maintained by the W. N. C. Conference.

N. C. CONFERENCE

FORM OF REQUEST

I do hereby will and bequeath to the Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina. .....
(Here designate the bequest).....
.....

* * * *

OUR NEED

1. A big Easter offering for Baby Cottage.

* * * *

We are planting our garden now so we can have early vegetables. Of course we are not planting everything now. It is our plan to raise all the vegetables we need for our consumption.

* * * *

The two Sundays that snow was on the ground I conducted service in the chapel for the children. There is no congregation more inspiring than our two hundred and fifty children. Furthermore ,there is no more fertile soil in which to sow good seed. I could not covet for myself a greater privilege than preaching to the children of our own beloved orphanage each Sunday in the year.

* * * *

Bishop Darlington's visit to the Orphanage on the third Sunday in February was sincerely appreciated. This is the second visit the good Bishop has paid our Home. On his recent visit all of our children had the privilege of hearing him make an address. He brought a message of love and good cheer which was enjoyed by all. He is always welcomed by our large family because his presence is a benediction to every one of us.

* * * *

If our Orphanage friends, whom we number by the tens of thousands, will send us an Easter offering for the Baby Cottage we can let the contract this spring and have it completed by early fall so that we can admit children under five years of age. We must have at least eight thousand dollars more in order to let the contract. All together from now till Easter for a great offering for Baby Cottage.

* * * *

I noticed in last week's Charity and Children that the Baptist Sunday school, of Lumberton, had sent to the Thomasville Baptist Orphanage one thousand and thirty dollars collected for November, December and January. That was nearly an average of three hundred and fifty dollars per month. The Lumberton Sunday School and church have made for themselves a most enviable record. Our Lumberton Methodists, according to their financial ability are as generous toward our orphanage as their Baptist brethren are toward the Thomasville Orphanage. If our Sunday schools throughout the Conference keep pace with the Sunday schools of our sister denomination we will simply have to hustle.

* * * *

One of the leading daily papers of the state in a recent issue stated that there is a movement on foot to establish an orphanage in the city of Durham to meet a pressing and distressing situation in that immediate community. In every county in the state there are orphan children who should be in some orphanage, but because of the crowded conditions of our orphanages they are left out in the cold friendless world and without a chance to make good. Can the church of the living God afford to be impotent in the face of such a great need and splendid opportunity? Our great Methodism in this Conference could easily support five hundred orphans and thereby make a rich contribution to the Kingdom of God. Let's rise up in the strength of our risen Christ and do larger things in behalf of innocent and helpless orphan children in our midst—even at our very door!

In the matter of wills, let me again urge our Methodist people of means not to forget our Methodist Orphanage. As I see the situation at present, there is no likelihood of a campaign being put on to increase our endowment fund. If our good friends would divide their money and property with our Methodist Orhpanage by legacies and wills we could soon have an endowment that would yield us a good income annually. I cannot urge too strongly the importance of having the wills properly written and witnessed. It pays to consult some lawyer or other competent person before writing them. It is absolutely necessary that two witnesses sign the will in the presence of each other. The official name of our orphanage is "The Methodist Orphanage," Raleigh, N. C. It might be wise upon the part of some who have already written their wills, leaving a part of their estate to The Methodist Orphanage, to rewrite them and make necessary changes so there would not be any possibility of the orphanage losing that which was intended it should have.

* * * *

Six busy but happy years have come and gone since I came to the Orphanage. No one could ask for a more sympathetic and loyal support than has been given me by our pastors and churches. Mistakes have been made, but the good people throughout the Conference have exercised the commendable grace of charity. From within I have had at all times the glad co-operation of the official family. But the thing that has cheered and strengthened me most in the work is the devotion and comradeship of the two hundred and fifty boys and girls of the Home. To be permitted to live in such intimate relations with this fine body of young life is one of the greatest privileges of earth. No man ever had a more fascinating work than is found right here at our own beloved Methodist Orhpanage. May I ask for the continued co-operation of all the Methodists throughout the Conference so that we may make our orphanage a greater force for good in the state.

"A VERBAL 'SNAPSHOT' OF THE PEOPLE OF ROBERSONVILLE"

When I heard my name read out for this work at the annual session of the North Carolina Conference I was pleased. However, on my arrival here after viewing the situation and learning the parsonage had not been used as a home for the preacher for about twelve years, I felt as if some of the feathers had been pulled out of my wings. Owing to the fact that the parsonage had to be furnished we did not get moved until one week before Christmas.

At the request of my members I notified them when we would arrive in Robersonville. Brother Whitehurst met us at the train and carried us to his home, where we found a hearty welcome and a nice supper waiting for us. After a short social hour Brother and Sister Whitehurst took us around to the parsonage. Much to our surprise and delight we found it well lighted and a house full of "our people" waiting to welcome us to our new home. In a short while after meeting these friends of ours we were served with hot chocolate and wafers. About nine o'clock they took their leave of us. Our curiosity was aroused to see our home and what it contained. Naturally the first place we visited was the kitchen and pantry. Before our arrival the people had given us a "pantry shower," so we found that room full of many good things to eat; we had both the quality and quantity. On my excursion around the yard the next morning I discovered some one had dumped a load of coal here for us. This was only the beginning of their generosity—nice things are still being brought to us.

Through the generosity and kindness of my presiding elder and a little manipulation on my part, I am now owner of a "Ford," which I brought home last week with the back seat filled with numbers of good things given us in a "pounding" by the kind people of Whartons.

The Ladies' Aid Society of the M. E. Church, South, of Robersonville, is a real live wire—it believes in doing things. In January the society painted the interior of the church, this month it has bought a new carpet and is going to install new pulpit furniture and new pews. One member is giving a baptismal fount. There is "no telling" what it will do in March. In Auril they with the rest of our kind friends will bid a kind welcome to our district conference, which we are glad to entertain this year.

C .M .Pegram, P. C.

GREAT DISCOVERY

"Men and women drift into the secular occupations, but special instructions and persuasion are need to lead them into the character-forming vocations." "Two great discoveries must be made by every successful life: To find God and find one's self." Sir James Simpson, the great Christian scientist, was asked "Of all the discoveries you have made, which do you consider the greatest?" After a moment's consideration he reverently said: "The greatest discovery I ever made was that I have a personal Saviour." (From the Life Service Manual.)

FOR FINANCIAL SIDE

A Financial Organization Meeting was held in Memphis, February 2-3, in the interest of the Christian Education movement. The Bishops, conference financial directors, conference educational directors, and a few representative laymen attended.

Plans for the financial organization of the movement were presented and discussed. This meeting was very similar in character and purpose to the one held in Memphis in December. The December meeting was for the purpose of discussing the plans for the carrying out of the cultivation program, while the one in February was for the purpose of discussing plans for the attaining of the financial objective.

FOR SALE—On Southern Assembly grounds, attractive, furnished, seven-room bungalow; water, sewer, lights. Price $3800. For photographs and particulars address, M. C. Ketchum, 178 S. McLean Ave., Memphis, Tenn.

TO PEACH GROWERS:
We are fortunate in having a fine stock of peach trees for spring delivery of the following well known varieties: Elberta, Carman, Champion, Belle of Georgia, Slappy, White Heath, Stump, Alexander, Sneeds, Krummels, Hiley, Mayflower, Indian Cling, Indian Free, Hale. The trees are hardy, well matured and in fine shape. Write at once for prices and number wanted.
THE GLOBE NURSERIES, Bristol, Tenn.

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BABY CHICKS 14¾ cents each. Safe delivery guaranteed anywhere in U. S. All leading varieties. Literature and price list FREE. Send today. NATIONAL CHICK CO., Dept. J., N. Y. Life Bldg., Kansas City, Mo.

Millions of Cabbage, Tomato and Sweet Potato Plants. Cabbage Plants, Wakefield, Flat Dutch, 500 for $1.00; 1000, $1.75; 5000, $7.50. Tomato and Sweet Potato Plants, leading varieties, 500 for $1.25; 1000, $2.25; 5000 or over, $2.00 per 1000. CLARK PLANT CO., Box 108, Thomasville, Ga.

DAVID'S SALVE
For Eczema, ITCH, Tetter, Sores, Cuts, Chapped-hands, Face-sore, of any old Sore, Poison of any kind, get one 50c large box; if not satisfied perfectly money will be refunded upon request. If your Druggist does not have it we will send it to you. David Chemical Co., Henderson, N. C.

We have a fine agent proposition to offer to any good woman who can spare a little time.

GREAT TRIP TO EUROPE, PALESTINE AND EGYPT
I am organizing a co-operative party for travel and study in Europe and the Bible Lands through June, July and August. It will have special appeal to preachers, teachers and ladies who are without attendant. Rock bottom prices. You cannot do a greater thing for yourself. Address,
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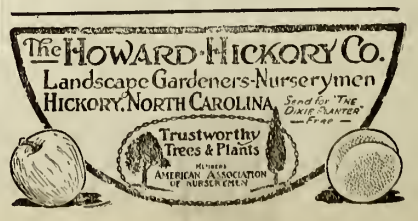
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Valdosta, Ga.



Epworth League Work

Rev. C. K. Proctor, Raleigh, N. C.
Miss Grace Bradley, Asheville, N. C.

THE CALL FOR RECRUITS

During this month as the life service program of the Educational movement is being advanced, the Epworth League comes into a glorious heritage. From the ranks of the Leagues scores will step forward to devote their lives to special Christian service. The Leagues have been at work training these and will continue to do so. From our mission study classes, they will come with visions of far off lands needing Jesus, from all our departments they come, trained, consecrated and zealous recruits for the great service of redeeming a lost world.

Now, listen, Leaguer—Is there any real good reason, one you feel willing to risk at the judgment, why you should not give your life in Christian Service? There are many reasons why you should and chief among them, if God has called, then woe to the life who says, No.

The following poem should appeal to us all just now:

"I said: 'Let me walk in the fields.'
He said: 'Nay, walk in the town.'
I said: 'There are no flowers there.'
He said: 'No flowers, but a crown.'

I said: 'But the sky is black;
There is nothing but noise and din.'
But he wept as he sent me back.
'There is more,' he said; 'there is sin.'

I said: 'But the air is thick,
And fogs are veiling the sun.'
He answered: 'Yet souls are sick
And souls in the dark undone.'

I said: 'I shall miss the light,
And friends will miss me, they say.'
He answered me: 'Choose tonight
If I am to miss you or they.'

I pleaded for time to be given,
He said: 'Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide.'

I cast one look at the fields,
Then set my face to the town.
He said: 'My child, do you yield?
Will you leave the flowers for the crown?'

Then into his hand went mine,
And into my heart came he,
And I walk in a light divine
The path I had feared to see."

RALEIGH LEAGUE UNION

The Policy Adopted Is:

The first meeting of the Raleigh Epworth League Union was held in Edenton Street Church, Friday night, February 18th, at 8 p m.

1. To hold six meetings during the year with the various Leaguers represented.
2. To promote social service work.
3. To maintain the present standards and promote a reasonable increase in growth and efficiency among all the League chapters and whenever practicable to organize new Leagues.
4. To strive for a great increase in membership.
5. To advocate a spirit of co-operation by the various League Chapters with their pastors with a view of promoting interest among the League Chapters in assisting the pastors in their work, as co-operaton is fundamental.
6. To pray and work for volunteers for life service.
7. To hold bi-monthly meetings of cabinet.
8. To adopt the budget system.

The officers elected are:

President, Guy Bagwell; Vice-President, Miss Blair; Secretary, Miss Gene Herring; Treasurer, Mr. R. H. Williamson; 1st department, Miss Annie Rudy; 2nd department, Mr. Leon Jones; 3rd department, Miss Jeanette Ball; 4th department, Mr. Boykin; Associate 4th department, Walter Bigg, of the Methodist Orphanage.

The by-laws provide for bi-monthly meetings, programs for which are to be arranged by the cabinet.

More will be heard from this Union at a later date. How about such for your city, circuit, or district? Any of us will be glad to help.

CONFERENCE CABINET MEETING

A meeting of the Conference Cabinet was held a few nights ago, the writer did not attend but some definite things which were done have reached me but am still waiting for a secretary's copy of the proceedings which will come in due season.

Too, has your League been heard from lately, give us more corn to grind.

NOTICE TO PASTORS AND LEAGUERS

Please make a note of the Field Secretary's address. It is 210 Patton Avenue, Asheville, N. C. I have failed to receive several letters addressed to Asheville.

Our Treasurer's address is 317 W. Washington, instead of 17 W. Washington. Her full address, is Mrs. Elmer D. Yost, 317 W. Washington St., Greensboro, N. C.

MISS BETTS SPEAKS

In a letter to Mr. Edwards Miss Lula Betts gives the following report:

The Mocksville chapter has been revived and is now functioning again. Just as soon as the roads will permit we are going to send a few car loads over there to conduct a meeting for them.

Mr. Hyatt reports that Burkhead, Winston, now has a fine Junior League, and we have recently organized one here in Lexington. The Social Service Department of the Lexington League has been doing some excellent work, and when I say "Social Service Department," that takes in the entire chapter. Last week an old lady, blind for years and all drawn with rheumatism, was made happy with a set of comfortable springs and a new felt mattress. This week, or as soon as the roads will permit the committee getting to the house, we are going to supply a writing desk to an invalid boy who cannot leave his wheeled chair. Writing is his chief pleasure, but his people are not financially able to supply his with materials.

Miss Krebs of the Piedmont Bureau was here last week and our League signed up for next winter's Lyceum attractions. We have paid $20:00 on our Centenray (or Africa) Special, and $5:00 on the Conference Budget. April will be our campaign month for putting both these items entirely over the top, and no doubt we will bring a clean sheet to Morganton.

Very sincerely,
Lula Betts,
Dist. Sec. Winston Dist.

A LIVE CHAPTER AT CALVARY, CHARLOTTE

Miss Lilly Chick, the Devotional Superintendent, writes that everyone is waking up and begging to be put to work. One of the finest features of Miss Chick's work is that she is succeeding in getting many to take part in her programs who have never attempted to do any public church work before. A man who spoke in a meeting several weeks ago stated that he had always wanted to speak in a church service, but had never had the opportunity before.

An interesting feature of their last prayer social meeting was the reading of a paper that Miss Lottie Bixby had written twenty years ago, when an earlier league chapter was thriving at Calvary.

This is one of the finest chapters in the Conference. It is only a few months old, but it is strong and healthy and gives promise of developing into a hundred per cent league.

THREE INTERESTING CONTESTS

Fairview, Davidson Charge.

Mooresville.

The Leaguers of Fairview have just closed a contest between the "Reds" and the "Whites." The "Reds" were victorious, claiming thirty-three new members, while the "Whites" had only twenty-three. The addition of fifty-six members shows some splendid work by the Fairview Leaguers.

Mooresville.

Mooresville Leaguers have been enjoying a "Red and Blue" contest. The "Reds" and the "Blues" alternated in conducting the Devotional meetings and the final Sunday the President led with both sides taking part. The following are the credits given in the contest:

10 points for a talk in League meeting.
5 points for a singing in League meeting.
5 points for singing in the choir.
5 points each member present.
25 points for each Era Subscription.
25 points for paying dues.
25 points for each new member.
20 points for a recitation.
5 points for a reading.

As a result of this contest twenty-three new members were added to the roll and fourteen new subscribers to the Era were gained. They have sixty-one members in the Senior League, twenty-four in the Intermediate, and ninety-four in the Junior. Isn't that fine? But how could you expect Mooresville to stay out of League work when brother Falls and Miss Gertrude spent four years there. Then too, we owe much to Mrs. R. M. Stafford, the "General Manager" of the Mooresville Leagues. She is on the job and the pastor. brother L. B. Abernethy, says we need not worry about Mooresville while she is Manager.

Mr. Donald Abernethy, one of the officers of the Senior chapter, has produced some fine League posters. We hope to have some of his best on exhibit at Morganton.

Grace, Winston.

One of the finest things about brother Tom Jimison is his wife, Mrs. Jimison is doing some splendid work with the young people of Grace. In October she organized a Junior League, which has seventy-five members now, with an average attendance of fifty. At Christmas they had several dollars in the treasury and had planned to use it for a social meeting; but when the needs of a poor family were related to them, the little Leaguers voted unanimously to use the money for a basket for this family.

Just now a contest is in progress which should mean much to this young league. Points are given for attendance, offering, and new members.

New Method Makes Music Amazingly Easy to Learn

Learn to Play or Sing—Every Step Made Simple as A B C

TRY IT ON APPROVAL

Entire Cost Only a Few Cents a Lesson—and Nothing Unless Satisfied.



How often have you wished that you knew how to play the violin or piano—or whatever your favorite instrument may be—or that you could take part in singing.

How many an evening's pleasure has been utterly spoiled and ruined by the admission, "I can't sing," or "No, I am sorry, but I can't play."

And now—at last—this pleasure and eatisfaction that you have so often wished for can easily be added to your daily life.

No need to join a clase. No need to pay a dollar or more per lesson to a private teacher. Neither the question of time nor expense is any longer a bar—every one of the obstacles that have been confinin your enjoyment to mere listening have now been removed.

My method of teaching music—in your spare time at home, with no strangers around to embarrass you—makes it amazingly easy to learn to sing by note or to play any instrument.

You don't need to know the first thing about music to begin—don't need to know one note from another. My method takes out all the hard part—overcomes all the difficulties—makes your progress easy, rapid and sure.

Whether for an advanced pupil or a beginner, my method is a revolutionary improvement over the old methods used by private teachers. The lessons I send you explain every point and show every step in simple Print-and-Picture form that you can't go wrong on—every step is made as clear as A B C.

My method is as thorough as it is easy. I teach you the only right way—teach you to play or sing by note. No "trick" music, no "numbers," no makeshifts of any kind.

For Beginners or Advanced Pupils	
Piano	Harmony and Composition
Organ	Sight Singing
Violin	Guitar
Drum and Traps	Ukelele
Banjo	Harp
Mandolin	Cornet
Clarinet	Piccolo
Flute	Trombone
Saxaphone	Cello

I call my method "new" simply because it is so radically different from the old and hard-to-understand ways of teaching music. But my method is thoroughly time-tried and proven. Over 250,000 successful pupils—from boys and girls of 7 and 8 to men and women of 70—are the proof.

Largely through the recommendations of satisfied pupils, I have built up the largest school of music in the world.

To prove what I say, you can take any course on trial—singing or any instrument you prefer—and judge entirely by your own progress. If for any reason you are not satisfied with the course or with what you learn from it, then it won't cost you a single penny. I guarantee satisfaction. On the other hand, if you are pleased with the course, the total cost amounts to only a few cents a lesson, with your music and everything also included. When learning to play or sing is so easy, why continue to confine your enjoyment of music to mere listening? Why not at least let me send you my free book that tells you all about my methods? I know you will find this book absorbingly interesting, simply because it shows you how easy it is to turn your wish to play or sing into an actual fact. Just now I am making a special short-time offer that cuts the cost per lesson in two—send your name now before this special offer is withdrawn. No obligation—simply use the coupon or send your name and address in a letter or on a postcard. Instruments supplied when needed, cash or credit.

Mr. David F. Kemp, President U. S. School of Music 1872 Brunswick Bldg. New York City

Please send me your free book, "Music Lessons in Your Own Home," and particulars of your Special Offer.

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For Boys and Girls Also

OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

THE STORY OF ELEVEN POOR BOYS

John Adams, the second president, was the son of a grocer of very moderate means. The only start he had was a good education.

Andrew Jackson was born in a log hut in North Carolina, and was reared in the pinewoods for which the State is famous.

James K. Polk spent the earlier years of his life helping to dig a living out of a new farm in North Carolina. He was afterwards clerk in a country store.

Millard Fillmore was the son of a New York farmer, and his home was a humble one. He learned the busiess of a clothier.

James Buchanan was born in a small town in the Allegheny Mountains. His father cut the logs and built the house in what was then a wilderness.

Abraham Lincoln was the son of a wretchedly poor farmer in Kentucky, and lived in a log cabin until he was 21 years old.

Andrew Johnson was apprenticed to a tailor at the age of 10 years by his widowed mother. He was never able to attend school, and picked up all the education he ever had.

Ulysses S. Grant lived the life of a village boy, in a plain house on the banks of the Ohio river, until he was 17 years of age.

James A. Garfield was born in a log cabin. He worked on the farm until he was strong enough to use carpenter's tools, when he learned the trade. He afterwards worked on a canal boat.

Grover Cleveland's father was a Presbyterian minister with a small salary and a large family. The boys had to earn their living.

William McKinley's early home was plain and comfortable, and his father was able to keep him at school. —Rocky Mountain Advocate.

Baltimore, Md.

Dear Mrs. Rowe:—

I am four years old. My papa in North Wilkesboro sends us the Advocate. I like the boys' and girls' page. I go to Sunday school every Sunday. I paste a duck on a cardboard. I like to print letters to my daddy and my granny.

If you can read this will you please put it in the paper, 'cause it took me two days to write this.

Sarah Ware Kriechbaum.

Kipling, N. C.

Dear Mrs. Rowe:—

As the other boys and girls are writing letters for our paper, I will write one too, and hope I can see it in print. I am eleven years old, I am in the fifth grade. I belong to the Methodist church, and Sunday school, have three uncles and three cousins who are Methodist preachers, and I am living in a Methodist parsonage. My papa takes the Advocate, and we all enjoy reading it. It is snowing here today, the first we have seen since we left the western part of the state nearly two years ago. My brother caught a rabbit in his rabbit box this morning. He and I have caught several this winter. I enjoy reading good books. Have read several Alger books, which I like best. With love and best wishes to all.

Wilfred Downum.

Vineland, N. C.

Dear Mrs. Rowe:—

I am a little girl ten years old. I go to school and am in the fifth grade. But I have been sick for over a month. I have a pet cat and two pet pigs. Please print my letter because I want to surprise mamma.

If you print this, I will write more next time. I will close with a story

A Little Girl and Her Mother.

Once there was a little girl who did not mind her mother. One day she said, "mamma can I go out on the lawn?" Her mother said, "No, it is too late, the cows and goats are out there and they will hook you." Her mother was washing the dishes. The little girl went in the house. She got her bonnet and apron and went on anyway. When she got in there there were the goats and cows. One cow got after her. She ran till she came to a stump. She tied her apron and bonnet around the stump and the cow thought it was the little girl. But the little girl was so frightened that she liked not to got home.

Virginia Baxley.

(That was a good joke on the cow, wasn't it?)

Newton, N. C.

Dear Mrs. Rowe:—

I am a member of the Methodist Church, and go to Sunday school and preaching every Sunday that I can.

We have a good Sunday school. Mrs. Sigman is my Sunday school teacher.

And uncle Winfred Saunders is superintendent.

Rev. P. W. Tucker is our pastor, and we love him and his family very much. Mrs. Tucker is manager of our Junior Missionary Society, and we studied a book called, "Lamplighters Across the Sea," and like it fine. I will be ten years old the fourth of March, and I am in the 4th grade in school. I will close my asking you all to guess this riddle. It walks like a cat, looks like a cat, eats like a cat, but it is not a cat. What is it?

Your friend,
Mary Saunders.

Is it a kitten?

Morganton, N. C.

Dear Mrs. Rowe:—

I am an orphan boy twelve years old. My father and mother died in 1916, and my sister and I live with my aunt and uncle.

My uncle is a Methodist preacher, and I very often go with him to some of his churches. But generally to our church here to Sunday school. I like to go to Sunday school, and am in the Intermediate class.

We have a fine school here, and I go every day. Am in the seventh grade, and my teachers are Miss Margaret Newland and Miss Nell Putnay. I like them both fine, and they are very nice to me.

I have made an average of ninety on all my studies every month this year, and will not have to take examinations. Our examinations begin February the third, and last three days. So you see I will have three days vacation.

In December we had a debate, and I had to debate against two girls, I beat the girls but felt sorry for them. Our debate was, Resolved that Japanese Immigration should be Restricted from California.

If I see this in print I will probably write again.

With best wishes for you and all the boys and girls.

Sincerely,
Stewart Fry.

Cary, N. C.

Dear Mrs. Rowe:—

I am writing to let you know how I am enjoying the children's page.

I was glad to know that Lawrence Ross was writing to this paper. He and I were good friends before he moved. I was in the second grade and so was he. We both were seven and now we are eight.

I have two sisters, Olive Holt is six, and Corine is four. I have two brothers, William is eleven, Reuben Hunter Smith is my little pet. He is a little baby boy, and he is a sweet one. I love him. We had a Christmas tree and Santa Claus brought me a box of water-colors, a pair of gloves and some other things. We also had an entertainment at the Methodist Church. We also have a new pastor, his name is Rev. D. N. Caviness. I believe he loves children like grand father. We like him very much. If you'll print this I'll come again some time. I will close for this time. Goodbye to everybody.

Your little friend,
Alma Lee Smith.

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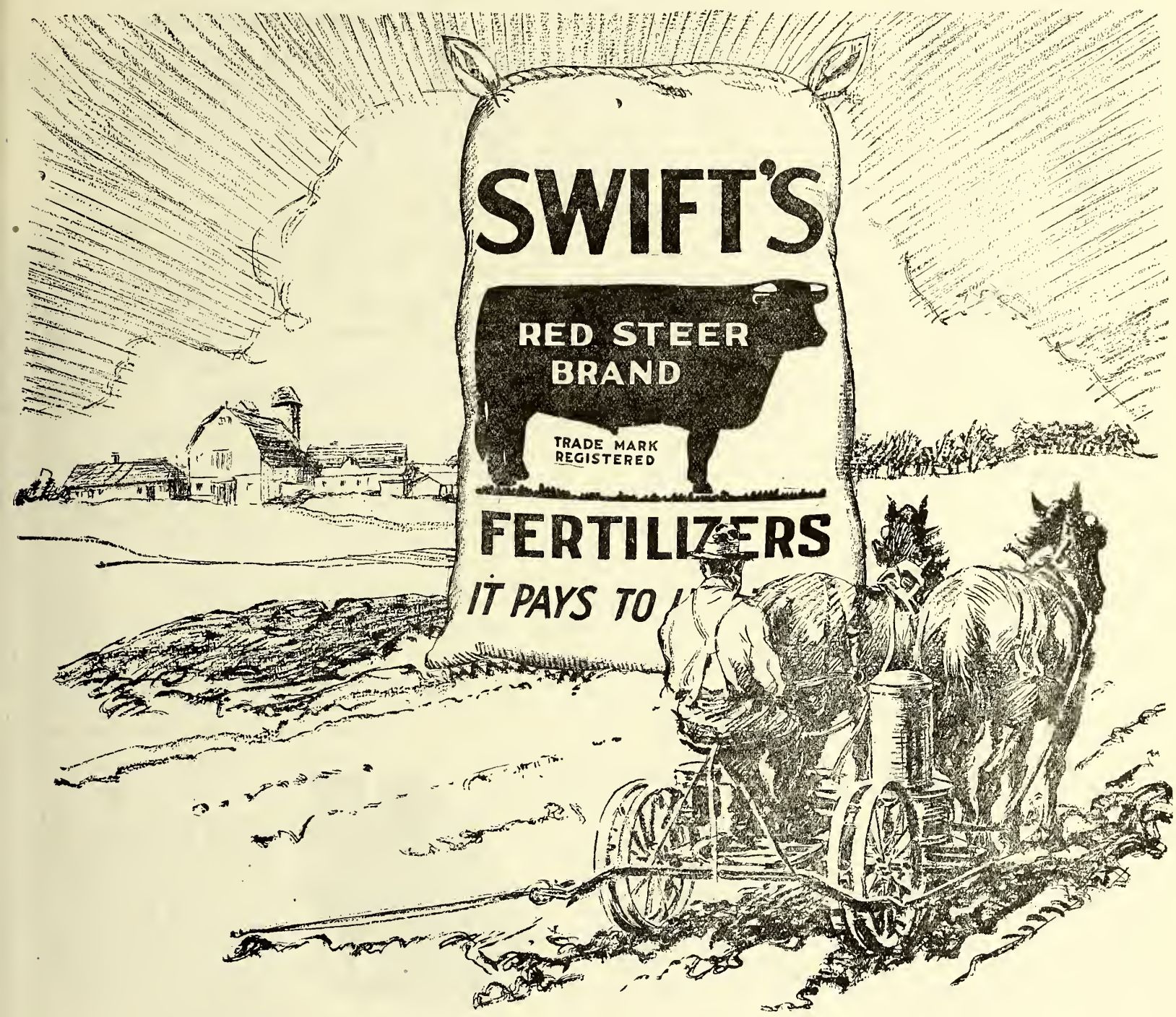
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Official Organ of the North Carolina and Western North Carolina Conferences, Methodist Episcopal Church, South, Established 1855.

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in section 1103, act of October 3, 1917, authorized September 9, 1918.

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G. T. ROWE.....Editor and Gen. Mgr.
T. A. SIKES..Asst. Editor and Bus. Mgr.

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A GLIMPSE OF RANDLEMAN

Two Splendid Churches Both of Which Are First—Not Annoyed by Class Separation—Promises Good Things for Best Conference Organ.

Dear Editor:—

I have been a reader of the Advocate for a long time, and if there has ever been anything in it from Randleman, I don't remember it, and when I was read out for this charge at the last session of the conference I did not know where or what it was. I knew that it was somewhere in the Greensboro district. We came here November the fourth and I have intended all the time when I had been here long enough to get the "lay of the land' to write something about the place and the people. This I think I have done so I proceed to write.

The town necessarily covers a large territory being as it is a manufacturing town, with four cotton mills, one hosiery mill, a large chair factory and two roller mills. The town is hilly and therefore well drained. A large creek and river pass through the town. There are sixteen stores here, one of these is a wholesale grocery store. Besides we have a splendid bank, a photograph gallery, a jewelry store, an up-to-date drug store, two barber shops, a bottling plant and a theatre. There are in the town six houses of worship: five Methodist churches and one Baptist church, all these churches in the midst of a church-going people. Your humble scribe has the honor of being pastor of two of these churches —St. Paul and Naomi, one in each end of the town a mile apart. These churches are not the first and second churches, but botb are the first. A man in South Carolina was pastor of the only church in the town. He went out to a little cotton mill and organized another church with a few members, called it the second church, and announced himself the pastor of the first church of the town.

One of the churches of Randleman is older than the other, but both are first churches. For some years we've been hearing discussed the cotton mill problem. That problem is solved at Randleman. We have only one class of people and they work and worship together. At one of the churches the cashier of the bank is superintendent of the Sunday school. The superintendent of the mills is chairman of the official board and his wife and daughter both have Sunday school classes. At the other church the boss of the weaving department is superintendent of the Sunday school. The secretary of the mill company leads the singing and teaches a class. Another prominent official of the mill company is chairman of the official board. One of the three busy physicians of the town teaches a large class in the Sunday school and is seldom absent. Besides these you will not find a finer class of laboring people than we have here. Our congregations are increasing all the time. We had between four and five hundred present at the services last Sunday morning and night. The average attendance at Sunday school during the last quarter has been a little more than three hundred. We have connected with this charge also "Old Union," a splendid country church four miles out, in a fine farming section. The church is composed of a splendid class of farming people. We have also here a splendid high school, one of the best in the state—a first class, modern, well equipped brick building. There are here seven hundred and fifty children and young people of school age with an actual enrollment of five hundred and eleven. The school is under the superindendency of Prof. D. M. Weatherly, a teacher of experience and ability. He has as his assistants thirteen competent female teachers.

Now, brother editor, don't you think that with all these splendid things I have been able to say about Randleman and its people, we should have a large number of subscribers to the Christian Advocate—especially since it is the best conference organ in Southern Methodism? Now watch and see if we don't get them!

J. A. Cook.

NOT TIRED OF BROOKSDALE

Ready to Build New Church—Preacher Startled at Night.

I feel that something ought to be said about the good people over here but I don't know hod to say it. We are now in our fourth year on the Brooksdale circuit, but we are not yet ready to say that we are glad that it is the fourth year; I mean that the pastor is not ready. These are the kind of folks that the longer you stay with them the better you like them.

We are just now ready to begin to build at Brooksdale one of the best, most beautiful and adequate churches to be found anywhere of a membership its size. It is to be of brick and will have nine class rooms and pastor's study. These good peopie deserve it, they want it and they are going to have it. Material will be placed on the grounds within the next few days.

But the thing that I wanted to tell about and did not know how, was what happened on the night of January 31st. It was between eight and nine o'clock that about 25 or 30 persons struck the front porch at one time. No one could tell what was happening out there, and before I could get my hands on my shotgun they were marching through the hall and into the dining room, both great and small, both male and female, and carrying almost everything imaginable that is good to eat. Some people wonder why our dining table is so large, but if they could once see the Brooksdale congregation pound their preacher they would know why. It made us feel like Peter when he was on the mountain top. Some who did not know about it at the time came later and added to the pile of flour, potatoes, canned goods, sugar, fruits, cereals, honey, butter, molasses and numerous other things with soda enough to keep down the heartburn until it is all gone. It was the biggest fourth year pounding that I ever knew of. We thanked them. asked the Lord to bless them, and invited them to come again.

We have been hearing many good things said about the Advocate recently. Some say that it is getting better and others say that it is the best paper that we have had in a long time. We expect to put on an Advocate campaign soon.

John A. Russell.

LAKE JUNALUSKA COTTAGE FOR SALE. One of the nicest new cottages in one of the most attractive locations at the Lake has been placed in my hands for sale. If interested, write for particulars. A. L. Dietrich, Lake Junaluska, N. C.

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W. E. Webb, Secretary,
Statesville, N. C.

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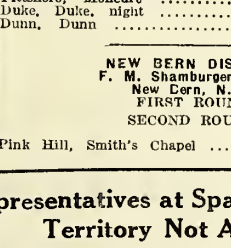
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District Appointments

DURHAM DISTRICT
M. T. Plyler, P. E.
Durham, N. C.
SECOND ROUND

	March
Memorial, 11 a. m.	13
Trinity, 7:30 p. m.	13
Orange, Orange Chapel	20
Pearl and Eno, Pearl,	20
Burlington Ct., New Salem	26
East Burlington, 11 a. m.	27
Graham and Haw River, Haw River, 7:30	27
	April
Hillsboro, Walnut Grove	2-3
Milton, Yancoyville	7-8
Yanceville, Yanceyville	7-8
At this joint meeting stress will be put upon Sunday schools and education. Special speakers both days.	
Leasburg, Union	9-10
Special speakers at this meeting.	
Roxboro, Brooksdale, Person and East Roxboro will be held at Roxboro during the District Conference, April 20-21.	
	April
South Alamance, Saxapahaw	17
Mebane, 8 p. m.	17
Durham Ct., 11 a. m.	23-24
Carr, 8 p. m.	24
Lakewood	27

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
Elizabeth City, N. C.
SECOND ROUND

	March
Currituck, Hebron	5-6
Moyock, Moyock	12
First Church (morning)	13
City Road (night)	13
South Mills, Newlands	19-20
Perquimans, Woodland	26-27
	April
South Camden, Shiloh	2-3
Gates, Zion	9-10
North Gates, Parkers	11
Pasquotank, Mt. Hermon	16-17
Edenton	24
Columbia, Holly Grove	30, May 1
	May
Belhaven, Belhaven	6
Roper, Mackeys (morning)	8
Plymouth, (night)	8
Chowan, Evans	14-15
Hertford, (night)	15

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder
SECOND ROUND

	March
Siler City, Hickory Mountain	5-6
Goldston, Meroney	
Bladen, Bethlehem	12-13
Stedman, Tabor, p. m.	13-14
Hemp	19-20
Fayetteville, St. Andrews	27-28
Person St. and Calvary, Calvary, night	27
	April
Carthage, Center	2 3
Sanford, night	4
Jonesboro	
Buckhorn, Olive Branch	9
Glendon	23-24
Roseboro	16-17
	May
Haw River, Cedar Grove, April 30 and	
Pittsboro, Moncure	8-9
Duke, Duke, night	14
Dunn, Dunn	15

NEW BERN DISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
FIRST ROUND
SECOND ROUND

	March
Pink Hill, Smith's Chapel	5-6
New Bern, Centenary, 11 a. m.	13
New Bern, Riverside at night	13
Kinston, Caswell St., Webbs Chapel, 11 a. m.	19-20
Kinston, Queen St. at night	20
Elm St. & Pikeville, Pikeville, 11 a. m.	26-27
Goldsboro, St. Paul at night	27
Newport Ct., Havelock, 11 a. m.	30
	April
Pamlico Ct., Reelsboro, 11 a. m.	2-3
Jones Ct. Maple Grove 11 a. m.	6
Hoikerton Ct., Rainbow, 11 a. m.	9-10
Snow Hill Ct., Mt. Hermon, 3-11	10-11
Vandemere Ct., Vandermere, night & a. m.	13-14
Oriental Ct., Pamlico, 11 a. m.	15
Harlowe Ct., Adams Creek, 11 a. m.	16-17
Craven Ct., Beach Grove, 11 a. m.	20
Crifton Ct., Edwards Chapel, 11 a. m.	23-24
Dover Ct., Dover, at night and 11 a. m.	24-25
Goldsboro, St. John, at night	27
Goldsboro Ct., Daniels Chapel, 11 a. m.	28
	May
Straits Ct., Williston, 11 a. m. April 30 and	1
Beaufort, at night	4
Mt. Olive Ct., Browning, 11 a. m.	7-8
Mt. Olive and Claypso, Mt. Olive	8
LaGrange Ct., Hickory Grove, 11 a. m.	11
Atlantic and Sea Level, Sea Level, 11 a. m.	14-15
Ocracoke & Portsmouth, Ocracoke, 11 a. m.	21-22
Morehead, at night	25

RALEIGH DISTRICT
Rev. John C. Wooten, P. E.
Raleigh, N. C.
SECOND ROUND

	March
Zebulon, Wendell, a. m.	6
Tar River, Ebenezer, a. m.	12-13
Franklinton, p. m.	13
Cary, Apex, a. m.	19-20
Central, p. m.	20
Kenley, Lucama, a. m. & p. m.	27
	April
Millbrook, Rollesville, a. m.	2-3
Edenton Street, p. m.	3
Youngsville, Bunn, a. m.	16-17
Louisburg, p. m.	16-17
Princeton, Fellowship, a. m.	23-24
	May
Oxford, a. m.	1
Oxford Ct., Gray Rock, p. m.	1
Jenkins Memorial, p. m.	4
Clayton, a. m.	8
Garner, Mt. Zion, a. m. & p. m.	7-8
Selma, a. m.	8
Benson, p. m.	15
Granville, Roberts Chapel, a. m.	21-22
Creedmore Bullocks, a. m.	28
District Conference at Louisburg May 11 and 12. Opening sermon the night of the 10th.	

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
SECOND ROUND

	March
Rockingham	6
Richmond, St. Paul, 3 p. m.	6
Hamlet, night	6
Ellerbee, Ellerbe,	11
Roberdel, Green Lake,	12-13
Piedmont, W. Rockingham, night	13
Aberdeen, West End	19-20
Vass, Johnson, S. Grove	20-21
Robeson, Bethesda	25
Lumberton Ct., Pine Grove	26-27
Lumberton	27-28
	April
St. John-Gibson, St. John	1
Laurel Hill, Tabernacle	2-3
Lauringburg	3-4
Biscoe, Pleasant Hill	8
Montgomery, Prospect	9-10
Troy	10-11
St. Paul, Regans	16-17
Elizabeth, Singletary, 3 p. m.	17
Raeford, Bowmore	22
Red Springs	23-24
Maxton	24-25
Caledonia, E. Laurinburg	29
Rowland, Purvis	30
	May
Mt. Gilead Ct.	7-8
Mt. Gilead	8-9

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
SECOND ROUND

	March
Weldon	5-6
Enfield & Halifax, Halifax	11
Battleboro & Whitaker, Battleboro	12-13
Conway, Bethany	18
Rich Square, Woodland	19-20
Warrenton, Macon	20
Warren, Bethlehem	26-27
	April
Norllna, Zion	2-3
Middleburg, Shocco	9-10
Henderson	16-17
N. & S. Henderson, S. Henderson	17
Bertie, Cashie	22
Murfreesboro & Winston, Union	23-24
Northampton, Rehoboth	29
	May
Roanoke, Ebenezer April 30 and	1
Littleton	1
Ahoskie, Coleraln	7-8
Scotland Neck	15
Williamston & Hamilton, Williamston	14-15

Please get this in your next issue,
Yours truly,
E. M. Snipes

WASHINGTON DISTRICT
N. H. D. WILSON, P. E.
Washington, N. C.
SECOND ROUND

	March
Fremont	5-6
Stantonsburg	6-7
Vanceboro, Chapmane	9
Rocky Mount Ct., Sharon, day	13-14
Nashville, night	13-14
Rocky Mount, First Church, night	15
McKendree, McKendree	19-20
South Rocky Mount, night	20
Grismesland, morning	25
Ayden, night	25
Farmville, Bethlehem, day	26
Wilson, First Church, night	27-28
Elm City, night	27-28
Aurora, Campbells Creek	30
	April
Greenville, night	1
Bailey	2-3
Wilson, Calvary	3-4
Swan Quarter, Soule	8
Mattamuskett, Englehard	9-10
Fairfield	10-11
Bath, Bethany	15
Robersonville, Wharfone	17
Washington	13-17
District Conference, Robersonville, night	19-21

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
SECOND ROUND

	March
Jacksonville-Richlands, at Richlands	6
Ingold, at Epworth	12-13
Clinton, at Clinton	13-14
Scotts Hill, at Union	18
Burgaw, at Jordans	19-20
Wilmington, at Fifth Avenue	20-21
Wilmington Ct., at Bethany	27
Wilmington, at Grace	27-28
	April
Hallsboro, at Pierce	1
Carvers Creek, at Freeman	2-3
Tabor, at Lebanon	8
Chadbourn, at Cerro Gordo	9-10
Whiteville, at Whiteville	10-11
Wilmington, at Trinity	17-18
Wilmington, at Epworth	17-20
Wallace-Rose Hill, at Wallace	22 24
Magnolia, at Centenary	23-24
Onslow, at Hopewell	29
	May
Swansboro, at Queene Creek, April 30 and	1
Shallotte, at Shallotte Village	6
Town Creek, at Bethel	7-8

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C
SECOND ROUND

	March
Leicester, Little Sandy (?)	5
Spring Creek, Spring Creek, a. m.	6
Walnut, at Hot Springs, 5 p. m.	6
Mills River, Horse Shoe	12-13
Brevard, a. m.	13
Rosman Circuit, p. m.	13
Mars Hill, Valley Union	
Marshall,	20
West Asheville	23
Black Mountain	23

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
SECOND ROUND

	March
Lillesville, Forestville, 11 a. m.	5-6
Dillworth, night	6
Marshville, Gilboa, 11 a. m.	12-13
Monroe, Central, night	11-13
Waxhaw, Bonds Grove, 11 a. m.	19
Weddington, Union, 11 a. m.	20
Mathews, Indian Trail, 11 a. m.	26
Unionville, Zion, 11 a. m.	27
	April
Thrift-Moores, Pleasant Grove, 11 a. m.	2
Seversville, Trinity, 11 a. m.	3
Trinity, (Charlotte) night	3
Ansonville, Wyghtman, 11 a. m.	8
Polkton, Fountain Hill, 11 a. m.	9-10
Morven, Morven, 11 a. m.	16-17
Wadesboro, night	16-17
Hickory Grove, 11 a. m.	24
Duncan Memorial, night	24

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
508 Summit Ave., Greensboro, N. C.
SECOND ROUND

	March
West Market Street, 11 a. m.	6
Bethel, Greensboro, night	6
Randolph, Pleasant Hill	12-13
East High Point, night	13
Wentworth, Lowes	19-20
Ruffin, Ruffin, night	20
Pleasant Garden, Rehobeth, 26 and 3 p. m.	27
Randleman, St. Pauls, 11 a. m.	27
Carraway Memorial, night	27
	April
Coleridge, Rehobeth	2-3
Ramseur and Franklinville, Franklinville, night	3
Park Place, 11 a. m.	10
Centenary, night	10

MARION DISTRICT
D. M. LITAKER, Presiding Elder
Marion, N. C.
SECOND ROUND

	March
Mill Spring, Lebanon, sun 11	6
Old Fort, Ebenezer, sat 11 and sun 11	12-13
Thermal City, Pisgah, sun 11	27
	April
McDowell, Nebo, sat 11 and sun 11	2-3
Marion Ct., Carsons, sun 3	3
Burnsville Sta., sat and sun 7	9-10
Bald Creek, Riverside, sun 11 and 2	9
Micaville, S. T. River, sat 7 and sun 11	16-17
Spruce Pine, Bakersville, S. P. sun 7 mon 10	17-18

District Conference meets a. Forest City in Pleasant Grove Church on March 15th at 7:30 p. m. Bishop Darlington will preside and will preach Wednesday at 11.

MT. AIRY DISTRICT
W. F. Womble, Presiding Elder
Mt. Airy, N. C.
SECOND ROUND

	March
Elkin, at night	4-6
Jonesville, Maple Springs	5-6
Danbury, Davis Chapel	12-13
Dobson, Rockford	19-20
Summerfield, Gethsemine	26 27
	April
Madison-Stoneville, Stoneville, 11 a. m.	3
Mayodan, Mayodan, 3 p. m. and night	3
Yadkinville, Prospect	9-10
Walnut Cove, Pine Hall	16-17

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
SECOND ROUND

	March
Elk Park, Cranberry	2-3
Avery, Falrview	5-6
Laurel Springs, Laurel Springs	12-13
Sparta, Sparta	13-14
Wilkesboro Sta., Wilkesboro, night	16
Wilkes Ct., Adley, 11 a. m.	18
North Wilkes Ct., Union	19-20
N. Wilkesboro Sta., N. Wilkesboro, night	20

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
SECOND ROUND

	March
Cherryville, Cherryville, 11 a. m.	5-6
East End, 7 p. m.	6
Rock Springs, Marvin, 11 a. m.	12 13
Ranlo, 7 p. m.	13
Shelby Ct., El Bethel, 11 a. m.	19-20
Kings Mt., 7 p. m.	20
Lincoln Ct., Pisgah, 11 a. m.	26-27
Main St., 7 p. m.	27
	April
Stanley, Iron Sta., 11 a. m.	2-3
Lowesville, New Hope, 3 p. m.	3
Lowell, Bethesda, 11 a. m.	9-10
McAdenville, 7 p. m.	10
Bessemer, Concord, 11 a. m.	16-17
South Gastonia, 7 p. m.	17
Dallas, 11 a. m.	24
Mt. Holly, 7 p. m.	24
	May
Mayworth, 11 a. m.	1
East Belmont, 3 p. m.	1
Belmont, 7 p. m.	1

The Shelby District Conference will he held May 5-6 in McAdenville.

STATESVILLE DISTRICT
W. A. NEWELL, Presiding Elder
Statesville N. C.
SECOND ROUND

	March
Mooresville Ct., Centenary, 11 a. m.	12-13
Troutman, Wesleys Ch., 3 p. m.	12-13
Huntersville, Huntersville, 11 a. m.	19-20
Davidson, Fairview, 3 p. m.	19-20
Lenoir Ct., Moores, 11 a. m.	26
Lenoir First, Lenoir, 11 a. m.	27
	April
Dudley Shoals, Ebenezer, 11 a. m.	2-3
Granite Falls, Granite, 3 p. m.	2-3
Rhodhiss, Rhodhiss, night	2-3
Westview, Marvin, 11 a. m.	9-10
Hickory First, Hickory, night	9-10

WAYNESVILLE DISTRICT
J. H. WEST, Presiding Elder
Box 312, Waynesville, N. C.
SECOND ROUND

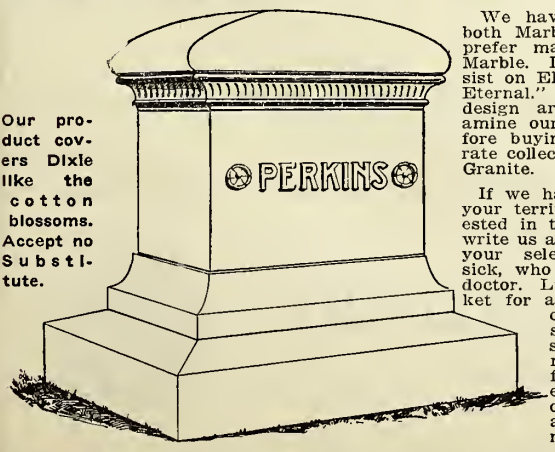
	March
Murphy Ct., Peachtree	5-6
Hiwassie, Martins Creek	7
Hayesville, Ledfords Chapel	8
Robbinsville	12-13
Bethel, Bethel	19-20
Jonathan, Delwood	27 27
Waynesville Ct.	27
	April
Fines Creek, Fines Creek	2-3
Glenville, Double Springs	9-10
Highlands,	16-17

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
WINSTON-SALEM, N. C.
SECOND ROUND

	March
Southside, Q. C. night	1
Davidson Circuit, Bethel	5-6
West End, 11 a. m. Jan 16 Q. C. night	1
Burkhead, Jan. 23, night Q. C.	3
Grace, Feb. 13, 11 a. m. Q. C. night	4
Centenary, Jan. 23, 11 a. m. Q. C. night	10
Forsyth Circuit, Mineral Springs,	12-13
Advance Circuit, Advance, 3 p. m.	16
Lewisville Circuit, Union	19 20
Davie Circuit, Oak Grove,	26-27
Lexington First Ch. Q. C., night	31
	April
Lenwood Circuit, 2 p. m.	1
Denton Circuit Clarksbury	2-3
Farmington Circuit, Wesley,	9 10
Southside Circuit, Vernon	16-17
South Thomasville, 3 p. m.	17
Thomasville Main St.	17

District Conference at Advance March 14th 2:30 p. m. March 16th.

WANTED
Representatives at Spare Time for Territory Not Alloted



Our product covers Dixie like the cotton blossoms. Accept no Substitute.

We have exceptional values in both Marble and Granite. If you prefer marble, insist on Georgia Marble. If you prefer Granite, insist on Elberton Blue, "The Stone Eternal." If you want a beautiful design artistically executed, examine our designs and prices before buying. We have an elaborate collection for both Marble and Granite.

If we have no representative in your territory, and you are interested in this or any other design, write us and we will help you make your selection. When seriously sick, who do you call? The Best doctor. Likewise when in the market for a Monument, you should consult the most responsible manufacturers. See samples of our product in nearby cemeteries. For full particulars with reference to representing us, or free consultation about a purchase, write us immediately.

Coggins Marble Works, 21 Main St., Dept. T. W. C. ,Canton, Ga

WOMAN'S WORK

(Continued from page 8.)

of Woman's Boards was held in New York just preceding the Garden City Conference, and this also was attended by Council representatives. During the same week the Committee on Co-operation in Latin America, the China Medical Committee, and the meeting of representatives of boards working in the Belgian Congo were held.

SOCIETY AT NASHVILLE

Celebrates Twelfth Anniversary at Home of Birthplace.

The Woman's Missionary Society at Nashville, N. C., celebrated its twelfth annniversary Monday evening, February 21, 1921, in the hositable home of Mrs. J. T. Strickland, this home being the birth-place of the organization. The meeting was called to order by the President, Mrs. S. R. Griffin, who was elected President at the beginning of the organization and is now serving faithfully her nith year out of twelve.

After the Bible lesson Miss Ida Ricks offered a soul inspirlng prayer, after which Mrs. S. F. Austin called the roll with twenty-five members responding and three visitors present. The minutes were read and approved and the paying of dues to the Treasurer, Miss Sallie Benson. Mrs. C. C. Cockrell read a paper on "New Orleans Past," Mrs. E. S. Swindell on "New Orleans' Need of Redemption and Establishing its Rights," these talks were very instructive. Mrs. Dameron sung a solo entitled, The Day Is Done. Miss Leyta Carter gave the History of the Society from organization to the present.

The organization was perfected with nine charter members, and while Rev. E. C. Sell was our pastor. Mesdames T. A. Sills, J. L. Robertson, Misses Fannie and Ida Ricks were among the most enthusiastic workers. They are Godly women and ever ready to the call of the Master. Mrs. W. J. Batchelor, another of our faithful workers has passed to her reward. A Memorial of Mrs. Batchelor was read by Mrs. J. T. Strickland. Mrs. Lindsey read letter from District Secretary, Mrs. E. C. Blount, asking for the prayers of the organization; that she might have divine guidance in all her undertakings. We had hoped to have Mrs. Blount with us and to talk in this meeting. She stated in her letter that we were the only auxiliary on the Honor Roll. Our Society paid $265.10 of the $400.00 alloted Washington District. We were proud of our record and hope to do greater things this year.

Mrs. J. L. Robertson dismissed us with prayer, after which we enjoyed a social hour and were served delicious refreshments and all declared it a most enjoyable evening despite the snow storm.

Mrs. S. F. Austin, Rec. Sec.

A COMPARISON

Larger Field for Advocate Workers.

Oxford, N. C., February 12, 1921.

Dear Advocate:—

I am sending my check for $2.00 to renew the Advocate. I am now three score years old, and the Advocate has been coming to our home the most of this tme. I am much interested in the contest that is on between the Advocate and the Recorder. I am a rural letter carrier of Route No. 5 from this office. I will give you a few figures by actual count. Going out from this office at the present time. Route No. 1, 16 Recorders. Not informed as to the Advocate. Route No. 2, 13 Recorders and 4 Advocates. Route No. 3, 86 Recorders and 8 Advocates. Route No. 4 not informed. Route No. 5, 17 Recorders and 11 Advocates. Route No. 6, 16 Recorders and 5 Advocates. Route No. 7, 14 Recorders and 2 Advocates.

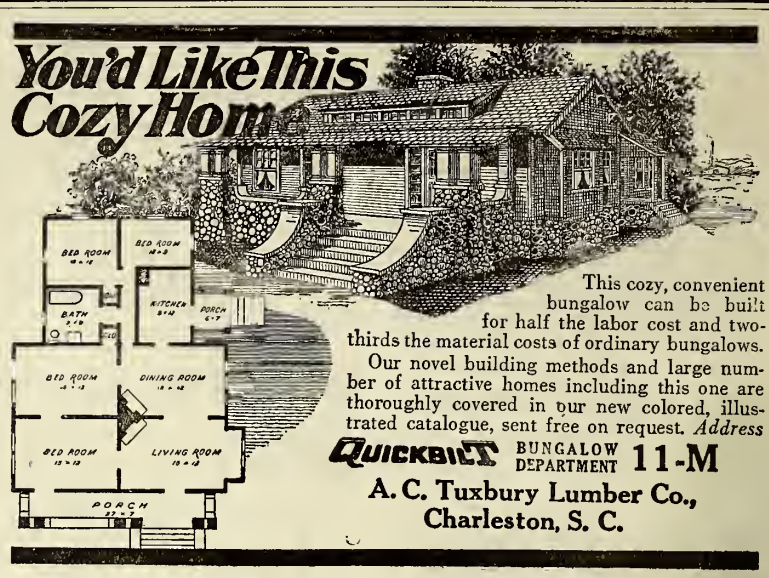
I am frank to say there is a larger field for the Advocate workers than there is for the Recorder, but this is due to the fact that a much greater percent of Baptists already take the Recorder than that of the Methodists taking the Advocate.

If we beat the Recorder in getting new subscribers we will have to get a move on us, and that without doubt.

I am a member of Salem Church, Oxford Circuit. Rev. Ben H. Black is our pastor. We are pleased with Brother Black and his family, and we expect things to move well on the Oxford circuit this year.

We do not forget Rev. B. C. Thompson and family, our former pastor, who is now on the Roxboro circuit. Mrs. Thompson and Miss Hazel rendered great service in Church work on our circuit, and the entire Thompson family will long be loved by our people.

D. N. Hunt.



This cozy, convenient bungalow can be built for half the labor cost and two-thirds the material costs of ordinary bungalows.

Our novel building methods and large number of attractive homes including this one are thoroughly covered in our new colored, illustrated catalogue, sent free on request. *Address*

QUICKBILT BUNGALOW DEPARTMENT 11-M

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The Advocate Printing House---Prints



Last year's garments are made to look new by our Faultless Dry Cleaning Process.

We can dye your garments to any darker shade with guaranteed fast color.

WELL DRESSED MEN AND WOMEN.

There is always great satisfaction in knowing that you are well dressed, that the clothing you wear is neat, fresh and in perfect shape. And it pays to look neat. It pays in business and it pays in society, for the slouchy man or the dowdy woman is always discounted.

In these times of severe economy, it is a source of great comfort to know you are well dressed on all occasions, that your clothes are neat, clean and like new. And it is a still more comforting fact that your old garments will always look like new when cleaned and renewed by our

FAULTLESS DRY CLEANING PROCESS

Look through your last season's wardrobe. Send us your old clothing, curtains, rugs, draperies for dyeing or dry cleaning. It will cost you less than 10% of the price of new clothing to make old garments look like new.

We remove all spots and stains, extract the dirt from the texture of the fabric and give new lustre and perfect shape to the garment.

MAIL ORDERS ARE GIVEN PROMPT ATTENTION. WE PAY RETURN POSTAGE.

OLDEST LARGEST BEST

The Charlotte Laundry

Charlotte, N. C.

OLDEST LARGEST BEST

NORTH CAROLINA
Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, MARCH 10, 1921 Number 10

J. P. Pfaffaway Building
Main St.

EDITOR TAKES THE COUNT

By reference to the woman's page, the reader will discover that the ladies have found the weak joints in the editor's armor and smitten in the most vulnerable spot. Did anybody ever tell anybody else "where to get off" in so nice a way?

When the editor opened a recent issue of the paper and saw that advertisement on fits, he received the greatest shock that has yet been delivered from any source. He came near having one himself. And while he would not be unfair to any advertiser, it is but justice to himself and the public to say that, if the contract had revealed the nature of the advertisement, it would not have appeared. And further, if he should find himself afflicted by that malady, he would immediately consult the best specialists in the land ,and if relief could not be obtained through them, he would console himself with the thought that some of the greatest men of history, Julius Caesar among them, were subject to epilepsy. He would think it hardly worth while to resort to the two-dollar bottle offered free.

When the editor mentioned advertisements, he put himself on the defensive, the ladies saw their advantage and he takes the count.

THE EDITORIAL WE

Soon after this editor entered upon the self-appointed task of looking after the soundness of the newly-elected editor of the Wesleyan Christian Advocate, he was relieved to find that Dr. King was close enough to the ways of the fathers not to cause any trouble. But while the doctor's views are beyond question, we are frankly amazed at his lack of discretion. For he not only discusses the millennium in a series of editorials, but has the temerity to head them, "Vagaries of Pre-millennialism."

And on top of all this he discards the editorial "we." We are wondering how he is going to come out. It has always been our impression that the editorial, "we" was not simply another way of saying "I," but rather of involving a group, or an institution in the utterances on the editorial page.

At any rate, the Advocate retains the editorial we, because we are "we." When this paper says anything, it has behind it two editors, two book-keepers, one foreman, seven printers and a printer's "devil," to say nothing of nine department editors, the board of publication, the boards of religious literature of both conferences, all of the preachers, and a constituency almost without number. In fact, as well as in name, we are "we."

We say this for the benefit of any that might be inclined to resort to violence in taking issue with the editor.

INDIRECT BENEFITS

It may sound paradoxical, but it is a fact that men who never sat on a college class derive more benefits from colleges than some of the graduates, and get those benefits through those very graduates themselves. Many a man has taught another a game and then been beaten by that other at his own game.

When the writer was a boy, a prize was offered in the school that he attended for the best reproduction of a drawing. There was only one copy of the original, and becoming impatient at waiting for his turn at the use of it, he borrowed the drawing of a student who had already finished his effort, and made his picture from this reproduction. And he got the prize!

He mentions this fact incidentally to show how narrowly he escaped becoming a great artist, and primarily to illustrate the point that knowledge may be transmitted through a student, who fails to get the full import of it or to make much use of it, to one who can grasp it in its full significance and put it to its highest use.

Some years ago the writer had for a neighbor a quaint, unlettered man who became interested in mind cure and other phases of abnormal psychology. One day, after reading an article in Weltmer's Magazine, he appeared at the fence with the question, "What's this new thing I've been reading about in this paper?" He produced an article on telepathy, and after an explanation as to its meaning, asked, "Do you believe there is such a thing?" "O, yes." "Can you do it?" "No." "Well," he said, "I'm going to try it."

In a few days he appeared at the fence again, and related two definite incidents in which he had used telepathy successfully. The writer could tell what the thing was, but he couldn't have put it into practice if his life had depended on it.

In thinking of the comparatively small number that have been to college, do not overlook the fact that the knowledge gained at college is transmitted through the students that go out to every community in the land, so that the indirect benefits have always been far greater than the direct. The imagination staggers into nightmare as it tries to picture the benightedness that would soon settle on this land if all its colleges were closed.

"SECTARIAN BASKET BALL"

Under the above head a writer in the Christian Sun tells about a game of basket ball that he witnessed between the boys of the Christian and the Methodist Sunday school. As the game went on the girls of the Christian school stood on the side lines and cheered their players on with:

"Hit 'em high,
Hit 'em low,
Christians, Christians,
Go! Go! Go!"

They went. The final score was 17 to 2 in favor of the Christians. And the writer says, "I do not think I would write this article if our boys had been beaten."

Then he moralizes: "How much after all our Protestant competition in America is like a basket ball game! We spend our time in building up an organization, which may cumber the ground, and be a curse to the next generation instead of a blessing, when all of God's people need to get together. Ministers work to pull folks into this church or that. Money is lavished to keep up the game. We hold a meeting and say our score is 60, and we note the Methodist is only 59. And we cannot help but being glad that we have a live organization. Nobody wants to belong to a dying cause. But alas! We only have one life to live. Shall we stand for principles, or our social set, or our part of the country, or our kind of baptism, or our theology? Is organization in religious matters the first principles? What is the big game of life?"

Let the children play and have their yells, brother. They are teaching us old folks a lesson. Is it not certain that boys, who **play** a game together in friendly rivalry, will **work** together in friendly cooperation, when they grow to manhood? That friendly game marks a great step forward. Can you imagine Francis Asbury and James O'Kelley engaged in a friendly game of croquet or checkers? If the denominations of two generations ago had played together, we would have been working together better now.

You will recall the time when John Wesley "submitted to be more vile" and preached for the first time in the open fields, a draught as bitter as death to a conventional Englishman. Well, have you observed a friendly contest between the Baptists and Methodists of this good old State, and heard the Methodists yelling like Comanche Indians, as they march forward under a banner, on which is emblazoned, "Beat the Baptists or Bust?"

And nobody is fooling himself or anybody else. If you can't do the best thing, do the next best as a stepping stone to the best. "God moves in a mysterious way." His hand is in the contest.

CONCERNING THE MILLENNIUM

Since two brethren from widely separted sections rise up at once and remonstrate with the editor for his manner of alluding to the millennium, he infers that there must have been something in the wording of his remark to justify them in their reading of it. Therefore he takes occasion to assert that it is always his intention to treat with respect and fairness the thoughts of everybody and to avoid controversy whenever possible. As the Advocate belongs to all the preachers and people called Methodists in this State, it welcomes expression of opinion and intends to treat alll in an impartial and sympathetic way.

The editor had no intention of broaching the question of the millennium, at least at this time, for he well knows that that question is "loaded." It is one of the paradoxes of religious discussion, that good men at no other time fight so fiercely as when they begin to argue upon the anticipated era of universal peace. It is here that the **odium theologicum** has come out in fiercest form, as men are not only willing to fight for peace, but also to fight about their opinions as to how it is to be brought about. The when, where and how of the millennium has divided and even embittered many minds.

But while the editor does not think that the charge of ridicule against him will lodge, he does confess that he has a sense of humor, which along with his faith in God, has left him sane and balanced thus far on his journey through this topsy-turvy mad-cap world. Located in the future as it is, the millennium has been the happy hunting ground of visionaries for more than two thousand years. And realizing how impossible it has always been for men of any age to see into the future as far ahead as even a hundred years, he has never been able to hear anybody unfold the future and tell just how and when and in what order everything is to take place, without a smile.

Last winter in Florida, the editor heard a Seventh Day Adventist brother get the whole course of time out of a half dozen verses in the book of Daniel. And as he unfolded all history layer by layer, finally reaching the conclusion that "we are now living in the toe nails of time," there was outward quiet and decorum, along with unbounded risibleness within. He had heard the same thing many times before, and every time he had heard it he smiled. He will no doubt hear it again, because Pastor Russell and the war have started people off afresh on that line, and as often as he hears it, he will smile. And he hopes that the brethren will not accuse him of using ridicule, because he just can't help smiling, no matter how hard he tries.

While in his own conviction the editor is neither "post" nor "pre," he sees an element of truth on both sides. The element of truth in the premillennial theory is that there do not exist upon this earth the elements of perfect peace and uninterrupted joy. Strive as men may, they will never he able to rid the earth of disappointment, sorrow and pain. "Thine is the kingdom." It was begun by divine action, and its consummation will be God's act and not man's.

The truth in the postmillennial theory is the **moral continuity** of life. Not only does the character of the laborer continue into the eternal beyond, but his labors enter into the making of the time that is to be. Every future grows out of, and has direct connection with, the past. No great final catastrophe will reverse, annul, and render useless, all the faithful labors of men in the vineyard of the Lord, but every devoted act has its weight toward bringing about that "far-off divine event toward which the whole creation moves." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

But we can only allude in a few paragraphs to a

great subject, which requires volumes for discussion. If the reader is particularly interested he is referred to "The Coming of the Lord: Will It Be Premillennial?"—a book written a year or two ago by Dr. James H. Snowden, Professor of Systematic Theology in Western Theological Seminary, of Pittsburgh. Dr. Snowden is a Presbyterian preacher of large experience, wide reading and thorough scholarship, and his book is the best contribution to the subject that the writer has read.

THIS MONTH'S TASK

(1) To bring all the people Christ's teachings concerning the Stewardship of property.

(2) To bring each church member to face this question: Do I hold to the heathen idea of absolute human ownership of property, or to the truth taught by Christ, Stewardship under God?

(3) To bring the Church to face this question: If God required the tithe of the Jews four thousand years ago, does He expect less of us today?

WHY WE ARE LATE

The Advocate appears a day or two later than usual this week. We have been installing a new piece of machinery in order to take care of the increase in the number of papers printed, brought about through the contest with the Recorder. By the aid of a "feeder" for the press,, we expect to be able to print 10,000 more copies than heretofore in about the same length of time. The new linotype, installed about two weeks ago, is now running smoothly, and when we get the feeder to acting normally, things will be going so rapidly around this office that one can hardly see the wheels go round.

NO EXTENSION OF TIME

When the clock strikes twelve on the night of the thirty-first of March, the contest between the Recorder and the Advocate will be over. While it will take ten or twelve days after that time to get in all of the reports and finish the counting, only those subscriptions that are taken during the time set can be counted.

Doubtless many have been thinking that the time of the contest would be extended in order to give the loser a chance to redeem himself, but Dr. Johnson says that it will be necessary for the Recorder to throw its whole strength into the seventy-five million dollar campaign after the first of April, and for that reason it will not be practicable to extend the length of the contest.

The Advocate trembles a little as it realizes that midnight of the closing day of this month will find it either the loser or the winner in the greatest friendly contest that has ever taken place between the two leading denominations of the State. It would be inclined to temporize a little by putting off the final hour for a while, but there are many important matters clamoring for consideration, and therefore it acquiesces in the decision of the Recorder that at the close of the time agreed upon at first the contest shall pass into history.

What is to be done must be done during the remainder of this month. The Advocate is going to need every subscription that can be secured. Let every worker be sure to get his final report into the postoffice before the night of the thirty-first of March.

SPRING GARDEN AND HOLT'S

The assistant editor had the pealsure of "filling in" for Rev. G. T. Bond at Spring Garden last Sunday morning. Fortunate is the preacher that leads that flock of enthusiastic church workers. They have the happy faculty of making a stranger feel at home with them, and lend him their powers to make him feel that he would be welcome again.

We arrived just as the Sunday school was closing hence had the chance to look upon that fine school. We were impressed with the snap of the superintendent, and the pronounced eagerness of every one to do his part.

A large congregation greeted us at the hour for worship, and gave us an attentive hearing.

Spring Garden, in the near future, will be one of the much-sought-after appointments of the Western North Carolina Conference. Quite a large number of the North Carolina College girls attend divine services there and lend interest in the working of the church.

It was a genuine treat to preach for the Holt's Chapel congregation on Sunday night. Proffitt is in fine favor out there and things are looking up. That church has one of the most enthusiastic leagues within the range of our knowledge, and the Sunday school is keeping pace with the times. The pastor and congregation are expecting this to be a year of large results out at Holt's.

These two congregations are enthusiastically going about putting the Advocate in the homes of the membership and say that they will be heard from in a short while. So mote it be.

THAT DASH FOR PARIS

While the Advocate has been publishing from week to week the figures that have shown from time to time exactly what the Methodists have been doing in the contest, aside from that notable day's work in Wilmington, the Recorder has given no figures that would indicate the actual things that were being done by the Baptists in the campaign. But in the last issue, Dr. Johnson admits that the Methodists are considerably ahead, and at the same time declares for the first time that he believes victory will be with the Baptists in the end.

The Recorder reminds its readers that when the Germans precipitated the world war, they made a dash for Paris and came near reaching their objective, but that when the Allies got their resources together they won a glorious victory. While begging the pardon of the Methodists for using the comparison, the Recorder asserts truly that the Methodists are like the Germans in that they had the machinery ready, while Baptists had to take more time for organizing the campaign.

The likeness between the Methodists and the Germans will also hold good in another point: The Advocate acknowledges that it did "precipitate the war," though with far different motives from those which actuated the Germans. But further than that, the comparison will not hold. The Germans were defeated in the end, because the justice of the universe organized the material resources of the Allies. The same goose-step of those arrogant wretches, that shook the earth, also jarred all powers that make for righteousness into action.

But in this contest between the Baptists and Methodists, it is not presumption to say that Providence is on both sides, for we verily believe it is the will of God that the gospel messages delivered by the Baptist and Methodist preachers of the State should be reinforced by the weekly visits of the Recorder and the Advocate.

Conscience made cowards of the Germans, when the tide began to turn, but conscience will keep the Methodists bold as a lion to the very last hour.

KENTUCKY PAPER TOO WORLDLY

Sometime ago we received a letter from a brother ordering us to discontinue his paper. He said he thought he was subscribing for a religious paper, "but that the Central Methodist is so worldly!" Such opinions are so rare that we can take this as a joke. It would be difficult to determine what some persons mean by worldliness. The Central Methodist is not editited by an angel, but by a red-blooded man, keenly interested in the affairs of this world and in the coming of the kingdom. It is not, to our knowledge, published by angels, nor is it read by angels—at least it is not primarily intended for that class of readers. Its subscribers are still inhabitants of this world. We frankly confess that we are not of the kind who believe that religion means that one should "sit and sing himself away;" but it is God's method of making men and women—men and women fit for the affairs of this world; good husbands and wives, good fathers and mothers, and good citizens and business men. It is the business of Christian people to make homes and cities and communities and states and nations. The kingdom of God can come only as we put the reign of God into these "worldly" affairs. To help in this work is the purpose of the Central Methodist. If this be "worldliness," we not only confess to being worldly, but it is our glory that we are. We are less interested just now in getting to heaven than we are in getting heaven into this world.—Central Methodist.

The Advocate has always felt a little uncomfortable in the presence of any paper professing sinless perfection, and as there are more Methodists in Kentucky making such a claim than in any other section, it has always been inclined to give the Central Methodist plenty of room in the berth. Therefore the complaint and confession of that paper sent through this sanctum a thrill of joy; it reveals the fact that its editor is a human man the same as we are.

Some good people are Pharisees and don't know it. In trying to avoid worldliness they swing to the other extreme and become ascetics. And not content to live their own lives, they begin to insist that all other people become ascetics, too, or lie under the accusation of worldliness. The original word for Pharisee is pharas—separated, and that idea is what brought the Pharisees to their ruin. They were so jealous for God's law that they first despised, and then hated, all who would not keep it as they did.

Jesus Christ, the Son of God, was close to people. Therefore the Pharisees hated Him. "Behold, a man gluttonous, a wine-bibber—friend of Publicans and sinners." But some people are too good for this world. We are glad to know the Central Methodist is not one of them. We will nestle up closer hereafter.

"WHAT'S IN A NAME?"

Oak Ridge is as high as the depot at Mt. Airy. Some of the most gigantic oaks on the American continent are to be seen there. This village, 18 miles from Greensboro and midway between Kernersville and Summerfield, therefore is appropriately named.

Sixty-seven years ago Oak Ridge Institute began its existence and has been running continuously ever since. Two famous teachers, Martin and Allen Holt, put their lives into it, and the labors of many others have contributed to its history and helped to make the institution what it is.

The writer has just spent a week there in a meeting with the pastor, Rev. E. O. Cole, and consequently has had an opportunity to learn a great deal about the village and the school. It is his deliberate conclusion that Oak Ridge Institute is worthy to be placed along with the famous Webb school in Tennessee as one of the best training schools in the South.

The best traditions of former days are brought over into the present by Prof. Earle Holt, who not only teaches the boys in the class room but also leads them on the athletic field. Prof. T. E. Whitaker, the president, has been with the institution for about thirty years. In stature he is about the size of John Wesley and is as capable in his place and work as the founder of Methodism was in his.

The Methodists have gone together there in a community church, and Rev. E. O. Cole is the providential man, under whose ministry the movement is being consolidated. There is not another man in the conference, whose experience would have fitted the situation so well, and Brother Cole has the cooperation of the entire community in the very significant work he is now doing.

In the meeting that has just been held, Rev. C. W. Bowling, of Cooleemee, directed the singing, and while disclaiming the qualifications of the professional singer, he has had a good deal of experience in the evangelistic work, always leading the singing in his own meetings, and also in army work under the Y. M. C. A. He got everybody in the congregation to singing. His cheerful demeanor, coupled with reverence, recommends his religion to the congregation.

For eight nights 180 boys marched into the church and worshipped with their teachers and the people of the community. And on the last night, when the proposition was made to the congregation for each one to place himself for good and all on the side of God and right and come under the saving grace of Jesus Christ, those stalwart young men came out by the dozen and registered their purpose to stand for the true life.

The daily visits of the preachers to the Institute and the graded school were occasions of great inspiration. We doubt if there is a more capable school woman in the State than Miss Johnson, the superintendent of the graded school at Oak Ridge. The way she and her teachers are training the children is simply marvelous. Some great men and women will come out of that school.

PEOPLE AND THINGS

The campaign for new subscribers is gaining momentum as the time passes away. Up to noon Monday the books show that there have been received since January 12, 1677 renewals and 1947 new subscribers. Since Monday every mail has brought many more. The standing in detail will be run next week. We hope every charge in the two conferences will be well represented next week. The time is passing swiftly by—the 31st will soon be here.. It will be fine if every preacher and every leading layman will co-operate with the district directors and help to roll up a subscription list of not less than 25,000. Let the motto be. "It Must Be Done."

Revival services are to be held in our church in Hookerton, beginning on the third Sunday evening and continuing a week or more. The pastor expects to do the preaching, and this is to be the first of his four meetings for the year.

On February 16, 1921, in the Hookerton circuit parsonage, Mr. John R. Murphy and Miss Sallie Dixon, both of Greene county, N. C., were happily married, the bride's pastor, Rev. R. H. Broom officiating.

Rev. A. S. Barnes, the earnest and popular superintendent of the Methodist Orphanage, Raleigh, was a most delightful visitor to our office last week. He says things are in fine shape at that fine institution.

The Advocate regrets to learn that Rev. H. L. Brown, who was appointed to the Elm Street and Pikeville charge, has been forced on account of the failure of his eyes to give up his work. We trust that his retirement is temporary.

The Rev. Daniel Lane, of Stantonburg, wishes to secure the services of a man to lead the singing during a series of meetings to begin on the third Sunday in March. If you can do the job write or wire him at once.

Mrs. E. P. Hayes came in this week with a batch of subscribers from Randleman and promised that more would follow later. She said that the preacher at Randleman was as good as a preacher as the Advocate is as a paper. High praise, that. "So energetic and practical," she said.

It is gratifying to learn that Rev. J. E. Underwood, one of the tall oaks of the forest, and who took the superannuate relation at the last session of the North Carolina Conference, has regained his health sufficiently to take work again. He is now in charge of the Elm Street and Pikeville charge in the New Bern District.

Rev. W. B. Thompson, of Farmer, was in Greensboro this week and did some business with the Advocate. He not only handed in some subscriptions and renewals, but also gave us the privilege of sending some money on to the "Nashville," and left with us $25.00, contributed by members on Uwharrie circuit, to be forwarded.

Rev. Frank Siler makes the editors of the Advocate honorary and ex-officio members of the District Conference of the Winston-Salem District, which meets at Advance next Monday, March 14, at 2:30 p. m., and reminds us that it is our duty to be on hand. It takes little urging to carry us in that direction.

The Advocate desires to felicitate Editor J. B. Sherrill, of the Concord Times-Standard, upon his reaching his 36th anniversary as editor and manager of newspapers published in Concord. Brother Sherrill is one of the state's ablest newspaper men, and a gentleman in whom there is no guile, and a Methodist layman of the highest type.

Rev. W. A. Newell, the versatile and indefatigable presiding elder of the Statesville district, found himself in Greensboro this week in the discharge of a special duty that has been committed to him. He says the Advocate ought to have fifty thousand subscribers.. He also says that the Statesville district is going to take more Advocates in proportion to the membership than any other.

The first new subscription to the Advocate after the change of editors was that of Hon. D. E. Hudgins, of Marion, the subscription being handed in through Rev. W. L. Hutchins. As the first new subscriber has aiso subscribed for his Baptist brother in the flesh, living down east, we take it that he likes the paper. By the way, the second new subscriber was Dr. H. M. Wagstaff, of the department of History at the University. The Advocate has its proportion of professionals and highbrows, as well as great numbers of the rank and file.

The Advocate campaign director for the New Bern District is confident that his fellow pastors are diligently engaged in pushing to a victorious conclusion this highly important business, though he has not heard from all of them. He is fully persuaded that, if his or wiser plans shall be faithfully prosecuted, magnificent results will surely accrue.

Rev. H. M. Blair, pastor of the Bethel church, this city, has just closed a great meeting in his church. More than 25 have given their names for membership, and the church was greatly strengthened, and is better prepared for work now than it has even been. Rev. Jim Green, of Rutherford College, did the preaching, and delighted the large congregations.

Since seeing the copy of the Emory Wheel, containing a report of the revival at the University, the Advocate has received another report from one of the students. Both indicate that the college community, under the leadership of Dr. Durham, has been raised to heights of spiritual fervor seldom reached. It is satisfying to know that Emory is so thoroughly Christian in aim and spirit.

Rev. W. E. Trotman, pastor of the Bethel charge, is a man with a large vision. He and his good people are planning to erect a new house of worship to accommodate the large congregations that attend upon divine services there. One of the best parsonages in the Washington District or any other houses the preacher and his good wife, and it has been paid for since conference at a cost of $5,500. A revival is to be held in the near future.

Brother M. W. Noblitt, of Asheville, writes: "The workers for new subscribers to the Advocate must get a hustle on or we will get beat in the contest with the Baptists, for they work. We are well pleased with Rev. P. L. Shore, our pastor at Bethel this year, and expect great things through his ministry. We do not forget Rev. J. O. Erwin, who served us faithfully for four years, and wish him much good in his work at Dallas."

Rev. C. P. Goode and his congregation at White Oak, Greensboro, have been engaged in some remarkable undertaking of late. The Sunday school had present on the first Sunday after Conference 140, and last Sunday 303. Now they are after 350 next Sunday. The men's Bible class leaped from 40 to 88 last Sunday, and those present decided to seat the room with 100 new chairs. The Epworth League is undertaking to put the Advocate in every home.

The Methodists of Henderson celebrated Washington's birthday with a dinner given by the women of the various societies in the church to the men of the congregation. About 150 attended, and under the direction of Mr. S. T. Pace, as toastmaster, entertaining speeches concerning the different lines of church work were made. There was also a good deal of cheerful singing. The eating and the speaking were of the best, and Rev. L. E. Thompson, the pastor, made a full hand at both.

The Rev. Neill B. Johnston, pastor of the Ellerbe charge, and that good old Scotch-Irish people of his are doing things down that way in great style. Notice: Salary has been increased almost 100 per cent during the past two years. Practically every church on the charge has been repaired; the parsonage has been remodeled and painted inside and outside; there have been 127 additions to the church, ninety-one on profession of faith, and the Advocate has not been overlooked.

Prof. D. Ward Milan ran in for a few minutes Tuesday on his way back from Raleigh, where he had been to direct the singing at the meeting arranged last Sunday for welcoming Hon. Josephus Daniels back home. Brother Milam will spend next week with the students at Rutherford College, teaching them how to sing and direct music. On the 20th of this month he will begin with Rev. J. T. Mangum in a meeting at Lincolnton. By the way, he says that Mangum has completely captured that town.

The Methodists at Cooleemee, under the leadership of Rev. C. W. Bowling, are undertaking to double the membership of the Sunday school. Prospects for success are fine. They have also challenged the local Baptists to enter a contest to see which can win out in an effort to place the larger number of church papers in the local congregations. By his winsome manner and earnest preachin, supplemented by a good deal of noise, some of which is made by the preacher and some by horns, Brother Bowling has succeeded in greatly increasing the congregations, especially at the evening hour.

Rev. J. F. E. Bates is organizing his congregation at Rocky Mount for a systematic, continuous revival campaign. We read in the bulletin for last Sunday: "A revival has already begun. Men and women are saying every day they want to live a better Christian life. Great interest is shown in the attendance upon the preaching services and other activities of the church. Now let the people turn to God for direction and spiritual outpourings and what a revival of religion will be experienced here! It is catching. When one gets it some other fellow will feel the fire. It will spread."

Brother V. R. Patterson, of Centenary Church, Winston-Salem, writes: "Mrs. Patterson and I both read all to be read (and that is the whole paper) each week and thoroughly enjoy and profit by the splendid articles contained therein. Our Epworth League has charge of finishing the work of securing new subscriptions from the Centenary members and will put on the campaign Sunday afternoon. We have the city divided into districts and cards for each person, so you see we have the matter in good shape." That Epworth League will just about clean up the patch.

Rev. John F. Kirk sends the Advocate a copy of a letter, which he has sent to every pastor in the Salisbury District. Just as we finished reading it, the thought that it was excellent copy for stimulating the Advocate campaign came to mind. But there was a postscript as follows: "This is, of course, not for publication. You have a habit of sticking everything in the paper without any regard at all for the finer feelings of a retiring fellow like me. This is just to let you know I am staying on the job." .We take the elder's word for it, and respect his reticence, but that claim of finer feelings is about as plausible as his statement once upon a time that he could not trust himself to speak for fear of being overcome with emotion.

"Woodland Echo" is the euphonious name of a new publication, edited by Rev. J. C. Umberger in the interest of the Woodleaf circuit. We find many good things in the first issue, among them this: "By the way, do you take the church paper? If you do not, how do you expect to be informed about your church's activities, her purposes and aims? Our present editors are said to be as brilliant as any in the country. If not a regular subscriber, you do not know what you are missing. W. H. Cartner, A. P. Richardson, R. C. Stewart, J. H. Kennedy and D. D. Pope were elected chairmen of the different committees on Christian literature for their respective churches." Now, does anybody wonder that the editors of the Advocate think "Woodland Echo" a good paper?

Rev. J. S. Hiatt sends in a check for $100.00 in payment of renewals and new subscriptions, adding that the campaign at Burkhead, Winston-Salem, is progessing rapidly. It looks so. He also recommends that any brother who might grow tardy in the contest be treated as the colored preacher wished the visiting evangelist to be. In view of the fact that there were "some powerful bad negroes in the congregation," the pastor prayed that the evangelist "might be given the eye of an eagle that he might see sin from afar; that his ear might be glued to the gospel telephone and that he might be connected with the central skies; that his brow might be illuminated with a brightness that would make the fires of hades look like a tallow candle; that his hands might be nailed to the gospel plow and his head bowed in some lonesome valley where prayer is wonted to be made; and that he might be anointed all over with the kerosene oil of salvation and set on fire." Let us hope it will not be necessary.

THE PASTOR'S PLACE IN THE MARCH PROGRAM

What Is Done Will Be Determined Very Largely by His Leadership.

By J. J. Stowe.

The Church, speaking through the Christian Education Commission, designated March as the month when the great subject of stewardship and tithing is to be emphasized throughout the Connection. The purpose is to bring our people to accept in practice, as well as in theory, the truth Christ taught with such great emphasis, namely, man is a steward in possession of God's property. The purpose is to get men right with God on this vital point. When men in larger numbers come to live by this law of stewardsip, much more money will be paid for purposes of the kingdom. But this added amount for church work is a by-product, and not the main objective in view.

As we enter upon the month of March, the question arises, what is the pastor's part in this work? His place in this movement is his place in every other vital and far reaching movement of the church, namely, he is the leader, the one who more than anyone else, will determine the success or failure of the month's efforts. An occasional church will go ahead with a big program, regardless of the preacher, but these cases are very rare indeed.

In some instances the utmost effort of the pastor will fail to bring from the church the response he so ardently desires, but in such cases failure has not resulted in an absolute sense, and the partial failure cannot be laid at the parsonage door.

With most churches the pastor's attitude types the church, determines in large measure what the church does. He is called of God, and commissioned by his church to be a leader of the congregation, an awful responsibility, a glorious privilege which he cannot shift to other shoulders if he would, and which the earnest preacher would not evade if he could.

What is done during March in this vital matter of Christian stewardship and tithing, will very largely in each case, be determined by the pastor. Not that the pastor will be able to lead his people as far as he would like to have them go, but whether they make headway or remain static he will determine.

He cannot, and should not, do all the work that is necessary, but he must instruct and inspire, must lead and organize and utilize his forces if anything worth while is accomplished.

In the great Centenary Movement the vast majority of the pastors of Southern Methodism were diligent and faithful leaders. The same splendid sort of work is being done by them in the Christian Education Movement, and to them the church is confidently looking for this sort of leadership in the March program, so vitally related to both Centenary and Christian Education Movements, and to all the spiritual and financial work of the church.

TIME TO STOP BLOCKADING

Citizens Needed to Help Officers—Create Strong Moral Sentiment.

I believe now is the time for the church and newspapers—especially religious papers—to rally to the cause of enforcement of prohibition. Making and transportation of whiskey can be stopped. Whiskey can no more be manufactured and sold and kept a secret than can criminal assault or murder or larceny. Every time we see a person staggering from the influence of whiskey we know it has been unlawfully made.

It is not money we need to stop it. It is citizens. A few Sundays ago I asked my Sunday school class: "Can a man be a true citizen and not be a Christian?" My class answered that in the negative. That being true, we have material enough in our churches and Sunday schools to blot out every illicit distillery in our country. What do we do if we hear of a murder or theft or robbery? Do we wait for the government to offer us money to report these things to the officials? No. We don't expect pay. Whiskey is worse than any of the above named crimes, because it is either directly or indirectly the cause of most crime. Some time ago two of our neighbors found a still. It had been several weeks since it had rained; there were women and children's tracks around the still, which was evidence that some of our women and children had known of this unlawful work and had kept it a secret. This is usually where the trouble lies. Too many people who claim to be moral citizens know of these things and keep them to themselves. We remember Christmas one of our neighbors, who is rated as one of our best men, said he knew where a quantity of whiskey was to be sold that night. Our deputy sheriff begged him to tell, but he would not. We could recall several instances of this kind. You know of them.

We ought to stand by our officers and help them in their trying times and not expect pay. They are getting no extra pay for their drive on the moonshiners, besides putting their lives at stake. If our officers were to get two or three times the salary they are now getting they could do no more than they are doing. It is public sentiment that does things.

Why don't these lawbreakers put up plants to manufacture money? It would be easier made, easier transported and harder detected than whiskey. They know such a plant couldn't last. Why? Because public sentiment wouldn't allow it.

Our Lincoln county sheriff and his deputies are being censured by a certain class of people for their efficient work against these "bootleggers." They ought to answer like one man answered another next day after Mr. Abernethy had run down the man from Columbia, S. C. He said: "That was a terrible thing about that fellow getting killed, wasn't it?" B said: "Yes, it was bad." A said: "I would not have run a man to his death like that, had I been sheriff, for a few gallons of whiskey, would you?" B said: "Yes, I would, but if I liked whiskey as well as you do, I would not have."

It is usually the appetite and not the man that speaks. "We then that are strong ought to bear the infirmities of the weak."

Let us as a church get down to business and create a sentiment that is so strong that whiskey can no more stay here in our fair country than it could in Bro. John Henkle's closet.

Stanley, N. C. E. C. McIntosh.

SOME BOOKS WORTH READING

Things New and Old on Sociology, Theology and Philosophy—Calvinist's Comment on Clarke—Bishop No Preacher for Fools.

Dear Mr. Editor:

I was very glad for two reasons to read some time ago Brother Gay's article on books that had helped him. In the first place, it gives me an excuse for afflicting your readers with another along the same line; and in the second place he endorsed two mighty good books. Years ago when I was in college, Kidd's Social Evolution appeared and by some means it fell into my hands ,and I read it with real enthusiasm. I count that day a red letter day in my mental life. Afterwards in the University I was called on to make an extended review of the same book, so that I became pretty thoroughly grounded in it. When the author's last book came out—The Science of Power—I sent for it and have read and re-read. It is worth time and effort. In these days it is more than a mere book—it is an inspiration.

In the first issue of the Advocate under the present regime the editor commended Dr. W. N. Clarke's "An Outline of Christian Theology." I at once knew the editor was a man of good understanding—even better than I had known him to be through years. During my University days Dr. Clarke came to Johns Hopkins to deliver a series of lectures. I was so charmed by the quaint delivery and simple sound sense of the message that, although no preacher, I ordered his book on Theology. It deserves all the good things you can say about it. It takes the old subjects of Theology and makes them live for you. It is sane and sensible. It is progressive and spiritual. Two or three years ago I put it into the hands of a good Presbyterian preacher and when he returned it I wanted his opinion. I knew him to be a Calvinist of the strictest sort and had my doubts about getting an unbiased judgment. He said "Some of it is very fine, but some of it is rotten." I took both parts of the judgment as complimentary to the book.

While talking about Baptist authors, let me call attention to a product of the pen of Dr. E. Y. Mullins, "Why Is Christianity True?" From a popular and at the same time accurate presentation of Christian apologetics, I do not know a better book. It is a tonic for faith. It puts into simple terms the things that you are constantly meeting in your own reading and thinking. We believe a great many things to which we cannot give form in words. Dr. Mullins does this for us, and does it better than we could do for ourselves.

Another valuable book is that by A. S. Peake, D. D., professor in the University of Manchester, bearing the title, "The Bible, Its Origin, Its Significance, Its Abiding Worth." This book is worth buying and certainly worth reading. It is a reverent attempt to show how modern "defenders of the Bible have been driven to ground from which they will not be easily dislodged." We may not agree with all the statements in the book, but who would want to do so? It is a valiant defense and will contribute to an understanding of the Bible that is sorely needed. Most preachers will agree with Dr. Peake when he says that "neglect of the Bible is co-incident with a lowered spiritual vitality." Again, "The preacher is largely paralyzed when his people have given up the habit of Bible study."

Another book by the same author and covering the same ground as that covered by Dr. Mullins is: "Christianity, Its Nature and Its Truth." The questions discussed are profound, ranging through the usual subjects considered in such a book: "What Is Religion? Has Theology Had Its Day? Is There a God? The Trinity in Unity," etc. But the style is simple and popular. The author says the book is intended for those who wish such subjects discussed so as to avoid the abstruse and technical.

The editor's remark about studying philosophy struck a sympathetic chord in my heart also. A Good part of my library has run in that direction. I would not know where to stop if I get to naming books in this field, but I'm going to risk a few suggestions. For a condensed but at the same time extremely interesting history of philosophy, I commend Roger's "Student's History of Philosophy." It is a relief to read such a book after having tried to digest the dry as dust efforts of text book makers to condense this subject into one volume and not squeeze all the life out of it. I had decided it could not be done until I found the book by Rogers. For preacher readers especially I would like to call to attention Hyde's "The Five Great Philosophies of Life." I think any preacher—or layman either—will do well to read this. The style and wholesome spirit of the book hold attention undivided. In fact, I read a very large part of the volume at one sitting. I was loth to lay it down. His conclusion may be summed up: "Jesus' Spirit of Love is the final philosophy of life." Four volumes by the late Prof. Geo. Trumbull Ladd, of Yale University, are worth knowing. They are entitled, "What Can I Know?" "What Should I Believe?" "What May I Hope?" "What Ought I to Do." These are a little heavier reading than the books just mentioned, but a live man will not go to sleep over them. I ought to mention, of course, under this part of my list Prof. Royce's "Spirit of Modern Philosophy." None of these are exactly light reading, but they are good reading. They were not written for a hammock and a summer day for pastime. In fact, they remind me of an incident told of Dr. R. N. Price, the distinguished father of Rev. D. V. Price. It is said that one time a company of church folks were discussing the preaching of one of our chief pastors whose words were weighty but not very fluently uttered. They had just concluded, with unanimity, that the Bishop could not preach, when Dr. Price entered the room and was appealed to for his judgment. He is said to have replied: "He is no preacher for fools."

May I tax your patience by mentioning two more books? I am just concluding the reading of Dr. S. Parkes' Cadman's "Ambassadors of God." It's great. Get it and read it, and then follow it up by reading his earlier work on "The Three Religious Leaders of Oxford and Their Movements." This is a wonderfully brilliant discussion of the work of Wycliffe, Wesley and Newman.

Have any of you read Dr. David Smith's "The Life and Letters of St. Paul?" It costs six dollars —but my examination of it so far makes me believe it is worth it.

Monroe, N. C. Chas. C. Weaver.

IT CAN BE DONE!

IT MUST BE DONE!!

So Let Every Methodist in the State See That it is Done

WHAT?

The North Carolina Christian Advocate in every Methodist home in the State. Look who have done it? Daniel Lane, M. W. Heckard, Dwight Brown and others. Certainly it can be done.

Let Sunday, March 20, be Advocate Day in every charge in the two Conferences.

See that every member is given a chance to subscribe. They will do it. Let's get 5000 subscribers on that day. We must win in this contest.

Subscribe---ask your neighbor to do the same.



THE ALABAMA WAITRESS

The lowest wage of any group of workers recorded in the 1910 U. S. census is that of the Alabama Waitress---57 cents per day.

If the membership of the M. E. Church, South, had only the per capita income of the 1910 Alabama Waitress, *and tithed it,* we would pay into God's treasury each year $46,811,250. This tithe (based on the lowest recorded wage) would provide---

All the money needed for maintenance and current expenses of the church	$22,500,000
Total annual payment of Centenary Pledge	7,400,000
Total annual yayment of Christian Education Pledge	6,600,000
Total	$36,500,000
And leave for the furtoer extension of Christ's Kingdom per year	$10,311,250

Rich towards God? Or just rich?

CHRISTIAN EDUCATION MOVEMENT

STEWARDSHIP MONTH

MARCH, 1921

BLUE TO BLUE

NOTICE

The District Conference for the Warrenton District will be held in Weldon April 6th and 7th. The opening sermon will be preached Tuesday night, April 5th.

E. M. Snipes, P. E.

CHANGE OF DATE

Raleigh District Conference to Meet April 26.

The Raleigh District Conference will meet at Louisburg on April 26th at 9:30 a. m., adjourning on the afternoon of the 28th. The date is changed from May 11 in order to have the district set up meeting at the same time. The presiding elder, Rev. J. C. Wooten, authorizes this announcement.

CHANGE OF DATE

Asheville District Conference Meets March 23.

By order of Bishop Darlington the Asheville District Conference will begin at Black Mountain Wednesday morning, March 23rd, at nine o'clock. The Bishop expects to preside. Thursday will be the date of the district set-up meeting of the Education Movement. The conference will probably close at noon Friday.

Committee on license and for recommendation: Dr. D. Atkins, chairman, J. H. Bradley, O. P. Ader.

Advocate men, school men, and representatives of other connectional interests cordially invited .

W. H. Willis, P. E.

Weaverville, N. C., March 3.

REVIVAL AT LOUISBURG COLLEGE

Beginning on January 24th, we had a series of meetings in Louisburg College for the special benefit of the student body. Rev. W. W. Peele, pastor of Edenton Street Church, Raleigh, came to our help and conducted two services each day through Friday. His preaching was of a very high order, particularly well ad apted to the conditions under which he was working, and making simply, strong, direct appeals to the girls. All were delighted with his sermons and with the man.

At the beginning of the meeting there were eleven girls in the college who were not members of the church. At the close we received eight into the Methodist Church, and took the name of one other for membership in the Baptist Church. There were also some decisions for definite life work. The management at Louisburg is very anxious that the religious side of the girls committed to its care shall be properly developed.

MARION DISTRICT CONFERENCE

The Marion District Conference will meet at Pleasant Grove church in Forest City on Tuesday, the 15th of March, at 7:30 p. m. Bishop Darllngton wil preside and will preach at 11 Wednesday. The district set up meeting for the Educational Movement will be held on Thursday morn-lng. The conference will close Thursday night. All local preachers are required to be present or send written reports of thelr work.

Pastors will please report to Rev. Parker Holmes at once the number of delegates llkely to attend from their charges.

Representatives of the various lnterests of the church will be welcome.

Chairmen of committees:

Education, Rev. C. M. Pickens; Missions-Centenary, Rev. J. B. Tabor; Sunday Schools, Joe Kjellander; Quar-Conf. Records, C. F. Cline; Chrlstian Literature, Rev. R. L. Foster; Epworth Leagues, Rev. A. P. Brantley; Examination, Revs. J. P. Hlpps, J. W. Bennett, L. L. Smlth.

These men are appolnted now that they may be preparing for the work assignod them.

D. M. Litaker,
Presiding Elder.

REV. S. C. BILLINGSLEY

Aged Local Preacher Dies at Home Near Ansonville.

Rev. Sidney Coleman Billingsley, of the Mt. Vernon neighborhood, died Saturday morning, February 5, being 75 years, one month and 27 days old. He was a son of David R. and Olie Billingsley, of Concord, N. C., and is survived by his wife and seven children, C. C. Billingsley, Mrs. Lucy J. Allen, E. F. Billingsley, all of Polkton; Mrs. Nettie A. Bailey and Z. D. Billingsley are still at the old home, Mrs. Minnie Borne, of Peachland. Besides these there were two other children who died some years ago.

Brother Billingsley was converted at 30 years of age and joined the Methodist church at Sandy Plains. About ten years ago he was licensed to preach at Rockingham, and he has done what he could in this way as well as superintend Sunday schools, hold prayer meetings, etc. He has belonged to Mt. Vernon church for about eight years. He has been in declining health for several years, but his last sickness was only about three weeks. He lived ready to meet his Maker, so when the end came it was one of peace. He was laid to rest in Mt. Vernon cemetery Sunday, February 6, 1921.

A. R. Bell.

MEETING AT HICKORY GROVE

Lasted Three Weeks With Good Results—Many Pastors in Charlotte District Expect to Put Advocate in Every Home.

We have had a good revival meeting at Hickory Grove, everything considered. The meeting continued three weeks. The first week was very rainy and the rain and bad roads kept many from attending. The second week the weather was good; the third week we had snow and rain. But we had a successful meeting; between 30 and 40 professed religion, most of them members of the church, and last Sunday I received eleven members on profession of faith.

A large measure of new life and interest is manifest as a result of the meeting, family altars are being set up and four or five times as many have signed covenant cards for daily prayer and Bible reading as had done before. The Sunday school and Epworth League are being helped.

The Advocate campaign in our charge seems to start encouragingly. I believe we will get it into every home in Derita church, and the committee at Hickory are entering into the work with a will to make it go. The campaign in the Charlotte district, we believe, is getting a good start. Many of the pastors write me that they expect to put it into every home in their charge. We must beat the Baptists, for we don't want to "bust," and can't afford to.

Truly, E. Myers.

ANSWERING THE CALL

Remarkable Record of Church at Mooresville.

The Mooresville Enterprise in a recent issue presents some facts which indicate that in Central Methodist church there is a splritual atmosphere which makes it easy for young people to hear the call to service in the ministry. Not only has that church in past years added eleven preachers to the Conference, but it will in the future send out thirteen or more as missionaries and preachers to foreign and domestic fields. On last Sunday at the 11 o'clock service, when the call for volunteers was extended, the following young people responded: Misses Ora Brantley, Sadie Bell Barkley, Lucy Bell Poston, Messrs. Robie Roblnson, Donald S. Abernethy and John R. Abernethy and Mrs. R. M. Stafford. Miss Grace Kipka, who is a student at Greensboro College, Miss Mabel Cocke, senior at Scarritt, Kansas City, Mo., have recently volunteered for foreign missionaries from Central Methodist church and Miss Bertha Gantt, student at Brevard Institute, for domestic work. R. M. Stafford, a student at Rutherford College, and Gilreath Adams, a senior at Trinity College, are ministerial students from Central church, the last named entering the conference in the fall.

MAGNIFY THE QUARTERLY

Old Time Kind to Be Held at Robbinsville.

The next quarterly meeting for the Robbinsville circuit, in the Waynesville District, will be held with the Robbinsville church on the second Saturday and Sunday in March, when an old time quarterly meeting will be held, with "dinner on the ground" both days.

An interesting program has been arranged by the pastor, Geo. F. Wright, who has, through the assistance of his presiding elder, secured as speakers for this occasion two returned missionaries, Brother Parker, from Cuba, and Brother Carlock Hawk, from Brazil. It has been a long time since the people of this charge have had the opportunity of hearing a missionary give an account of his work, and the people of all denominations are looking forward to the coming of these ministers with a great deal of interest.

At both afternoon services, on Saturday and Sunday, the choirs from the several churches of the county will be represented and will hold an old time singing. It is expected that a choir composed of Indains who live near the town will be present and render several songs in their native language, the Cherokee tongue.

The Robbinsville circuit covers practically all of Graham county, with one church in Cherokee county, which is one of the most rugged sections of Western North Carolina. The people are the best people in the country, and are always most heartily appreciative of the gospel of our Risen Saviour.

Geo. F. Wright,
Pastor.

SALISBURY DISTRICT MEETING

Most Important District Meeting for Year—To Be Held at Salisbury March 21.

The financial setting-up meeting for the Salisbury District is to be held at First Church, Salisbury, on Monday, March 21st, 9. a. m. to 4 p. m. Each pastor, charge director and chairman of minute men is a member of this meeting and is expected to be present.

This is the most important district meeting for the year. There may be some reason of local church work that would make it legitimate for a pastor or a delegate to absent himself from the district conference. I can hardly conceive such a reason, but there might be; but there is no combination of pressure of church obligation that would be of sufficient weight to justfy a pastor in absenting himself from this particular meeting. At least, this is the opinion of the present presiding elder and the present bishop in charge. So unless there is serious sickness at the parsonage, let the 28 pastors of the Salisbury district be present. And let each pastor urge his financial director and his chairman of minute men to be present, for it is just as much the obligation of these laymen to attend important meetlngs of the church, where they hold positions of trust and responslbility, as it is for the pastor to attend.

Dr. T. F. Marr and Mr. J. D. Norwood, the conference financial director ,are in charge of thls meeting, and will deliver addresses. The blshop has been invited, and is expected to be present. Let each one come sufficlently early to be ln at the opening, and let him plan hls work so that he can remain for the last minute of the closing session. Lunch will be served at the church.

John F. Kirk, P. E.
J. F. Shinn, Dist. Director.

SETTING UP MEETING

"Greatest Movement Ever Attempted by Any Church."

Wilson, March 2, 1921.

The financial setting up meeting of the Christian Education Movement for the North Carolina Conference was held here today in the First Methodist Church. This conference was called by Rev. H. M. North, conference secretary of education, and Mr. S. W. Marr, conference financial director. Mr. Marr was chairman of both morning and afternoon sessions.

In addition to these two officers, the following persons were present. The district financial directors. the nine presiding elders, several representatives from the conference boards, the members of the Conference Educational Commission, some of the alumni directors, Dr. W. P. Few, president of Trinity College; Rev. R. B. John, president of Carolina College; Rev. L. S. Massey, president of Louisburg College; Rev. W. M. Curtis, of Greensboro College; Dr. A. E. Clement, regional alumni director, and Dr. H. N. Snyder, assistant director general of the Educatlonal Movement.

After the devotional service conducted by Rev. J. M. Ormond, Dr. H. N. Snyder delivered the principal address of the conference, making a strong appeal for the heartiest support of what he considered the greatest movement ever attempted by any church.

Other addresses were delivered by Dr. A. E. Clement, Mr. R. L. Flowers and Rev. H. M. North. The details of the organization were presented by Chairman S. W. Marr.

The following are the several district financial directors:

Fayetteville District, A. A. McDonald; Rockingham, E. H. Gibson; Wilmington, H. S. McGirt; Warrenton, E. S. Yarboro; Washington, W. A. Finch; New Bern, A. M. Proctor; Raleigh, W. G. Womble; Durham, M. E. Newsom. The director for the Elizabeth City District to be appointed later.

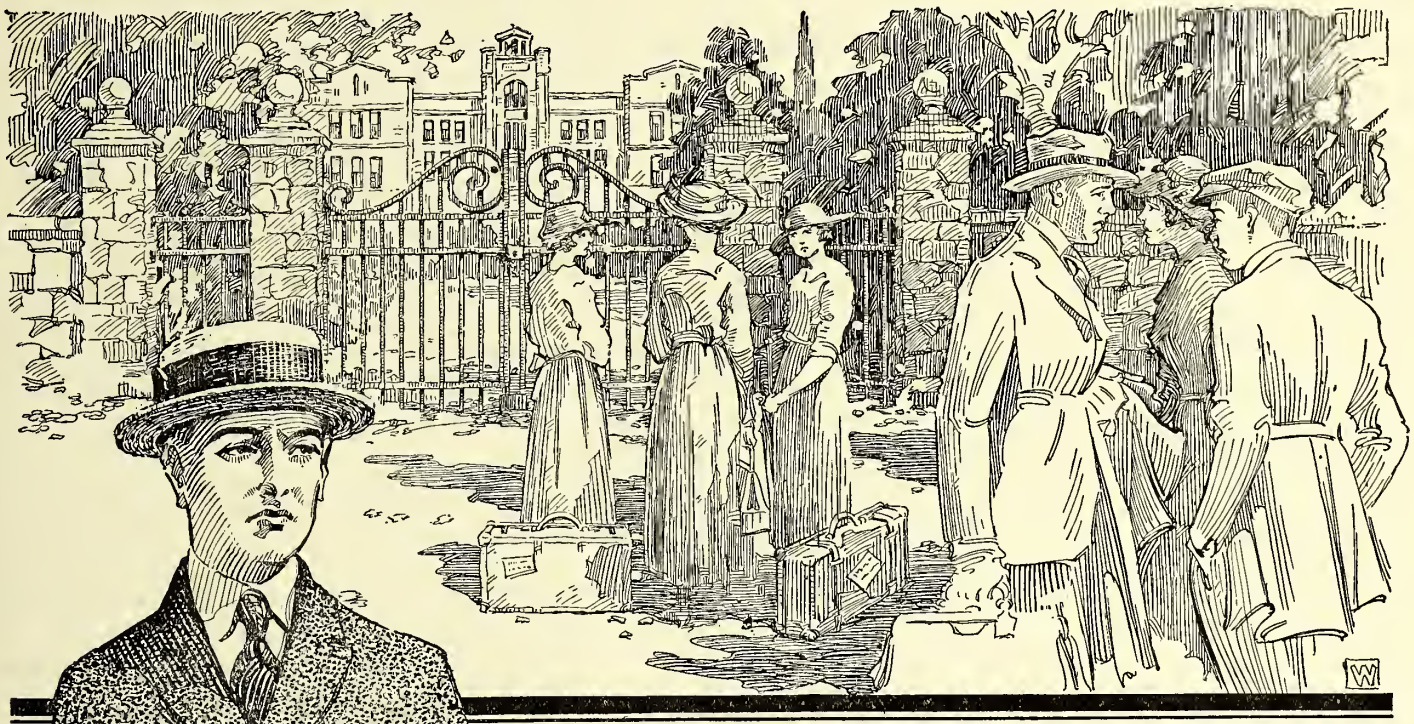
J. M. Ormond, Sec.

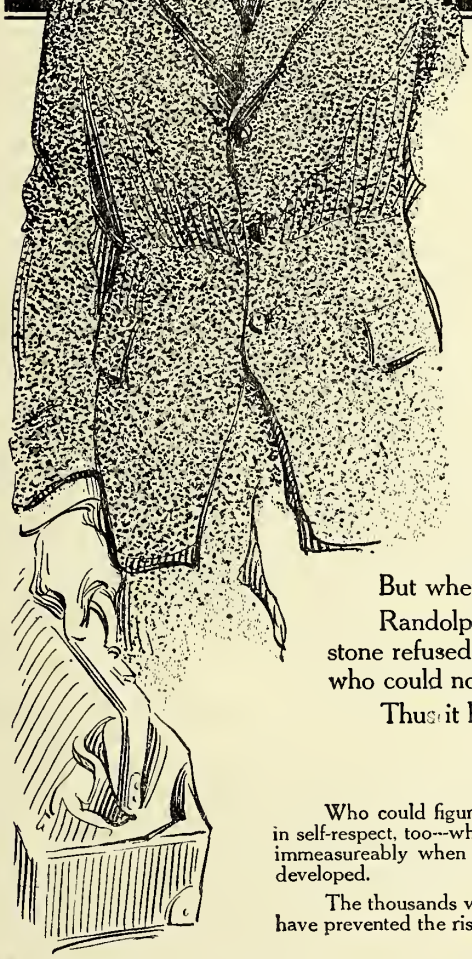
SETTING UP MEETING

Most Profitable of Its Kind Ever Held in the Conference.

The setting up meeting for the Western North Carolina Conference was called to order in First Church, Salisbury, on March 1 at 2 p. m. by the educational secretary, Dr. T. F. Marr. The religious service was conducted by Rev. W. H. Willis, presiding elder, Asheville District, and Rev. Frank Siler, presiding elder of Winston-Salem District, led in prayer. Dr Marr then presented Mr. J. D. Norwood conference financial director, who presided over the meeting during its organization. On the call of the roll it was found that every presiding elder except one was present, and all district directors except one. In addition, there were four members of the Conference Educational Commission, presidents of three colleges, five alumni directors, three members of the advisory committee, and five representing the conference boards. Dr. H. N. Snyder was present as the representative of the Educatlonal Commission. Dr. A. E. Clement was present as field representative for this district. Dr. H. N. Snyder made two adresses in which he spoke of the enthusiasm of the campaign in the other parts of the church. Under dlrection of Dr. Marr a thorough study was made of the financial plan of the campaign. All reports of the presiding elders indicated remarkable results from the culture meetings held in the varlous districts. Mr. C. F. Lambeth spoke enthusiastlcally of his

(Continued on page 10)





They Came To Their Own But Their Own Did Not Receive Them

Last September nearly 5,000 Methodist boys and girls tried to enter the schools and colleges of their own Church---and were promptly refused admission. There was no room for them.

From their youth up they had been taught by their Church to seek a Christian education and to attend our own colleges. They were told that the Methodist Church was an educational Church---that it sprang from a college and had founded more colleges than any other denomination on earth. They were led to believe that the Church would give them the training which it had led them to covet.

But when they followed our advice they found the doors closed against them.

Randolph-Macon Woman's College turned away 500. Wesleyan sent back 300. Blackstone refused 200. Emory University declined to receive 150. Greensboro had 100 applicants who could not get in, and so did Lander.

Thus it has been in all the colleges.

What Has It Cost Us?

Who could figure what this situation has cost the Church and the nation? We are robbed in leadership---yea, and in self-respect, too---when we doom to ignorance and mediocrity those who have ambitions to be trained leaders. We suffer immeasureably when we send our own young people to secularized institutions, where Christian workers are seldom developed.

The thousands we turned down were potential leaders. Some were possessed of elements of greatness. We may have prevented the rising of another Wesley, Gladstone or Wilson.

There Is But One Way Out

In this, the most critical hour of human history, when the drifting, groping world cries out in frantic agony for Christian leaders to guide it to stability, the Church has an imperative duty to supply those leaders.

We certainly cannot do it by turning our own sons and daughters from the portals of our schools.

The Christian Education Movement offers the only way out. It will give the colleges what they need. It will build new dormitories, provide additional class rooms, secure more teachers, pay old debts, increase the endowments. It is the fundamental, strategic, basic movement of the day.

The Church Must Educate or Both the Church and the Nation May Perish

Christian Education Movement

M·E·CHURCH : SOUTH NASHVILLE, TENN.

BY THIS SIGN CONQUER
CHRISTIAN EDUCATION MOVEMENT
M E CHURCH, SOUTH

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

ANOTHER NEW ORGANIZATION

We congratulate the Mt. Airy District on another new organization. A Woman's Missionary Society was organized recently at Jonesville, N. C., with the following officers: President, Mrs. R. A. Truitt; secretary, Mrs. W. B. Minick; corresponding secretary, Mrs. R. A. Truitt; treasurer, Miss Beulah Mayberry. We are glad to have these good women enlisted in our missionary work and we wish for them the very greatest success in their society.

MISSIONARY SOCIETIES VOTE TO FORM AN INTERDENOMINATIONAL BODY

On the afternoon of February 18th members of the missionary societies of the various churches in Winston-Salem met in the Caldwell Memorial building of the First Presbyterian church, and united in observing the day of prayer for missions.

The meeting was opened with appropriate words of welcome by Mrs. H. L. Riggins. who presented Mrs. Frank Siler, who had in charge the program for the afternoon, "God's Word and Work for the World," being the subject chosen.

Earnest prayers of praise and devotion were offered by a number of those present, after which Mrs. Will Reid gave most impressively a reading, "The Highest and Best Life." Mrs. Thomas Maslin emphasized the prayers for the "Church of Christ in America," by singing "America, the Beautiful." Following the prayers for world missions, Mrs. Siewers sang with deep feeling, "Looking This Way."

The following resolution was read before the assembly and adopted:

"Feeling the need of warmer comradeship and closer co-operation among the Christian women of our city in our service to the God and Father of us all, we, as women representing the various denominations in Winston-Salem, do hereby resolve to form an interdenominational organization for the following purposes:

1. To create greater interest in a real study of God's Word.

2. To make more effective our missionary organizations and our work in mission study classes.

3. To intensify and unify the power of Christian womanhood in our city, by providing expression for those interests and activities that properly concern the Christian women of our entire community.

We request that a committee of nine be appointed to draw up a simple constitution and bylaws to present at a meeting to be held the second Monday in May.

The committee was named with Miss Florence Blackwell as chairman.

A most interesting event in Winston-Salem is the Thursday Morning Bible Class held each week at the Y. W. C. A. with Mrs. Frank Siler as teacher. This class has nearly sixty members, representing seven denominations, with eighteen Methodist women from Centenary, West End, Grace and Southside churches. How refreshing and profitable it must be for these Christian women to gather for an hour each week for a study of God's Word! It is a wonderful privilege and opportunity and we congratulate Mrs. Siler and all who attend on this splendid movement.

ALL DAY SERVICE AT SALISBURY

A most interesting, profitable and pleasant all day service of the missionary societies of the various churches of Salisbury was held at First church on Friday, February 18th, when the Day of Prayer for world-wide missions was observed. It is interesting to know that every Protestant denomination in the city was represented and took a part in the program which was given during the day. It was a great day for missions in Salisbury and we congratulate those who planned the program.

Plans were made for the organization of a City Federation of the Women's Missionary Societies of the city. Some splendid papers were presented. We are fortunate enough to have a copy of one of these on the "Consecration of Life," which we hope to give to our readers very soon—just as soon as we have the space. This paper was written by Miss O. V. Houser, the whole-time secretary of First church, and was so fine that those who heard it are anxious that others might read and enjoy it. We hope to find space for it at a very early date.

CITY FEDERATION OF WOMEN'S MISSIONARY SOCIETIES

We are so glad to hear of the movements that have been launched in Winston-Salem and Salisbury looking to the organization of City Federations of Women's Missionary Societies in each of these cities, and we congratulate those who are working a fulfillment of the plans laid on February 18th. We feel that such an organization should exist in every city and that it would mean much in bringing our women of the different churches into a clear co-operation in Christian service, and thus make our organizations more effective. Let the good work started in these cities continue to grow until we can have a State Federation of the Women's Missionary Societies.

COUNCIL BULLETIN

Have you sent twenty-five cents to Mrs. S. G. Barnett, Box 510, Nashville, Tenn., for the Council Bulletin? Do you want the full proceedings of the Council meeting within ten days after it closes? If so, do not neglect to send in your subscription to Council Bulletin right away.

JESUS CHRIST AND SOCIAL SERVICE

Jesus Christ is the most perfect example of the ages of the social servant. His life was one long record of "ministering" to others. He went about literally from morning to night doing good. He healed the sick and comforted the sorrowing. He denounced the social evils of the day. Again and again we read of Him as a guest at social and family functions. He attended wedding feasts and dinners. He went to the house of mourning. He had compassion on a multitude of persons because they were faint and from physical hunger. When called upon for an exposition of what "love to one's neighbor" meant, He told the story of the good Samaritan. All this life of loving ministry was the natural expression of a heart filled with the love of God. The missionary who is filled with the spirit of Christ will likewise express that Spirit in every form of unselfish social service that he can render to the public. But the great object of Jesus Christ's coming to earth, the goal toward which every step of His way tended, was to "give His life a ransom for many." To give to the people, not simply an illustration of the fruits of the gospel, but the gospel itself, the gospel of the atonement, is the vital aim of our society and of the workers it sends forth.—The Missionary Link.

UNCONSCIOUS INFLUENCE

It was at the mid-week prayer meeting where the pastor had spoken on "Witnessing for Christ." The people were giving illustrations of witnesses whose influence had been great in their own lives. One of the young women, who is working in a bank down town, told of another girl there whose sweet and patient service had been noted by all with whom she came in contact. The other clerks in the bank liked to have work which took them to her desk or made it possible for them to pass there.

The girl whose influence was so helpful had a little card over her desk upon which was the motto: "My help cometh from the Lord." She did not need to have it there, because others knew it, but it was a tribute to her Lord. She never spoke about her church or the Christian life, but her influence was constantly speaking for Him. On her desk was a little book of selected readings for each day. They observed that she read from the book each morning. Those who start the day after this fashion find its difficulties are lessened and that their influence goes farther. Thank God for the unconscious witnesses whom we have often observed and whose lives have been a challenge and a comfort to our own.

N. C. CONFERENCE

A WORD OF SYMPATHY FOR DR. ROWE

I have wondered why our perfectly good offer to buy the space of the advertisements on "The Woman's Page" should have been turned down, first by the editors, and again by you. We realize you must have money to "make ends meet," but as we considered ours to be no more tainted than that coming from the advertisements, what could be the reason for the refusal of ours? At last, however, we believe we have located the colored gentleman in the coal bin! Your foreman, Dr. Rowe, is a fixy, old-maid-man housekeeper! We recognize the hallmarks! "If you expect this paper to LOOK LIKE ANYTHING I've got to distribute the advertisements." Certainly he has, and that is why our perfectly splendid (selected) article on Social Service was left out week before last—it didn't "look like anything." We understand your feeling, Mr. Foreman, for we are a "fixy housekeeper," too. But let's don't hang all the most artistic creations in a straight line on the same page—let's select the best and most appropriate ones and hang them so they will be the first thing to meet the eye as one enters. For example, we will keep on our own page the foreign missionary hen—she must be foreign, for no honest-to-goodness United States hen ever looked like her—she shall be an example to us. Industriously learning her language lesson as she does her bit in raising the quota of eggs from 25 to 114 a day, she inspires us to do our bit of mission study, while raising our quota of dollars to help in sending the gospel to the unconverted. And personally, we like "Freckles," too. In confidence, Mr. Foreman, we confess we are not yet too old to want to "look nice," and our freckles have always been our crumpled rose leaf. Can't you find something that will tell us how to change a "snub nose," too? Then at the top of the editorial page, for poor Dr. Rowe's special benefit, because he is so pestered by these wild, wild women, who are driving him mad, let's hang "Fits," so that by following its directions, he will not have to "throw down everything and take to the tall timber." For the Preachers' Page—God bless 'em, every one—they belong to us, we belong to them, and we love them all—what could be more appropriate than the "Recipe for Gray Hair," and "How to Prevent Falling Hair?" for, having to work their brains overtime in ministering to the spiritual needs of their flocks while keeping the peace in their church families, making ends meet while keeping up appearances in their own families, and pouring oil on troubled congregational waters, must set up such fever in their poor dear heads, we are surprised they can grow any hair at all. But we stand aghast before "Drug and Alcoholic Addictions," "How to Heal Leg Sores," Where would they be appropriate! Mr. Foreman, we'll just have to leave the rest to you. Dr. Rowe is "morally certain you will hang these examples of literary and pictorial art wherever it seems best to you, anyway, though it should call forth protests from thousands of millions of women, but don't, we beg you, in your desperation to get away from these dreadful women, take to "drugs and alcohol" yourself. And if you'll only put in, somewhere, the copy we send (for we honestly try to keep it within our limits as well as we know it), you may sprinkle our page with advertisements if they look pretty to you. We will not mind playing "leap-frog" or "hop-scott" through the pages to find it.

We love our Advocate. It has been a familiar visitor in our home as far back as we can remember, when we used to delight in reading the letters from her Bright Jewels to "Aunt Mary." We want its "ends to meet" —to more than meet if possible—we'd like them to lap over. We not only want it to "look like anything," we want it to look the very best groomed, the most up-to-date, from its head to its feet, including its little Vanity and Doreen, of anything of its kind in the country. We want it to be the best, too, in every way, and we value the privilege of being allowed to be one of the contributing forces to that end, though we acknowledge ours is a minor force. But we hope, indeed we believe, that because of "The Woman's Page" in our Advocate, there are more subscribers to it than there would be if the page were filled only with advertisements to the exclusion of the news of the women's work. And so, Dr. Rowe, in offering you sympathy in your predicament, let us suggest that, when you find yourself between your red-headed brethren and the pestering women, you turn to the women. We'll rally to you as one man. We make our demands with a bold front, till, when we find them not granted, we take what we can get, thankfully and graciously.

TO AUXILIARY PRESIDENTS

I would like to have the names of those members who have died during the fiscal year, in order to place them on the memorial roll before the next annual meeting.

Thanking you for your prompt response, Sincerely,

Mrs. S. H. Scott,
Cham. Com. on Memoirs.

THE AUXILIARY EXECUTIVE MEETING

Every auxiliary should hold an executive committee meeting at the close of each quarter, or, if possible, each month. Have reports of officers given and compared, so that uniform reports will reach the conference officers promptly. Note the strong and the weak points in the work. Plan carefully for the next quarter, with a view to strengthening all the weak places. Adopt some definite plan for collections. The use of the envelopes is recommended. Decide upon what committees are necessary for the best conduct of the work. The importance of this meeting cannot be overated, and we wish to urge those of our auxiary presidents, who do not already hold it quarterly, to begin with this quarter. Besides the benefit your auxiliary will gain from keeping in touch with the work being done and planing for better and larger adventures, the prompt, accurate and uniform reports, punctual to the day, sent your conference officers, will be a source of pride to you, and to them! Words fail us to tell what it would mean to them, particularly your district secretaries, to have all their reports come in on time, made out on the proper blank forms, and those from one auxiliary that should be the same, tallying one with the other in the minutest detail. All reports should be mailed April 1st.

Sunday School Work

W. N. C. OCNFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

N. C. CONFERENCE

FIELD NOTES

Bethel Sunday school, under the leadership of Rev. W. E. Trotman and Mr. H. V. Staton, has been growing by leaps and bounds. I don't think I ever saw a better Sunday school spirit manifested by any town than Bethel showed me on Friday, February 25th. It seemed to me that everybody was talking about the Sunday school. They have overrun the church building and had to put up tents at the side of the church to take care of the crowds. These tents serve a double purpose, seating the overflow and providing separate class rooms.

The church was crowded to hear the lecture and see the pictures given by the field secretary at night.

Rev. L. C. Larkin, pastor of the church at Williamston, gave over the services of the day, Sunday, February 27th, to the field secretary. A talk in the morning and an illustrated lecture at night gave me an opportunity to present some phases of the Sunday school work to the church of which I was once a member. I was also superintendent of the Sunday school at Williamston. Mr. J. E. Pope now holds that high office in the church and is doing it well.

Everywhere I go now I hear of increased attendance at church and Sunday school. In some places attendance is doubling right along. Now that the pupils are coming into the schools, we must improve our teaching service so as to hold them. Poor teaching loses more pupils to the church than good preaching is able to bring back.

Tarboro Sunday school reports 190 in attendance last Sunday. They will need more room right away if that keeps up. The church at Tarboro is conducting several smaller Sunday schools in nearby communities. It will pay any Sunday school to look about it and see if there are not others it may help.

How many Wesley classes are thinking of sending representatives to other schools to help organize Wesley classes? If you will write Mr. Daniel W. Terry, Raleigh, N. C., he will send you application blanks and literature. We want 100 new classes before April 8th, when our Federation meets.

Monday evening, February 28th, I gave an illustrated lecture to the Sunday school workers at Pine Tops. Rev. L. L. Smith, pastor of the McKendre circuit, was the genial host on this occasion. The Sunday schools, under wise direction, are growing and taking on new life.

Rev. F. S. Love, pastor of the church at Wilson, called the officers and teachers of the Sunday school together on Tuesday evening to discuss with the field secretary a plan for training teachers for the Sunday school. They have organized a class of young people, meeting at the Sunday school hour, into a training class. They are seriously considering the question of holding a standard training school some time this year.

At the call of the pastor, Rev. W. C. Benson, the Sunday school workers of Plymouth church met Wednesday evening, March 2, to hear an illustrated lecture by the field secretary. The church at Plymouth is thinking of building in the near future. In the meantime, in order to provide facilities for Sunday school classes, they are expecting to add to the galery space and make several new class rooms.

Perquimans circuit, which is presided over by my father, Rev. C. P. Jerome, gave me the largest congregation that I have had on a week day in some time. Nearly every Sunday school on this large circuit was represented at the Institute on Thursday, March 3rd. The pictures were shown to the congregation at Winfall at night.

The Wesley Bible Class Federation meets at Goldsboro April 8-9-10. Let every organized class send a representative.

A LETTER FROM MT GILEAD

Rev. W. H. Brown, pastor of the church at Mt. Gilead, in the midst of a busy and anxious time, has written a letter to the field secretary, part of which is offered here in the interest of Training Schools: "Dear Brother: The interest created by the Teacher Training course has not abated in the least. Quite a number of our people are reviewing the work under Prof. Cox, preparatory to taking the examination. Our people feel that the opportunity they had of being led in this great work was glorious. The course did us and our Sunday school much good, and we want you to spend another week with us this year and lead us in another course."

A Teacher Training Class held each evening for a week serves to center the interest of the church in the work of the Sunday school teachers, and makes a real beginning in the important work of training teachers for the school.

Many of our pastors are well qualified for leading these training classes. I am looking forward to the time when every Sunday school in our Conference will have at least one week devoted to the training of teachers each year. We will begin to make real progress in the Sunday schools when that time comes.

TRAINING CLASS AT AURORA

Rev. Rufus Bradley held a meeting of his Sunday school workers a few days ago and they decided unanimously to set aside a week early in the year for the study of one of the texts in the Training Course. The field secretary has been invited to be with them.

A TRAINING CLASS AT WILSON

Rev. F. S. Love writes that the Sunday school at Wilson is organizing a class of young people into a Teacher Training Class. They will meet at the Sunday school hour. Wilson may have a Standard Training School some time in the near future.

W. N. C. CONFERENCE

BUSY HILLBILLIES

The "Hillbillies" are competing with the "Flatwoodsers" on new Wesley classes. The time limit is August 1, 1921. The following fine Methodist "Hillbillies" have done it. How about you? The "Flatwoodsers' 'are in the lead. Get on your mark; get set; go.

New classes and teacher:

Willing Workers—Mrs. W. B. Shinn.
Busy Bees—E. E. Weesner.
Knights of Wesley—Garey Hovis.
Pioneers—Ralph Shoemaker.
Comrades—Reuben Leonard.
Doers—Miss Sadie Daniel.
Church Helpers—Mrs. L. D. Perkins.
Flashlights—Miss Kathleen Carter.
Always Faithful—Mrs. James L. Gaddy.
Wesley Bible—Mrs. H. L. Reynolds.
Builders—J. L. Clark.
Gleaners—Mrs. C. C. Cornwell.
Men's Bible—Mrs. Joe Watts.
Women's Bible—Mrs. Maud Lentz.
Young Ladies' Bible—J. M. Todd.
Wesley Philathea—Mrs. J. M. Green.
Win One—Mrs. H. C. Harrison.
Wesley Philathea—Mrs. M. C. Bosk.

NAME THEM

Don't call your classes numbering pupils over 12 years by number. Call them by name. Folks are not called by number. They have names. In the Methodist Church classes ought to bear the Wesley name. It has been good enough for thousands; it will be good enough for you. Organize your class inside the church, not on the outside. It is thought unwise to have outside organizations come on the inside of demoninational activity. They often lead to the outside. Let's have Wesley Classes and let's have lots of them. They will tend to make better Methodists, Christian Methodists.

SAUNDERS, YOUNG & GO

The above named firm of Christian workers was responsible for my going to Newton February 20 while a big sleet was abounding. T. W. Saunders is superintending a hustling Sunday school at Newton and Dr. J. A. Young keeps the records straight. It was fine to be there and listen to a splendid young orchestra and note such good work going on. It was also fine to be again in the home of Dr. Young, the kind of fellow who used to work my hard arithmetic problems for me as I taught my first country school. Prof. A. C. Sherrill teaches the training class, the most consistent training class in our Conference, its members having got eight of the 12 credits towards graduation.

NOTHING SHORT ABOUT SHORT

Five years ago the Mt. Holly church was on a circuit. Now that circuit is divided into four charges, three complete charges and part of another. Mounty Holly stands alone now. It has in this time built a beautiful new church with six splendid Sunday school rooms, a fine nine-room bungalow parsonage at at outlay of over $6,000, and is now getting ready to make its Sunday school as near one hundred per cent effective as possible. Miss Womack and your humble servant spent the last Sunday in February with Rev. C. M. Short, the pastor, and his good wife. The whole day was put into intensive Sunday school consideration. Beginning with a fine church social for the men of the congregation Saturday night, featured by the attendance of Presiding Elder H. H. Jordan and the appearance and disappearance of many good "eats,' and extending through a well attended and hopeful Workers' Council meeting Sunday afternoon the time spent at Mount Holly is remembered as one of the most happy visits of a long time. I was in school with Brother Short and he was then as he is now, "solid, sound and successful." There is nothing short about him but the name. Supt. W. L. Tucker leads the Sunday school. New Cradle Roll, Council meeting, departmentalization, and better lesson material are in the process at Mount Holly.

A HUSTLING CONGREGATION

The Workers' Council, composed of the pastor, the superintendent, all officers and teachers and all presidents of organized classes of South Main, Salisbury, had a banquet in their recreation building Monday night, February 28, to consider the best emphasis for their Sunday school.

It was good to be there. Pastor Shinn acting as toastmaster had definite subjects dealing with welfare of the Sunday school responded to and every speech was short, encouraging and to the point. There was no lost motion. Everything and everybody was chuck full of co-operative endeavor. There is no wonder about the fine work at South Main.

REMEMBERS HER GRANDCHILDREN

To The First Quarterly Conference:

As superintendent of your Sunday school I respectfully submit the following report for the first quarter:

Since organizing our Sunday school into departments the attendance of our officers and teachers is nearly 100 per cent. Every department is growing, there being present last Sunday 280, counting 12 who were late. The average attendance of the whole school is much better than it was last winter and we hope to pass the 300 mark before spring. We are working for members through each class and department, which we think is best, for campaigns soon die out.

We are using Graded Lessons in the Beginners', Primary, Junior and Intermediate Departments. Each department is being equipped with maps, blackboards, tables, chairs, etc. as fast as our finances will allow. We have had three pianos in use for some time. A few days ago a piano was given to the Beginners' Department by Mrs. Betty Lineberger, in the name of her little grandchildren, who are in the Elementary division.

As our school grows in numbers, our offerings grow also. In the year 1918-19 our total offerings were $469.00. Last year they were $1130.72, and for the first quarter of this year they have amounted to $1098.66. These amounts do not include amounts raised by organized classes. (Then follows itemized report from treasurer.)

William Lineberger,
Supt., Central, Shelby.

That report ought to be framed and placed in every place where a quarterly couference is to be held. Will you please read it again?

ELEMENTARY DIVISION

Miss Womack is working with her department workers. In addition to making a good impression she is making that good impression react iu good service. She reports two visits as follows:

Gastonia.

Sunday, February 6th, was spent observing the Elementary work done in the Sunday school of Main Street Church in Gastonia, and in holding a conference with the Elementary teachers in the afternoon. Under the present crowded conditions the Sunday school authorities feel that they are doing the best that can be done for the children. But material is on the ground for the handsome new church and Sunday school buildings. We are looking to this Sunday school to do big things, certainly to have a well equipped Beginners', Primary and Junior Department, so that the bright looking children of the school can have the best religious training possible.

Hickory.

The pastor of the First Church in Hickory, Rev. C. S. Kirkpatrick, and the Sunday school superintendent, Mr. G. F. Ivey, are both members of our Conference Sunday School Board. We expected to find things moving there, with proper interest directed to Sunday school work. We did when the school was visited February 13. Graded Lessons are being used with the Beginners, Primaries and Juniors. After seeing what was being done with the children on Sunday morning, a meeting for all Elementary workers was called for the afternoon. This meeting was well attended, both pastor and Sunday school superintendent being present. Problems of their Sunday school were discussed and so far as possible were solved. As in many of our growing Sunday schools, the lack of space is the biggest problem. But this will not be a problem long at Hickory, for plans that will enable the school to give children better advantages are under consideration.

Our Orphanage Work

METHODIST ORPHANAGE
HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
Mrs. Mattie Jenkins.....Matron
Owned and maintained by the N. C. Conference.

CHILDREN'S HOME
Walter Thompson .....Superintendent
Owned and maintained by the W. N. C. Conference.

N. C. CONFERENCE

FORM OF BEQUEST

I do hereby will and bequeath to the Methodist Orphanage, Raleigh, N. C., for the purpose contemplated by the charter under the Act of the General Assemly of North Carolina..... ..... (Here designate the bequest) .....

* * * *

OUR NEED

1. A large Easter Offering for Baby Cottage.

* * * *

Our Baptist Sunday schools are making great contributions to the Thomasville Baptist Orphanage, as the following clipping strikingly shows:

The Sanford Sunday school set its goal at $50 a month for the Orphanage, and the first collection amounted to $51.76. This shows that Sanford Baptists are alive and awake.—Charity and Children.

* * * *

Just as I was leaving Corinth church the other Sunday, Sister D. J. Wellons asked for the privilege of clothing one of our girls. This good woman is a public spirited Christian and finds genuine joy in working for her church. It is needless to say that she will find peculiar pleasure in rendering this beautiful service for some motherless child.

* * * *

The marble fever has broken out among our boys, and it looks as if it will become an epidemic before many more days. Following this epidemic will be the baseball fever which will last all the summer. The basket ball fever has run very high during the past three months. All these spells come along in their season just like measles and whooping cough break out. Our boys are encouraged to take an active part in all innocent sports because they develop them into fine characters. The girls have their games and recreation just as the boys do theirs.

* * * *

Last year we solicited books for our orphanage library and met with fair success. While the number of books in our library has been greatly increased, still we are far from having as many as we need. Our children, ranging in age from five to eighteen, enjoy and appreciate good books. By supplying them we contribute much to ward their education. Mrs. Josephus Daniels, the wife of the retiring Secretary of the Navy, has given us fifty nice volumes. One or two good books from each of our Sunday schools would help us out so much. All through the year let friends remember us by the gift of a book.

* * * *

It is just two weeks before Easter. An appeal has gone out over the Conference for a great Easter offering for our proposed Baby Cottage. This object has been before the Conference for several months and many have responded to the call in a generous way. Others are seriously considering making a contribution for this worthy object. Let me urge the friends of our orphanage to unite their efforts and send their offering Friday or Saturday before Easter Sunday or at their earliest convenience. Just a word to those who have made subscriptions toward the building fund. Any amount they can spare will be very acceptable. It is hoped that they, too, can send us their checks along with others by Easter.

* * * *

Our Epworth League gave a most enjoyable social the last Saturday night in February. In fact it was decidedly the best social meeting held at the orphanage since I came here more than six years ago. Seventy-five young people together can always enjoy themselves, especially when the social committee plans things for the occasion. The Orphanage League is in a flourishing condition and is doing much toward developing and enriching the lives of our young people in Christian experiences and expression. The boys and girls in charge of it have put their very souls into making it go and they have certainly succeeded in a most conmendable way. As a result of our League we are going to send out trained workers who will be a blessing to the churches in the communities where they live.

* * * *

Recently I had the pleasure of visiting the churches at the following places: Clayton, Smithfield and Corinth. Brother J. C. Wooten was confined to his home and I filled his appointments for him at the places mentioned. Brothers Thrift, Tuttle and Craven were on their jobs and are leading their respective charges into larger and richer things. Having spent four very happy years in Johnston county at Smithfield I met many of my former parishioners and friends. That was an inspiring congregation I preached to at Smithfield on Sunday morning. Brother Tuttle is getting a large hearing and the members are rallying to his support. It was an occasion of unusual interest at Corinth the same afternoon when I preached to a large gathering. Brother Craven, the beloved pastor of the Four Oaks charge, is doing some real constructive work in his churches. It was a familiar sight to see Brother B. B. Adams at the quarterly conference. I have never known him to miss one and he is one of the leading business men in the state. For several months he has had to slow down somewhat because of failing health. He is one of the best friends the orphanage has and one of the most progressive and loyal members of our board of trustees. It will be good news to his numerous friends throughout the state to know that he is gradually regaining his strength. There are many others of whom I would like to write, but space is too limited, so I must forego that pleasure.

* * * *

The Baptists of North Carolina believe in the Thomasville Baptist Orphanage with all their heart. For thirty-five years it has been the pride of their denomination. Their Orphanage is supporting and training five hundred and twenty-five children. It takes piles of money to finance an institution of such large proportions. The Tabernacle Baptist Church, of Raleigh, sent one thousand dollars to the Thomasville Orphanage as their Thanksgiving offering. The Sunday school of this church is supporting several orphan children at Thomasville. Our strong Methodist churches will have to quicken their pace somewhat if they keep up with the Tabernacle Baptist Church in the matter of supporting orphans in our own beloved Methodist Orphanage. The weakest Baptist churches are just as loyal to their orphanage as the strongest churches. I am counting on ALL of our Methodist churches, Sunday schools and organized classes to give me their enthusiastic support so that we may put our own orphanage in a position to minister to still larger numbers of destitue orphan children.

SETTING UP MEETING

(Continued from page 6)

work among the alumni and indicated that there has been a thorough organization of the alumni throughout the conference.

The setting up meeting as a whole was perhaps the most largely attended, and in many ways the most profitable meeting of this kind which has ever been held in the conference. An optimistic note was sounded from every quarter. All those present were impressed with the fact that Southern Methodism is aroused over the tremendous importance of the Educational Campaign.

GROUP MEETING AT SYLVA

Waynesville District Awake on Christian Education Movement—Twenty-Two Volunteer for Life Service.

A group meeting of the churches west of the Balsam mountains in the Waynesville district was held at Sylva with the Methodist church on Sunday and Monday, February 20-21, which was attended by a large number of pastors and delegates, who were all most highly pleased at both the entertainment accorded by the good people of Sylva and the very helpful and deeply spiritual atmosphere of the entire meeting.

Brother Parker, one of our missionaries in Cuba, spoke at the morning preaching hour, giving a most interesting account of our work in Cuba, which was heard by a large crowd of the citizens of Sylva as well as by the delegates who had arrived at that time. At the evening hour the minister of the local Baptist church most kindly closed his church and urged his congregation to worship with the Methodist people. Brother Deitz is a most lovable Christian minister, and is leading his people in a splendid cooperation with the Methodist pastor at Sylva. This meeting was addressed by Brother Parker and Brother Woosley, Sunday school secretary of the Western North Carolina Conference.

At the morning session on Monday addresses were made by Brothers Steadman, Clegg, Parker, Woosley, Hawk and Smathers, all of which were most helpful and inspiring. Of especial interest was the address by Bro. Smathers on the subject of Tithing. If his members do not all tithe, it is not because they have not had the subject presented to them in an almost irresistable way, for in his peculiarly pleasing and forceful manner he brought home the Master's teaching on this all-important subject.

After a splendid dinner served in the basement of the church by the ladies of the congregation, the most far-reaching service of the entire meeting was held at two o'clock, when Dr. E. K. McLarty, pastor of Central Church, Asheville, spoke to a large crowd on the subject, "God's Call to Service." The children of the Sylva High School and of the Sylva Collegiate Institute, the latter being one of the splendid schools of our sister church, the Baptists, were permitted to attend this service, at the close of whih Dr. McLarty gave opportunity for any who would to advance around the altar in an expression of their desire to give their lives to the Lord for His service. A large number of ministers and other Christians came forward in reconsecration of their lives, as also twenty-two of the boys and girls of the congregation. This was a most impressive scene, and the prayers of the church most assuredly do follow these young volunteers in their desires to follow the Lord in service.

The Methodists in the Waynesville District are awake to the merits of the Christian Education Movement, as well as to the needs of our Christian schools, and there is no doubt that this district, under the leadership of our splendid presiding elder and his helpers, will be found one among the leading districts in the final stages of this great movement.

Written by Geo. F. Wright at the request of the Presiding Elder.

ECZEMA
IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADY, 1725 Park Square, Sedalia, Missouri.

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Millions of Cabbage, Tomato and Sweet Potato Plants. Cabbage Plants, Wakefield, Flat Dutch, 500 for $1.00; 1000, $1.75; 5000, $7.50. Tomato and Sweet Potato Plants, leading varieties, 500 for $1.25; 1000, $2.25; 5000 or over, $2.00 per 1000. CLARK PLANT CO., Box 168, Thomasville, Ga.

TOMATO PLANTS Variety Greater Baltimore. Prices by mail postpaid, 100 for 50c; 500 for $1.50; 1,000 for $2.50. By express not prepaid, 1,000 to 4,000 at $2.00 per 1,000; 5 000 to 9,000 at $1.75 per 1,000; 10,000 and over at $1.50 per 1,000. PORTO RICA POTATO PLANTS and Cabbage plants same prices as tomato plants. Plants packed in damp moss and guaranteed to arrive in good condition. Can ship at once. P. D. FULWOOD, Tifton, Ga.

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Do not catch it; if you do,
Then do not scratch it,
That is suspicious—
just put about three applications of DAVID'S SALVE ON IT. Ask your Druggist for DAVID'S; take nothing else; we will send it to you for 50c, then return your money if you are not pleased.
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Charlotte, N. C.

Epworth League Work

Rev. C. K. Proctor, Raleigh, N. C.
Miss Grace Bradley, Asheville, N. C.

JUNALUSKA PRIZE CONTEST

The Junaluska Woman's Club through its Literature Department, of which Mrs. Frank Siler is chairman, has offered in its Writers' Contest for 1921 a prize of $20.00 for the best Epworth League story not exceeding 5,000 words, illustrative of some phase of League work. Mr. Edwards announces that if a Leaguer of Western Carolina wins, the Conference Epworth League will add $5.00 to the prize, making it $25. There is no age restriction on this section of the contest. (The League story is in class 6.)

The following are the rules of the contest:

1. Every manuscript must conform to the following requirements: (a) it must be typewritten; (b) it must be accompanied with sufficient postage for its return; (c) it must have a title page, easily removable from the body of the manuscript, stating the subject, the writer's name and address, in what class the entry is made, and if a story, the number of words.

2. In order that real competitive interest may be secured and the awarding of prizes warranted, there must be at least eight productions entered.

3. The contest opens May 1, 1921, and closes June 30, 1921.

4. All manuscript must be addressed as follows: Prize Contest, Junaluska, Woman's Club, Lake Junaluska, North Carolina.

5. A contestant may submit two productions in the same class and submit productions in two or more classes.

Mrs. Siler will acknowledge the receipt of every manuscript reaching her. She will be glad to correspond with any person interested in the contest. The usual courtesy of reply postage is expected. Mrs. Siler is in Winston-Salem now, but after May 15 Lake Junaluska will be her postoffice.

Get out your pens, Leaguers, and do your best. It would never do for anyone save a Western North Carolina Leaguer to win that prize.

A BELATED REPORT FROM HUDSON

On Sunday night of Christmas week the spirit of the season was impressed upon a large congregation by a play presented by the Epworth League. The play was under the supervision of the pastor's wife, Mrs. R. C. Goforth. The first scene was the presentation by four Leaguers of the Prophecies of the Old Testament concerning Christ. The second scene was that of the three Wise Men. The material was that of the Shepherds and the announcement by the angels of Christ's birth. The last scene was that of the gathering around the manger in Bethlehem. Between each scene appropriate Christmas songs were sung by the Leaguers. The costumes were suggested by the Bible, "Ben Hur" and the imagination. The collection was given for the European Relief.

STUDENT VOLUNTEER CONVENTION

Two Hundred Met at Trinity College for Tenth Annual Conference—General Theme of Meting Was "Others"—Fifteen Thousand Can Take Gospel to World in Five Years.

N. C. College, March 2, 1921.

Editor Christian Advocate.

Dear Dr. Rowe:

I don't know how many perfectly well-informed, staunch Methodists in North Carolina know what the Student Volunteer Movement for Foreign Missions is, but I do know how many of them should know—and I am writing this to inform those who do not know—adn to bring everybody a report of the convention which has just closed at Trinity College in Durham.

The Student Volunteer Movement for Foreign Missions is a movement whose headquarters are in New York, and whose purpose is the recruiting of college students and graduates for work as teachers, doctors, nurses, social service workers, ministers and ordained women workers, etc., on all the foreign fields. On February 25th about two hundred students and graduates of North Carolina colleges, who have as their purpose to become foreign missionaries, if God permit, met at Trinity College for the tenth annual conference of the State Student Volunteer Union of North Carolina. There were delegates from every college, practically in the state, both denominational and state institutions.

It was a glorious week-end that we had there. We had begun prayer services two weeks before the conference, in all the different bands in the state. So when we got there, there wasn't anything to be expected but that we would have an unexcelled outpouring of the Spirit of God. We continued our prayer services throughout the meeting—and God was truly with us.

The theme of the meeting, I think, was "Others." We began the conference with prayers for "others"—and the splendid speakers who had come to be with us kept us so busy thinking of others that we forgot ourselves altogether in our interest of the great needs on the foreign fields. Do you ask what "others" we were interested in? These are they: 100,000,000 men in India who can be reached only by women missionaries, and who have as their only teachers 347 workers; 40,000 lepers in Japan, crying for something of the better life, but who are denied the joy of health and happiness, because the five Christian hospitals in Japan can care for only 2,000 of them; 18 out of every 100 children in Japan, who ar enameless; all of Japan's boys and girls who are neglected because Japan spends more for immorality than for education; 450,000,000 men and women in China, starving for food in their bodies and Christ in their hearts; the millions of women in Turkey who have no God, no prophet and no Bible—but who cry for help.

These are they—and they are "one of the least of these, my bretnren."

It was not until Sunday night that we were given a chance to think of self only in terms of those in other lands whose need is so much greater than ours. People thought, too! It wasn't a conference of a few people dreaming an idle dream; it was a meeting of 300 of the most wholehearted men and women of the colleges of the state of North Carolina. And they were men and women with a vision—"Except they have a vision, the people perish."

The speakers were men and women of note. Among them were: Dr. Egbert W. Smith, of China; Dr. S. W. Erickson, of Japan; Dr. C. N. Caldwell, of China; Dr. C. G. Hounshell and Miss Helen Hardy, of the Southern Mthodist Board of Foreign Missions; Dr. Fay Campbell, traveling secretary for Student Volunteer Movement for Foreign Missions; Mr. C. E. Johnson, traveling Y. M. C. A. secretary in North Carolina; and Mr. Dwight M. Chalmers, general "Y" secretary of Davidson College.

There is one thing that came to us while we were in session—a statement that impressed us indellibly—a statement that carries the responsibility of the salvation of the world—a statement that means that every Christian in America must answer sooner or later, if we do not respond. That statement was: "15,000 missionaries within the next five years will take the message of Christ to the whole world." It's up to every church man and woman to face the proposition squarely, and answer it truthfully within an honest heart.

What are we going to do about it?

Mabel Stamper.

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Congratulations

We extend our congratulations to the man or congregation who has a home in which to live or a Church in which to worship. At this time SAFETY should be our watchword. Building material has more than doubled, in some instances it costs three times as much to build as it did three years ago. Think about the cost to replace your Church, and then be sure that it is adequately protected by insurance in the Methodist Mutual Fire Insurance Company. The cost is very much reduced by the dividends which we are returning to our policy holders.

W. E. Webb, Secretary.
Statesville, N. C.

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Second Semester begins Jan. 24, 1921 For further information apply to **DR. S. B. TURRENTINE, President, Greensboro, N. C.**

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WINDY NIGHTS

Whenever the moon and stars are set,
Whenever the wind is high,
All night long in the dark and wet,
A man goes riding by,
Late at night when the fires are out,
Why does he gallop and gallop about?

Whenever the trees are crying aloud
And ships are tossed at sea,
By, on the highway, low and loud,
By at the gallop goes he.
By at the gallop he goes, and then
By he comes back at the gallop again.

—Robert Louis Stevenson.

THE BIRD ROOM

When I began to be interested in birds, I lived in a city where not many besides English sparrows were to be seen. I wanted to know something about our common birds; moreover, I never looked into a bird store without longing to set every poor little captive free.

So I set up a Bird Room. Every fall for several years, I went around to the bird stores in New York and Brooklyn, and bought all the stray American birds I could find. The dealers did not make a business of keeping our common birds, and now it is against the law to do so. They usually kept only such birds as canaries, parrots, and other regular cage birds; but occasionally they would have a robin or bluebird or oriole tucked off in a corner, and these birds were the ones I bought. In one store I would find a catbird moping on a high shelf or in a dark back room; in another a bluebird scared half to death, and dumb in the midst of squawking parrots and singing canaries.

In this way I collected in my bird room eight or ten—usually—of our native birds, and always in pairs when I could get them. I put each one in a bird cage, and left the door open all day; so that they had the freedom of a large room with three big windows and plenty of perches all about.

Then I gave almost the whole of my time to taking care of them, and studying their ways through the winter, and as soon as Spring came, and birds began to come back from the south, I took my little captives, those who were able to fly, and I thought could take care of themselves, carried them into the country or a big park, and set them free. Then the next fall I found a new set for my Bird Room, to be liberated again as soon as it was safe.

I took such good care of the birds, gave them so many things they liked, made them so comfortable, and let them have such good easy lives that almost every one was happy and perfectly contented to stay with me through the winter, when times are sometimes hard for them out of doors. Then when they began to get uneasy in the Spring, I let them go as I said.

I have explained thus carefully about my Bird Room because I do not approve of keeping wild birds in cages, and I never had one caught or caged for me, not even for study. Every one I ever kept was set free as soon as it was safe for him.

It is no kindnes to set a canary free nor a bird that is injured or has been kept for years, and so is unfitted to take care of himself. Canaries are born in cages, of cage parents. They have been taken care of for generations, and have no knowledge how to get food or find shelter. Turning one out into the world is about like turning a two-year-old baby out to get its own living.

The only way to mitigate the hard lot of a canary is to make him so happy that he will not wish to be free. I could tell you many stories of canaries who had escaped, coming back and beating against the window to get into the only home they knew.
—Olive Thorn Miller, in True Bird Stores.

A blue jay named Jakie was one of the most interesting birds who lived in Miss Miller's Bird Room. Next week you shall hear about him.

NAUGHTY CLAUDE

When little Claude was naughty wunst
At dinner time, an' said
He won't say "Thank you" to his Ma,
She maked him go to bed
An' stay two hours an' not git up,—
So when the clock struck two,
Nen Claude sez,—"Thank you Mr. Clock,
I'm much obleeged to you."

—James Whitcomb Riley

PEEPS INTO THE LETTER BOX

We haven't the space to print all the interesting letters that have come in from our boys and girls, so we are going to run through them and give you a peep at each one. I wish you could see the beautiful stacks of them still on my desk—blue letters, pink letters, yellow, lavendar, brown and white letters. The other morning a real sweet pale blue one was lying on the desk. As I clipped it open I had visions of a dainty little girl with light, curly hair and blue eyes. It was from a boy and he was writing about an over night hike with his scout troop! Then there is another signed "Bill," but the writer tells about dolls and hair ribbons.

By the way the stories are coming in right along. Have you written yours? The contest closes April 1st. We will print the best of them and the prizes will be given as promised.

Burnsville: I like the letter box very much. That is the first thing I look for when the Advocate comes. I am nine years of age and in the fifth grade at school. I love my teacher, Miss Wilson. For a pet I have a big gray cat about three years old, she catches mice and loves for me to pet her. Love to all the children.

Irma Elizabeth Carraway.

Roanoke Rapids: I am glad we boys and girls have a chance in your dear paper to write a few lines to each other. I hope some day I will know every one of you writers. I am 13 years old, have light curly hair, fair complexion and blue eyes. We have next to the largest high school in North Carolina. I would very much like to hear from any of you girls. I am in the seventh grade.

Florence Bain.

Wanchese: I will tell you something about the small island where I live. It is Roanoke where the first white child of English parents was born. There is a monument at Fort Raleigh that was erected there years and years ago in honor of Virginia Dare. I want to hurry and get so I can study history so as to learn more about her. If there are any girls or boys in the corner who care to hear from a small Roanoke Island girl, write me. I am nine years old. Best wishes.

Myrtle Daniels.

Rutherfordton: I am agirl 13 years old and am in the seventh grade at school. I like my teacher fine. His name is Mr. Loyd Hampton. I would like to write to any girl my age.

Clestelle Moore.

Catawba: I am reading through my Testament. I have read nineteen chapters. I joined the Methodist Church when I was nine years old. I give my money to the little children's home.

Hazel Drum

Shallotte: I am twelve years old and in the fourth grade at school. I go to the Methodist Sunday school. I am in a class with about fifteen boys and girls. Love to all the young folks.

Alma Hewett

Shelby, Route 5: My pastor is Rev. L. T. Cordell and I like him fine. His wife was my Sunday school teacher before our church burned down last Christmas. I like her too. I go on a truck to a graded school at Union. I am in the seventh grade.

Mozelle Lee.

Lemon Springs: I am thirteen years old, have black hair and dark brown eyes. Our pastor is Rev. L. H. Joyner and we like him fine.

Louise Culler.

Graham: I am eight years old and in the third grade. I go to Sunday school and hate to miss a day.

Anna Buckner.

I do not like to miss Sunday school. I love my teacher. She is Mrs. Daniels, the pastor's wife. I am a little boy five years old.

James Myres Buckner.

Asheville: I am eight years old and I am a little orphan girl. My daddy died when I was three years old.

Virginia Beal.

Statesville: I go to Sunday school every Sunday and take my little brother with me. My baby sister's name is Evelyn Groce. I love my teachers.

Jennie Lee King.

Spencer: I have enjoyed the Children's Page and especially the letters. I enjoy skating in the afternoons.

Bessie McCurdy.

Lexington: I am a little girle twelve years old. The name of our Sunday school class is Willing Workers. For a pet I have a little pony named Tony. I ride her to school.

Hal Grimes.

Arcola: We have preaching every third Sunday. Mother heard Mr. Rowe at Conference and liked him very much. I am eleven years old.

Margaret Hunted.

Siloam: Our pastor is Rev. T. J. Ogburn. We like to have them visit us. I love the dear Jesus who first loved me.

Edna Davis.

As my sons are too young to write mother will write for them. The oldest is five years old and the youngest is four. They like their church and their pastor. They save their pennies for the Sunday school.

I like to read the letters fine. I go to Sunday school every Sunday I can. I like to go.

Mabel Davis.

Rutherfordton: I am a little girl ten years old, am in the fifth grade at school. I have a pet calf, two cats and two chickens.

Myrtle Manfredo.

Charlotte, Route 8: I am a little boy five years old and as I can't write myself, I am getting my Aunt Ella to write for me. I want to surprise my papa and mama and my oldest brother, Leroy, who is in school at Trinity College. He reads your paper over at the library there.

Walter Rozzelle Dulin.

Statesville: I am thirteen years old and in the seventh grade at school. I belong to the Girl Scouts. We meet every Friday afternoon.

Margaret Rives.

Mineral Springs, N. C.

Dear boys and girls,

Who read the Advocate:—

I look forward ot the day when the Advocate comes, I enjoy reading the children's letters so much. This is my first attempt to write the Advocate. We are at Prospect this year, the first time we have lived in the country since we left dear old Bethel [illegible]. We **like here just** fine. The people are so nice to us; they are continuously bringing us something good to eat and they believe in having the preacher and family to eat with them. I have caught 12 rabbits in my box since we came here, November 3rd. We all like rabbit. I am ten years old and the oldest of five children. I am in the fourth grade, my teacher is Miss Faye Helms. I like her just fine. The school is about one hundreds yards from the parsonage. I with two sisters go to school every day. We go to Sunday school every Sunday. My Sunday school teacher is Miss Yarbrough. She is so good. We had a good time Christmas. Papa has four churches.

With best wishes.

Harold Brady.

A GOOD STORY

Whether It Happened Or Not.

Dear Advocate:—

The preachers keep writing me and almost without exception say don't stop writing for the Advocate. We enjoy your letters. Some of them want to know how it feels to be a superannuate. I am reminded of a little incident. If it did not occur it might have occurred. It goes without saying that most of the yarns the preachers tell are lies. But if told for fun and without intention to deceive, I don't see the harm in it. Scene: A school boy at the blackboard, he don't know his lesson.. As an excuse he criticizes the book.

Teacher: What kind of a book would you make?

Scholar: I could make a better one than this.

Teacher: Well, let me see how you would start a book. I'll give you five minutes. Don't use any long sentences or big words but show me how you would start to make a book! Teacher retires. Boy studies a little. Then takes chalk and writes Introduction. He hears teacher coming back. Recalling what teacher said about big words, he swipes off the best sylable of the word. Teacher looks at the blackboard and begins to spell, in-tro-duc- introduc. Pray tell me what kind of a duck is an introduck; just then a bright idea strikes the boy, and he says, master you had better stand back; for that is a duck that has been tioned (shunned) let him who can, make the application.

Truly,
D. S. Earnhardt.

P. S.—A little foolishness now and then,
Is relished by the best of men.
Durham, N. C.

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A WORD FROM DARE

Pastor Sends Check for Chinese—Tells About His Charge.

North Carolina Christian Advocate,
Greensboro, N. C.

Dear Brethren:

Inclosed you will find check that we send as we understand that you are acting as agents for the Chinese Relief. So to you we intrust this check.

We would like to say a few words through our church paper concerning one of the good charges in North Carolina Conference (Dare). We were read out for this place by our beloved Bishop at the close of Conference in Rocky Mount. As we go gladly wherever we are sent, so we came here and am not sorry for it. We were received well. We found the parsonage in good shape. The churches are modernly equipped. Dare circuit only has two churches now—Mann's Harbor and Stumpy Point. We have good large congregations—well, the churches are filled at most all services.

We have had poundings from each church. Oh, well, they did not hurt one bit. We are still enjoying the poundings. I know you would like to get some fresh herrings, rock shad and other good fish that they catch here. They are good, better than after they are iced or salted. All that we have to do is to go to the dock when they bring them in and pick out the kind we wish. Wet get oysters and clams and crabs in season. I know you are hungry for these good things, so I will quit naming the goodies we get. We are thankful. We also feed on the word of God that our souls may grow fat with love divine. Praise God. We are talking the Advocate. Come to see us and the good people here. Yours,

R. N. Fitts, P. C.
Mann's Harbor, N. C.

BUCKHORN GOOD GRAZING

Pounding in Broken Doses—Lot Secured for New Church—Collections for China and Near East.

Dear Advocate:

Please give me space in our good paper to say a few words concerning our new field. On December 2nd we arrived at the parsonage after a hard day's drive, at an unexptced hour, but some of the good ladies got busy and before long came to the parsonage, and pausing only long enough to greet us, passed on to the dining room, where they spread a nice supper—and how we did enjoy that supper!

We have not been the victims of an old-time pounding, but lots of nice things to eat find their way to the parsonage, all of which we appreciate very much and hope we may show ourselves worthy of so much kindness.

We have some mighty good people on this work. Congregations have been very encouraging. Three of the four churches have a good live Sunday school. We are expecting to build a new church at Corinth to take the place of Buchhorn. Secretary of State J. Bryan Grimes has given us a beautiful lot on which to build. We are also planning to do some repairing on the parsonage at an early date. We hope to come up with our full 40 per cent on Centenary. The treasurer at Merry Oaks tells me he has all in hand but a few dollars and can get that when called for.

I am forwarding you a check for $20, which our good superintendent at Olive Branch, J. C. Senter, sent me as amount that Sunday school gave last Sunday to the starving Chinese, also $6.50 I have collected for Near East and will probably send more later. Owing to bad weather collections have not been taken at all churches. Please forward this to the proper ones. Hope to send you a bunch of new subscriptions to the Advocate later. It is too good to be absent from any Methodist home. E. W. Downum.

PROGRAM HARD TO FOLLOW

Recruits Come From Country Sections—Where Weather Must Be Reckoned With.

The programs mapped out by our great church are wonderfully good. The one for January was cut out of cloth all wool and a yard wide, and carried with it one of the greatly needed essentials of the present hour. The program for February was equally as important, for I believe that the call of the hour is to the young life for real consecration. But where have these programs been put on? I am doubting that twenty-five per cent of the membership of the rural churches has been in the church during these two months. We have had rain, snow, ice, mud, measles, mumps, whooping-cough and low cotton these two months. Who has put it over? The writer has tried as hard as anyone. And I speak the truth, it has not been done. We have recently held our district conference, and in many ways one of the best that has ever been held in the district. This (the Statesville District) practically covers four great counties, and when we got our machinery in running order we made (this is the term commonly used) three preachers, one stating that he had no idea of entering the itinerancy. We recommended two young men for admission. We are profoundly grateful for these, but are pained because we have not many times the number out of this great population. Within the same territory we have within the past twelve or eighteen months convicted about ten or twelve, reasonably young men, of murder. It is easy to see what we are up against. Some one needs to be calling for consecrated young life.

I have gone away off. The job of putting on these programs in the rural church these winter months, where we get our recruits, is no plaything.

H. C. Byrum.

KNOCKED SPEECHLESS

Pastor of Chadburn Charge Sufficiently Recovered to Tell About It.

It has been some time since I asked you for a little space. And as I am finishing up the four years on this charge, will write a few lines. I cannot realize that one fourth of the Conference year has gone.

We are trying to do the work assigned and make progress. Not in fits and jerks, but steady and sure. in many respects last year was a good year. There was a net gain in membership, the Sunday school is doing faithful work and 40 per cent of the Centenary pledges paid up to Conference.

Of course, as we look out for this year the future seems to be uncertain. Our people are discouraged and more or less depressed because of the "drop" in business and financial interests. But these things will swing back and the people will not suffer. I look for a great year.

The people over at Fair Bluff began the year by giving me a "big pounding." While I was at the home of brother S. C. Scott on Saturday night, before the fourth Sunday in January, just after supper, I heard the voice of several persons and in a few minutes the room was full. It was such a surprise that it knocked me "speechless" and when I tried to thank them, I could not find words to say it.

And I wish to thank them now. They are a faithful little band at Fair Bluff and those of other churches have been so good and kind to us. The ladies at this church have recently sent some beautiful curtains to the parsonage. Many thanks to one and all.

I am in the Advocate race and will do all I can for it. So many are saying that it is improving.

Sincerely,
B. E. Stanfield.

QUESTION AND ANSWER

What Has Been Done With the Centenary Money?"

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IN MEMORIAM

CREDLE—Mrs. William Credle, of Pantego, N. C., passed quietly to her reward November 22, 1920. For several months before the end came she was a great sufferer. After all had been done that medical skill could do, she told those who watched tenderly over her that she was not praying to get well, but she was praying to be ready to go.

She loved her church and all its institutions. She loved her Lord, was a devoted wife, a true Christian. Her husband knows where to go to find her. She is not dead, only gone to her eternal reward. A former pastor,
J. C. Whedbee.
Gates, N. C.

SMITH—Mrs. Nan Smith, widow of the late Thomas Smith, died December 4, 1920, being 74 years old.

She was a member of the Methodist church at Thurman, the home of Mr. Smith. After his death she came back to her old home Pollocksville to keep house for her brother, Usher Koonce, and his motherless children. She was an active woman, in a quiet way, for her age. A regular attendant of church, Sunday school and Missionary Society.

It was her pleasure to give liberally of her means to all of God's causes. She was a patient sufferer for four months before her sweet Christian spirit went home to God.

FREEMAN—James Oscar Freeman was born January 24, 1865, at the old Freeman homestead near Albemarle, N. C., and died January 26, 1920. On February 10, 1895, he was married to Mrs. Susan Alice McClintock, daughter of Daniel Hanner, of Davidson county. He is survived by his wife and only son, Oscar W. Freeman, four brothers, N. L. and T. D. W. Freeman, of High Point, H. L. Freeman, of East Orange, N. J., and M. J. Freeman, of Newark, N. J., and three sisters, Misses Blanche and Addie Freeman, of High Point, N. C., and Mrs. W. D. Stedman, of Asheboro. He was a life-long Methodist and a devoted Christian.

HOLLOWELL—Mrs. Mozana Hollowell, wife of W. C. Hollowell, after spending forty years of useful service to her community, her home, and her church, fell asleep February 7, 1921. She was converted when twelve years old, and continued to the end of her life a faithful member of the church.

She leaves a husband and three children—Charlie, Willie and Sophia—who, with a great host of friends, mourn her loss. The funeral was held at the home and the body laid to rest in the family burying ground. May the God of all comfort sustain the sorrowing ones as they sit in the shadows of their sorrow, and help them to so live that they will meet her again in a brighter and brighter world. K. F. Duval, Pastor.

WEAVER—Edward V. Weaver, son of Elihu Weaver, Bina, N. C., was born May the 10th, 1875, died December 19th, 1920, age 45 years, seven months and nine days. Converted in 1912, he joined the Methodist Church, South, at Methodist Chapel, Bina. Edward was a good Christian man, loved by all who knew him. The writer had known him from boyhood up to the death. He leaves a wife and three children, who dearly loved him, three brothers and four sisters, and a dear aged mother, and a host of friends to mourn their loss.

But we believe their loss is heaven's great gain. We as friends and relatives extend our greatest sympathy to the bereaved. J. W. Caudill.

MURDOCK—Mrs. F. L. Murdock was born January 20, 1888, died January 31, 1921, age 32 years.

Mrs. Murdock was married to Mr. F. L. Murdock December 16, 1906. To this union there were born seven children.

Mrs. Murdock joined the Lutheran church when only a child. She remained a faithful member of the same until she moved her membership to the Methodist church of which she remained a faithful member until she was called to her reward above.

Her funeral was conducted in Troutman Lutheran church by Revs. H. C. Byrum, J. L. Morgan, B. L. Hamilton and A. C. Kennedy. Her remains were laid to rest in the Troutman cemetery.
A. C. Kennedy.

BYNUM—On January 25th, 1921, Mrs. Mary Susan Bynum, of Saratoga, was promoted into life eternal, having made her pilgrimage on earth eighty-one years, five months and thirteen days. For fifty-eight years she was a member of the Methodist church and attended faithfully upon its services as long as she could do so. Her health had been declining for seven years. She was a helpless, uncomplaining invalid for twelve months. After having lived happily with her husband a half century she survived him fourteen years. She is survived by one sister, Mrs. J. H. Applewhite of Wilson, N. C., and four children, R. E. Bynum, Benjamin Bynum, Miss Florence Bynum of Saratoga, and Mrs. Bettie Terry of Richmond, Va.

Our sympathy and prayers attend these loved ones. Daniel Lane, Pastor.

FLOYD—Mrs. Mary C. (Cooper) Floyd, the wife of J. L. Floyd, deceased, was born January 17, 1866, and died February 10, 1921, being 55 years old when she died. She married the late J. L. Floyd August 7, 1887, being the mother of four children, three of whom survive, Messrs. Ed. Floyd, F. F. Floyd, of Ravens Ford, N. C., and Mrs. J. C. Haze, of Whittier, N. C.

The remains were laid to rest at the Lufta graveyard at Ravens Ford, the funeral being conducted by J. R. Church.

Our deceased sister had been an acceptable member of the Methodist Church, South, for about twenty years. She will be missed in her home life, community life and church life.
J. R. Church, P. C.

GAMBLE—C. W. Gamble was born May 5th, 1862, and died January 19th, 1921, aged 58 years, eight months and 14 days.

He was married to Miss Nannie Thomas September 28th, 1904. He is survived by his wife and six children. He joined the church when he was fifteen years old, during the pastorate of Rev. J. A. Bowles. He was a salesman in J. M. Hendrix's shoe store for thirty years. He was a member of West Market Street Church for twenty years. For the past nine years he has been a member of Summerfield M. E. Church, South. He was faithful in every duty to his church and home. He was a good husband and a kind father. I was his pastor for four years.

Funeral services were conducted by the writer and Rev. J. A. Canady, of Summerfield. T. B. Johnson.

PIGFORD—Mrs. J. L. Pigford was born June 11, 1880, and was called to her heavenly home February 20, 1921, appoplexy being the cause of her death. She was a faithful member of the Methodist Episcopal Church at Ocilla, Ga., where she had made her home for some time. By her sweet, winning way she won friends everywhere she was known.

We can't always understand why our dear loved ones are separated from us, but God knows best and as it is His work, we must submit to His will.

She leaves to mourn their loss a husband, four children, her father, J. S. Rouse, three sisters and five brothers, besides a host of relatives and friends.

The funeral services were conducted at the church Tuesday afternoon by her pastor, Rev J. H. Allen, and the remains taken to the Ocilla cemetery.

May God bless the bereaved.
A niece, Viola Register.
Magnolia, N. C.

STILLER—"Uncle" Daniel Stiller was born in September, 1825, and died in Concord, N. C., January, 1921, thus being in his 96th year and the oldest man in Cabarrus county. He had been for many years a consistent member of our Forest Hill church, though for two years his afflictions did not permit him to attend divine service. He leaves a wife and two sons, Robert and Victor, the former living at Greenville, S. C., and the latter at Columbia, S. C.

He bore his suffering with fine patience and beautiful resignation. After an extraordinarily long life-day his sun has set gloriously. Indeed it may be said of him, "he went not as the slave driven to the post, but as a child reaching to its father's arms."
J. Frank Armstrong, Pastor.

COXWELL—Mrs. Effie Cherry Coxwell was born December 23, 1880, and died Jannary 28, 1921, at the age of 40 years, one month and five days.

She was the wife of L. P. Coxwell, and the oldest daughter of J. H. Cherry, an older brother of Rev. W. S. Cherry, of our conference. Her mother was Miss Emma P. Flowers, of Alexander county.

She was a member of the church for thirty years. Is survived by her husband, eight children and two sisters and one brother.

Funeral services and interment at Hickory Grove, January 29, at 1:30 p. m., conducted by the writer of this sketch.
Respectfully, E. Myers.
Charlotte, R. 9, N. C.

CHADWICK—Hayes Agnew Chadwick was born February 10, 1871, died January 24, 1921. He was accidentally killed by the discharge of his gun while hunting in a thicket near his home at Pollocksville. His feet becoming tangled in some vines and underbrush, he evidently stumbled, causing the gun to go off.

His funeral was conducted by Revs. Phipps, Hester and a large body of Masons in the midst of a beautiful fall of snow—so emblematic of the pure life he lived. He joined M. E. Church, South, when a boy—had been a steward and an able supporter of same for many years, and Senior Warden of the Masonic Lodge.

A devoted husband, kind and indulgent father, polite and patient business men, faithful and loyal citizen, ever ready to give pleasure and assistance where needed.

He leaves a grief-stricken wife, seven children, and two brothers. Their first-born, Clara Belle, died of influenza-pneumonia less than one year ago.

YOKLEY—Ed. M. Yokley was born in Davidson county, near Mount Vernon Church, January 31st, 1879. He entered into rest January 31st, 1921, being nearly 42 years of age. Surviving him are his wife, Mrs. Florence Yokley, and one son, Bernie Yokley, of Thomasville; also surviving are both parents, six brothers and three sisters, most of whom reside in Davidson and Randolph counties.

Brother Yokley joined Main Street Methodist Church, Thomasville, in January, 1917, and was a faithful member of the church and regular attendant upon its services. He was especially interested in the Sunday school work and the splendid Baraca class of Main Street had no more faithful or zealous member than Ed. Yokley. He was a type of man who threw his whole soul into whatever claimed his interest, and his church and Sunday school class claimed this attention during his later years. He was open-hearted and generous and will be missed, not only in his home circle, but by a large number of friends beside. His body was laid to rest on January 15th in the cemetery at his old home church, Mt. Vernon, the funeral services being conducted by Revs. P. E. Parker and J. C. Richardson.

We commend the breaved wife and son to a merciful heavenly Father for all necessary comfort, wisdom and strength.
R. G. Tuttle.

STARLING—January 25th, 1921, after a long illness, borne with Christian resignation, William E. Starling, a worthy member of St. John Church, Goldsboro, in his sixty-fifth year, passed to his eternal reward. In 1876 he joined Providence Church, now on the Mount Olive circuit. For forty-five years Brother Starling walked with God, and like Enoch he had the testimony that he pleased God. Like Abraham he believed God, and was worthy to be called the friend of God. While he lived and walked among us his citizenship was in heaven and much of his conversation was there. Like Paul he fought a good fight, kept the faith, and has gone to wear his crown of righteousness. He was a man of God, full of faith and the Holy Ghost, a priest unto his household. That he commanded his household after him is evidenced by the following noble sons and daughters who with his good wife survive him, and who will be the lifelong beneficiaries of his godly precept and example: Arthur J. Starling, George A. Starling and Mrs. L. H. Marshburn of Wilmington, Mrs. E. C. Howell of Portsmouth, Va., William, Paul and Miss Clara Mae Starling of Goldsboro.

Brother Starling's remains were laid to rest in Willowdale cemetery beneath the beautiful snow and in the presence of a large concourse of relatives and friends.

May the blessed Lord comfort all the sorrowing ones. J. W. Potter.

HER NAME WAS MARY

If ever a woman was rightly named it was my sister, Mrs. Mary Atwater Bynum. To me she was the embodiment of gentleness, kindness and purity of soul. In thinking of her long life of loving service, I am carried back to my earlier days when her large country home stood ever open to visitors. Her husband was a prosperous farmer, a staunch Methodist and a faithful and untiring Sunday school and church worker.

This country home was a haven of rest to the Methodist preacher who felt at liberty to come and bring his whole family and stay as long as he pleased.

The home was also a great resort for young people who felt free to have their parties, moonlight picnics, boatriding or fishing parties. The hungry crowd always knew that a welcome awaited them when they saw the sweet smile of the little mother in the home, and they were ushered into the dining room where the long table was loaded with the best of food; there they might linger and eat, and the merry laughter ring out from their young hearts.

Every one who entered the home was impressed with the fact that Christ was supreme there.

She was indeed a helpmete to her husband, who was noted for his great love for the church and the uplift of humanity.

No matter how large was the crowd on Sunday morning, provision was made for everybody to go to church three miles away. No needy person was ever turned away empty-handed.

The burdened and heavy hearted always found comfort in talking with her.

At the time of her death I was confined to my bed on account of a broken arm. In my mind I followed the sorrowing ones as they laid her to rest; and I knew that the soul that loved her Lord so was also at rest.
Mrs. M. A. Jenkins.

DARDEN—Edwin Speight Darden, son of Mrs. Kate Adams Darden and Captain W. A. Darden of Confederacy fame, was born in Green county October 3rd, 1874. His magnanimous soul threw off its fetters of an outgrown, feeble body February 3rd, 1921, while in directors' meeting of Stantonsburg Bank and went home to be with God.

Brother Darden was a man of recognized ability and leadership. He graduated with honors from the Agricultural and Mechanical College of Raleigh in the class of ninety-five, and soon after settled in Wilson, North Carolina. Here in 1908 he married Miss Sallie Jordan. The same year he was made captain of Wilson Military Company K. In 1912 he moved to Stantonsburg, and was mayor of the town in 1916, when the first electric light plant was installed. His insight and energy gave him success in business as merchant, liveryman, banker.

In boyhood he gave his heart to God and joined Tabernacle Methodist Church. He continued increasingly to walk in life's way, and gave his best as an active layman in every forward movement in church and state. He was an active member of the choir, and teacher of the Wesley Bible Class. He yearned to go into the recent struggle, but his strength would not allow. What might he have been had he been physically strong?

With great effort of late he attended the Sunday morning services. The presence of his soldierly appearance and unquestioned Christian character inspired his pastor. It was on the last Sunday before his untimely death, after the sermon on "Walking With God" that he gripped his pastor's hand, with tears of a happy Christian gleaming in his strong eyes, and thanked him for the sermon. This true soldier of the cross was to his pastor a living expression of the truth more impressive to the world than any sermon.

Brother Darden is survived by three brothers, E. A., A. R. and W. L. Darden; four sisters, Mrs. W. H. Borden of Richmond, Mrs. Nannie Bryan of Wilson, Mrs. John Aycock, and Miss Mattie Darden of Rocky Mount; his loving wife, eleven-year-old daughter Margaret, and infant son Edwin, Jr. The lavish profusion of floral offerings bespeak the esteem in which he was held by his host of friends. We laid his remains to rest in the Wilson cemetery.
Daniel Lane.

IN MEMORIAM

Southport, on the Atlantic shore, at the mouth of the Cape Fear, is one of the oldest, most beautiful and interesting of our seaside towns. How tenderly it lives in my memory as the averna of my first years in the ministry—a memory of many things very dear to my life and will ever be. A scene most interesting to both earth and heaven took place in the dear old town just as the setting sun was putting twilight curtains over sea and land on July 11th, 1920. What was it? One of God's best—a shining saint was "crossing the bar" on her triumphant way from the cross to the crown.

"Life's labor done, as sinks the clay,
Light from its load the spirit flies,
While heaven and earth combine to say,
How blest the righteous when she dies."

Who was it? Mrs. Mary A. Dosher, aged 79, consort of the late Julian Dosher. She was more familiarly known as "Mary Julius." Truly she was born of God—a generous "partaker of the divine nature." Thru believing "precious promises" (2 Peter, 1:3-4), many of which were written, by frequent use, in her mind, and were often repeated during her last successful battle with disease. That she was a partaker of the "divine nature" were: First, An abiding peace with God. Isa. 26:3-4. Second, The "mind" and "spirit" of Christ (Rom. 8:9, and Philp. 2:5), unusually cultivated and developed. The spirit of obedience and surrender to God's will. Third, A daily demonstrator of the fruits of the Spirit. Gal. 5:22. Hers was no barren fig tree by life's wayside, but a fruitful vine—"fruit," more fruit," "much fruit." Fourth, The spirit of sympathy, compassion for suffering and sinning humanity, for whom her Savior died. To such she was a ministering spirit. An incident that took place in the last month of her life was a beautiful illustration of this fruit of the Spirit. A number of little boys from nearby homes to whom she had often talked, asked to see her. As they entered the room she greeted them with a cheerful smile, taking them one by one to her arms, blessing them with a parting benediction. As the boys left the room they said: "We want to see her in the garden again." God grant that each of them may meet her in God's garden of fadeless flowers, and "twelve manner of fruits, yielded every month." Fifth, Evidence of the divine nature that dwelt in her: The spirit of "blessed assurance." (2 Cor. 5:1-8-2, Tim. 1:12.) As she met the last enemy, but harmless because stingless, she said with a smile, "The Lord is my Shepherd," and He is coming for me. As she lay asleep in Jesus evidences of pain and age had gone from the face, reminding one of the words, "The lines of age are smoothed away, and now the look of youth returning crowns her brow." The salt of her life never lost its savor; the light of her life knew no sinful shade. To follow her was safe—is safe. The savor and light of her life save and shine on, on, on, ever in her family, church and community, and many there be who call her blessed with deepest thanksgiving to God for her life. The legacy of this beautiful life is the most valuable heritage of her children—Richard and Carrie Dosher, Mrs. M. G. Thompson, Dr. J. Arthur Dosher, Major U. S. A. and T. Hoyle Dosher. May the song of their daily living be, "Mother, I'll meet you there." D. H. Tuttle.

RESOLUTIONS OF RESPECT

Whereas, our sister and co-worker, Mrs. Mamie G. Mann, has been removed from our midst by death, we, the members of the Ladies' Aid Society of Whitakers M. E. Church, in token of our appreciation of her life, resolve:

First, That while we bow in submission to the divine will, we deplore and mourn her going from us.

Second, That in this loss of our friend each of us feel we have lost a friend, our society a member who was always happy in the discharge of her church duties, and performed them with all cheerfulness as long as she was able to do so. Her unselfishness and loyalty to her church and friends will long live in our hearts and memory. Truly it can be said of her, "She hath done what she could."

Third, That we assure her bereaved husband and relatives our deepest sympathy and pray our heavenly Father's blessings upon them.

Fourth, That a copy of these resolutions he sent to the North Carolina Advocate for publication and recorded in the minutes of the Aid Society, and a copy sent to the family.
Mrs. J. H. Whitley,
Mrs. L. L. Draughn.

MRS. W. F. DALTON

Whereas, our heavenly Father in His infinite wisdom has seen fit to take from the Ladies' Aid Society, N. Main M. E. Church, Salisbury, N. C., our president, Mrs. W. F. Dalton, resolved.

First, That in the death of Mrs. Dalton our church and society have suffered an irreparable loss, and while we bear with reverence and suhmission, yet we cherish her memory as a faithful and consecrated woman, whose influence will abide with us.

Second, To say the least, we shall miss her; but in our sorrow let us remember that her life was spent absolutely for the Master, and we shall do well to follow Him even as she did. We should thank our Father for the life of such a noble woman. She lived so close to Him, and yet so close to humanity. Mrs. Dalton was a tower of spiritual strength to the members of our church, that the taking of such an active member leaves a vacancy that is deplored by each of us.

Third, That we extend to the husband, daughter and bereaved family our heartfelt sympathy and commend them to the loving father, who is too wise to err and too good to be unkind.

Fourth, That a copy of these resolutions be sent to the family, to the Christian Advocate for publication and a copy placed on our minutes.
Mrs. M. L. Jacobs,
Mrs. W. W. McSwain,
Miss Artie Hoffner.

A FEW ITEMS FROM THE WAYNESVILLE DISTRICT

My Dear Advocate:

The Waynesville District under the directorship of Brother Herman will not be satisfied with less than 500 new subscribers to the Advocate in the campaign now on. If we reach our objective, some of the other districts will have to make it about 1,000, that is if you make the membership the basis.

On the last Sunday and Monday in January we had a highly profitable Educational Group meeting in the town of Franklin for the pastoral charges of Macon county. Rev. R. J. Parker and Rev. M. T. Smathers were my traveling companions from Dillsboro to Franklin, a distance of 21 miles through the country and across the Cowee mountain. It took us just eight hours to cover the distance in a mail hack. We encountered just one mudhole, but it happened to be 21 miles long. It was like the parson's sermon, it was deep, and broad, and long. However, we came near forgetting all about it after becoming the victims of that whole-hearted hospitality always chargeable to our Franklin Methodism. You will not blame us as we turned homeward for coming by way of Cornelia, Ga., Spartanburg, S .C., and Asheville, N. C., though the distance by rail is almost seven times greater.

The brethren mentioned above together with the pastors of the county delivered instructive and inspiring sermons and addresses on Prayer and Intercession, Life Service, and Stewardship. The meeting was well attended even on Monday. The four charges in that county are being served well by Hays, Womack, Ward and Hilliard. Highlands, served by Brother Hilliard, is 3,800 feet above sea level and is rapidly becoming one of the most popular summer resorts in the South.

Our second Group meeting was composed of the pastors and lay representatives of the eight charges in Haywood county, and was held at Canton on last Sunday night and Monday. The congregation was large Sunday evening with the auditorium full and a good sized congregation in the Sunday school room. The speakers were, Rev. R. M. Courtney on Stewardship, and Rev. R. J. Parker on Life Service. Both messages were timely and delivered with power. Our second session opened Monday morning at 10 o'clock, and for two hours a good crowd gave special attention to addresses by Bros. Courtney, Poe, Banks, Latham, Howell and Hawk. The number present for the afternoon session was pretty close to 100, which was about double the number at the morning session. The speakers were Bros. R. J. Parker, Aycock, Herman, and that versatile and affable layman of Canton, D. J. Kerr. Everybody pronounced it a good and helpful conference in the interest of the coming revival on Christian Education.

The entertainment was all that could be desired. Delegates were cared for in the homes of the people on Sunday night, and were given a very satisfying lunch at the Y. M. C. A. on Monday, prepared and served by the good women of Canton.

We are now looking forward to our third Group Meeting with not a little interest. It will be held at Sylva, February 20-21, Sunday night and Monday. This meeting will be composed of the pastors and six delegates from each charge in the following counties. Jackson, Swain, Cherokee, Clay and Graham. Outside of the district we are expecting to have on the program Dr. E. K. McLarty, Dr. C. C. Weaver, Rev. R. J. Parker, and possibly others. The editors of the Advocate have a special invitation to this meeting.

In characteristic fashion the good people of Sylva will furnish entertainment. Sincerely,

J. H. West.

SOCIAL SERVICE

Missionary women in doing social service work should keep constantly in mind the underlying principles of their work. They are Christian missionary women, and they must approach all their work from the Christian viewpoint. We have been trained to apply the teaching of Jesus to the individual lives of men. This work is that of applying these teachings to the collective life of men—that is, to the life men live together and are responsible for together. Vice is an individual thing, and yet communities allow vice conditions to go on and even sanction them, and so sin. Social service includes all these efforts to reform society. It is the application of Christianity in a definite way to the community's life. The work of making our communities Christian should call forth the same spirit of prayer and devotion as our efforts to make individuals Christian. The two are one great whole in the program of Christianity.—Social Service Handbook.

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District Appointments

DURHAM DISTRICT
M. T. Plyler, P. E.
Durham, N. C.
SECOND ROUND

March
Memorial, 11 a. m. 13
Trinity, 7:30 p. m. 13
Orange, Orange Chapel 20
Pearl and Eno, Pearl, ... 20
Burlington Ct., New Salem 26
East Burlington, 11 a. m. 27
Graham and Haw River, Haw River, 7:30 27

April
Hillsboro, Walnut Grove 2-3
Milton, Yanceyville 7-8
Yanceville, Yanceyville 7-8
At this joint meeting stress will be put upon Sunday schools and education. Special speakers both days.
Leasburg, Union 9-10
Special speakers at this meeting.
Roxboro, Brooksdale, Person and East Roxboro will be held at Roxboro during the District Conference, April 20-21.

April
South Alamance, Saxapahaw 17
Mebane, 8 p. m. 17
Durham Ct., 11 a. m. 23-24
Carr, 8 p. m. 24
Lakewood 27

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
Elizabeth City, N. C.
SECOND ROUND

March
Moyock, Moyock 12
First Church (morning) 13
City Road (night) 13
South Mills, Newlands 19-20
Perquimans, Woodland 26-27

April
South Camden, Shiloh 2-3
Gates, Zion 9-10
North Gates, Parkers 11
Pasquotank, Mt. Hermon 16-17
Edenton 24
Columbia, Holly Grove ..... 30, May 1

May
Belhaven, Belhaven 6
Roper, Mackeys (morning) 8
Plymouth, (night) 8
Chowan, Evans 14-15
Hertford, (night) 15

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder
SECOND ROUND

March
Bladen, Bethlehem 12-13
Stedman, Tabor, p. m. 13-14
Hemp 19-20
Fayetteville, St. Andrews 27-28
Person St. and Calvary, Calvary, night 27

April
Carthage, Center 2-3
Sanford, night 4
Jonesboro 5
Buckhorn, Olive Branch 6
Glendon 23-24
Roseboro 16-17

May
Haw River, Cedar Grove, April 30 and 1
Pittsboro, Moncure 8-9
Duke, Duke, night 12
Dunn, Dunn 13

NEW BERN DISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
FIRST ROUND
SECOND ROUND

March
New Bern, Centenary, 11 a. m. 13
New Bern, Riverside at night 13
Kinston, Caswell St., Webbs Chapel, 11 a. m. 19-20
Kinston, Queen St. at night 20
Elm St. & Pikeville, Pikeville, 11 a. m. 26-27
Goldsboro, St. Paul at night 27
Newport Ct., Havelock, 11 a. m. 30

April
Pamlico Ct., Reelsboro, 11 a. m. 2-3
Jones Ct. Maple Grove 11 a. m. 6
Holkerton Ct., Rainbow, 11 a. m. 9-10
Snow Hill Ct., Mt. Hermon, 3-11 10-11
Vandermere Ct., Vandermere, night & a. m. ..13-14
Oriental Ct., Pamlico, 11 a. m. 15
Harlowe Ct., Adams Creek, 11 a. m. 16-17
Craven Ct., Beach Grove, 11 a. m. 20
Crifton Ct., Edwards Chapel, 11 a. m. 23-24
Dover Ct., Dover, at night and 11 a. m. 24-25
Goldsboro, St. John, at night 27
Goldsboro Ct., Daniels Chapel, 11 a. m. 28

May
Straits Ct., Williston, 11 a. m. April 30 and ...1
Beaufort, at night 4
Mt. Olive Ct., Browning, 11 a. m. 7-8
Mt. Olive and Claypso, Mt. Olive 8
LaGrange Ct., Hickory Grove, 11 a. m. 11
Atlantic and Sea Level, Sea Level, 11 a. m. ..14-15
Ocracoke & Portsmouth, Ocracoke, 11 a. m. ..21-22
Morehead, at night 25

RALEIGH DISTRICT
Rev. John C. Weoten, P. E.
Raleigh, N. C.
SECOND ROUND

March
Tar River, Ebenezer, a. m. 12-13
Franklinton, p. m. 13
Cary, Apex, a. m. 19-20
Central, p. m. 20
Kenley, Lucama, a. m. & p. m. 27

April
Millbrook, Rollesville, a. m. 2-3
Edenton Street, p. m. 3
Youngsville, Bunn, a. m. 16-17
Louisburg, p. m. 16-17
Princeton, Fellowship, a. m. 23-24

May
Oxford, a. m. 1
Oxford Ct., Gray Rock, p. m. 1
Jenkins Memorial, p. m. 4
Clayton, a. m. 8
Garner, Mt. Zion, a. m. & p. m. 7-8
Selma, a. m. 15
Benson, p. m. 15
Granville, Roberts Chapel, a. m. 21-22
Creedmore Bullocks, a. m. 28

ROCKINGHAM DISTRICT
J. H. Shere, Presiding Elder
SECOND ROUND

March
Ellerbee, Ellerbe, ... 11
Roberdel, Green Lake, ... 12-13
Pledmont, W. Rockingham, night 13
Aberdeen, West End 19-20
Vass, Johnson, S. Grove 20-21
Robeson, Bethesda 25
Lumberton Ct., Pine Grove 26-27
Lumberton 27-28

April
St. John-Gibson, St. John 1
Laurel Hill, Tabernacle 2-3
Laurlngburg 3-4
Biscoe, Pleasant Hill 8
Montgomery, Prospect 9-10
Troy 10-11
St. Paul, Regans 16-17
Elizabeth, Singletary, 3 p. m. 17
Raeford, Bowmore 22
Red Springs 23-24
Maxton 24-25
Caledonia, E. Laurinburg 29
Rowland, Purvis 30

May
Mt. Gilead Ct. 7-8
Mt. Gilead 8-9

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
SECOND ROUND

March
Enfield & Halifax, Halifax 11
Battleboro & Whitaker, Battlehoro 12-13
Conway, Bethany 18
Rich Square, Woodland 19-20
Warrenton, Macon 25
Warren, Bethlehem 26-27

April
Norllna, Zion 2-3
Middleburg, Shocco 9-10
Henderson 16-17
N. & S. Henderson, S. Henderson 17
Bertie, Cashie 22
Murfreesboro & Winston, Union 23-24
Northampton, Rehoboth 29

May
Roanoke, Ebenezer April 30 and 1
Littleton 1
Ahoskie, Colerain 7-8
Scotland Neck 13
Williamston & Hamilton, Williamston 14-15
Please get this in your next issue,
Yours truly,
E. M. Snipes

WASHINGTON DISTRICT
N. H. D. WILSON, P. E.
Washington, N. C.
SECOND ROUND

March
Rocky Mount Ct., Sharon, day 13-14
Nashville, night 13-14
Rocky Mount, First Church, night 15
McKendree, McKendree 19-20
South Rocky Mount, night 20
Grismesland, morning 25
Ayden, night 25
Farmville, Bethlehem, day 26
Wilson, First Church, night 27-28
Elm City, night 27-28
Aurora, Campbells Creek 30

April
Greenville, night 1
Bailey 2-3
Wilson, Calvary 3-4
Swan Quarter, Soule 8
Mattamuskett, Englehard 9-10
Fairfield 10-11
Bath, Bethany 15
Robersonville, Whartons 17
Washington 18-17
District Conference, Robersonville, night 19-21

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
SECOND ROUND

March
Ingold, at Epworth 12-13
Clinton, at Clinton 13-14
Scotts Hill, at Union 18
Burgaw, at Jordans 19-20
Wilmington, at Fifth Avenue 20-21
Wilmington Ct., at Bethany 27
Wilmington, at Grace 27-28

April
Hallsboro, at Pierce 1
Carvers Creek, at Freeman 2-3
Tabor, at Lebanon 8
Chadbourn, at Cerro Gordo 9-10
Whiteville, at Whiteville 10-11
Wilmington, at Trinity 17-18
Wilmington, at Epworth 17-20
Wallace-Rose Hill, at Wallace 22 24
Magnolia, at Centenary 23-24
Onslow, at Hopewell 29

May
Swansboro, at Queens Creek, April 30 and 1
Shallotte, at Shallotte Village 6
Town Creek, at Bethel 7-8

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C.
SECOND ROUND

March
Mills River, Horse Shoe 12-13
Brevard, a. m. 13
Rosman Circuit, p. m. 13
Mars Hill, Valley Union 19
Marshall, ... 20
West Asheville 23
Black Mountain 23

CHARLOTTE DISTRICT
H. K. Beyer, Presiding Elder, Charlette, N. C.
SECOND ROUND

March
Marshville, Gilboa, 11 a. m. 12-13
Monroe, Central, night 11-13
Waxhaw, Bonds Grove, 11 a. m. 19
Weddington, Union, 11 a. m. 20
Mathews, Indian Trail, 11 a. m. 26
Unionville, Zion, 11 a. m. 27

April
Thrift-Moores, Pleasant Grove, 11 a. m. 2
Seversville, Trinity, 11 a. m. 3
Trinity, (Charlotte) night 3
Ansonville, Wyghtman, 11 a. m. 8
Polkton, Fountain Hill, 11 a. m. 9-10
Morven, Morven, 11 a. m. 16-17
Wadesboro, night 16-17
Hickory Grove, 11 a. m. 24
Duncan Memorial, night 24

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
508 Summit Ave., Greensbere, N. C.
SECOND ROUND

March
Randolph, Pleasant Hill 12-13
East High Point, night 13
Wentworth, Lowes 19-20
Ruffin, Ruffin, night 20
Pleasant Garden, Rehobeth, 26 and 3 p. m. 27
Randleman, St. Pauls, 11 a. m. 27
Carraway Memorial, night 27

April
Colerldge, Rehobeth 2-3
Ramseur and Franklinville, Franklinville, night..3
Park Place, 11 a. m. 10
Centenary, night 10

MARION DISTRICT
D. M. LITAKER, Presiding Elder
Marion, N. C.
SECOND ROUND

March
Old Fort, Ebenezer, sat 11 and sun 11 12-13
Thermal City, Pisgah, sun 11 27

April
McDowell, Nebo, sat 11 and sun 11 2-3
Marion Ct., Carsons, sun 3 3
Burnsville Sta., sat and sun 7 9-10
Bald Creek, Riverside, sun 11 and 2 10
Micaville, S. T. River, sat 7 and sun 11 16-17
Spruce Pine, Bakersville, S. P. sun 7 mon 10..17-18
District Conference meets at Forest City in Pleasant Grove Church on March 15th at 7:30 p. m. Bishop Darlington will preside and will preach Wednesday at 11.

MT. AIRY DISTRICT
W. F. Wemble, Presiding Elder
Mt. Airy, N. C.
SECOND ROUND

March
Danbury, Davis Chapel 12-13
Dobson, Rockford 19-20
Summerfield, Oethsemine 26 27

April
Madison-Stoneville, Stoneville, 11 a. m. 3
Mayodan, Mayodan, 3 p. m. and night 3
Yadkinville, Prospect 9-10
Wainut Cove, Pine Hall 16-17

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
SECOND ROUND

March
Laurel Springs, Laurel Springs 12-13
Sparta, Sparta 13-14
Wilkesboro Sta., Wilkesboro, night 16
Wilkes Ct., Adley, 11 a. m. 18
North Wilkes Ct., Union 19-20
N. Wilkesboro Sta., N. Wilkesboro, night 20

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
SECOND ROUND

Rock Springs, Marvin, 11 a. m. 12-13
Ranlo, 7 p. m. 13
Shelby Ct., El Bethel, 11 a. m. 19-20
Kings Mt., 7 p. m. 20
Lincoln Ct., Pisgah, 11 a. m. 26-27
Main St., 7 p. m. 27

April
Stanley, Iron Sta., 11 a. m. 2-3
Lowesville, New Hope, 3 p. m. 3
Lowell, Bethesda, 11 a. m. 9-10
McAdenville, 7 p. m. 10
Bessemer, Concord, 11 a. m. 16-17
South Gastonia, 7 p. m. 17
Dallas, 11 a. m. 24
Mt. Holly, 7 p. m. 24

May
Mayworth, 11 a. m. 1
East Belmont, 3 p. m. 1
Belmont, 7 p. m. 1
The Shelby District Conference will be held May 5-6 in McAdenville.

STATESVILLE DISTRICT
W. A. NEWELL, Presiding Elder
Statesville N. C.
SECOND ROUND

March
Mooresville Ct., Centenary, 11 a. m. 12-13
Troutman, Wesleys Ch., 3 p. m. 12-13
Huntersville, Huntersville, 11 a. m. 19-20
Davidson, Fairview, 3 p. m. 19-20
Lenoir Ct., Moores, 11 a. m. 26
Lenoir First, Lenoir, 11 a. m. 27

April
Dudley Shoals, Ebenezer, 11 a. m. 2-3
Granite Falls, Granite, 3 p. m. 2-3
Rhodhiss, Rhodhiss, night 2-3
Westview, Marvin, 11 a. m. 9-10
Hickory First, Hickory, night 9-10

WAYNESVILLE DISTRICT
J. H. WEST, Presiding Elder
Box 312, Waynesville, N. C.
SECOND ROUND

March
Robbinsville 12-13
Bethel, Bethel 19-20
Jonathan, Delwood 27-27
Waynesville Ct. 27

April
Fines Creek, Fines Creek 2-3
Glenville, Double Springs 9-10
Highlands, ... 16-17

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
WINSTON-SALEM, N. C.
SECOND ROUND

March
Centenary, Jan. 23. 11 a. m. Q. C. night 10
Forsyth Circuit, Mineral Springs, ... 12-13
Advance Circuit, Advance, 3 p. m. 16
Lewisville Circuit, Union 19 20
Davie Circuit, Oak Grove, ... 26-27
Lexington First Ch. Q. C., night 31

April
Lenwood Circuit, 2 p. m. 1
Denton Circuit Clarksbury 2-3
Farmington Circuit, Wesley, ... 9 10
Southside Circuit, Vernon 16-17
South Thomasville, 3 p. m. 17
Thomasville Main St. 17
District Conference at Advance March 14th 2:30 p. m. March 16th.



READ IT AGAIN

Is the Premillenium Theory Obsolete?

Dr. Rowe stated in last week's issue that it was. In this he differs with John Wesley, whom I invite you to hear—

"I grant, supposing thy Lord should delay His coming, it were meet and right to wait for His appearing, in doing, so far as thou hast power, whatsoever He has commanded thee. But how knowest thou that He will delay. Perhaps He will appear as the day spring from on high before the morning light. O, do not set Him a time; expect Him every hour; now He is nigh; even at the door."

The fact that we know not the day nor the hour wherein the Son of man cometh and are to look for Him at any moment which would be useless if He is not to come until after the millenium, shows clearly that Mr. Wesley as well as nearly all the leaders of the Protestant Reformation were right; the 'post' theory being the Roman Catholic view.

The doctrine of predestination and the second coming of Christ are in no sense dependent upon or have any connection with one another that I can see, as he stated, because the command to repent and the invitation to come are to all, everywhere, whether Jesus comes before or after the millenium has nothing to do with the willingness of God to save men now.

It is difficult to read the New Testament without being struck with the fact that scarcely any other subject has so much space devoted to it as the Second Coming of the Lord, one thing is sure, Jesus and the apostles expected it. One of two things is absolutely certain. If we are to depend upon God's Word and that is that Jesus will fulfill His promise and His Bride will be caught away to the Marriage Supper leaving behind the foolish virgins, the citizens who hate Him and all unbelievers, or else He was mistaken and did not know what he was talking about. "Therefore be ye also ready for in such an hour as ye think not the Son of man cometh."

No, Dr. Rowe, the Premillenium Theory is not dead in the Methodist Church and deserves better treatment than ridicule which is a splendid weapon when reasons are scarce, no—and its obsoleteness like the Irishman's flea is greatly exaggerated.

Yours sincerely,
W. T. Phipps.

That the reader's mind may be refreshed, the paragraphs in question are reproduced with certain words underscored:

"But perhaps we are crediting the Recorder with designs of which it is altogether innocent, for the editor has been busy with a Bible conference that seems to have absorbed and somewhat disturbed his mind. He is provoked because the Premillenarians in the conference at Raleigh and in other Bible conferences under the same auspices are disposed to make their favorite doctrine a test of orthodoxy and o regard as tainted all colleges and theologians that do not teach their way.

Be not disturbed, Doctor. That particular sort of Bible conference is the last vigorous kick of a dying system, based upon an obsolescent theory of biblical interpretation and a doctrine of election, which taught that God's only purpose with mankind was to pick out a few here and there for salvation, leaving all the rest to perish in the ruins. That old theory of election and reprobation has given place to the true Bible doctrine, which is the election of an individual or nation to a place of advantage for the benefit of all. "I will bless thee; and thou shalt be a blessing."

REVIVAL AT EMORY

College Paper Says It Was the Greatest in Institution's History.

Friday night brought to a close the greatest religious revival Emory has ever seen. The two weeks it lasted were epoch-making and its effects will be felt, no doubt, all over the world. Many believe it is the beginning of a great revival that shall shake the globe. The Southern Methodist University at Dallas has reported one of the greatest revivals in its history and great things are being done for God there.

Had Luther or Wesley, reincarnate, come to Emory for two weeks, we believe the results accomplished by them would not have been more momentous than what has been done under the leadership of Dr. Durham. His lips burned with celestial fire the words of God straight to the souls of men. His inspired speech has driven home the ultimate truths and values of life. Some venture to call him one of God's machine-guns; certainly he has stricken the devil such a blow that he will never recover entirely from it. The Pentecost has simply been reacted here. Literally hundreds of men have given their lives to Christ. One campus has been well-nigh swept clean for God. This is not the same place it was three weeks ago; it is now, indeed, a place where God loves to dwell, a place where the spirit of Christ dominates in everything.

The "night patrol," as Dr. Durham chooses to call that faithful band of knights of the Kingdom who spare neither time nor energy in God's work, has been achieving great things for Christ. Out into the night they went, time after time, night after night, and under the stars settled with their fellows the eternal question.

The plan was to stop the meetings Wednesday night, but such a volley of protests went up from the Medical School, and indeed, from the whole university, that it became practically impossible to stop them; and so they were extended through Friday night. On Thursday night a call was made to medical men; fully fifty young doctors came out for Christ and Christian service.

Dr. Durham's last sermon was the most comforting of all. He declared that followers of Christ do not have to fight their battles alone; but the strength of God, the mind of God, indeed, God's all is his life to help him fight the battles and solve the problems of life. He pointed out that we are all brothers in God's great family, dwellers in our Father's house, and as such, have the privilege to "walk and talk with the King."—The Emory Wheel.

VOCATIONS WITHIN THE CHURCH

A Son of North Carolina Writes A BOOK

Dr. Leonidas W. Crawford, Professor of Religious Education at George Peabody College for Teachers, Nashville has recently produced a book that is attracting the attention of educators and people generally—while the Advocate has not yet received a copy, it is sure that the pure heart and descriminating mind of the author must have found through experience, observation and study something that will be of great value in aiding young men and women to find their places in the work of the church.

Dr. T. N. Ivey says of the book:

"In his recently published book, "Vocations within the Church." Dr. Leonidas W. Crawford, of George Peabody College for Teachers, has brought out something that is very valuable and has a distinct and timely mission. For Dr. Crawford really bases the whole teaching of the book on the reality of at least five ministries of the Christian Church—the minstry of preaching, the ministry of education, the ministry of medicine, the ministry of publication, the ministry of social service, and the ministry of other forms of service. The discussion of these ministries opens successfully a way out of Christian passivism brought about by the assumption that, because he feels that he is not called to preach an oral gospel, he is excluded from the field of a practical Christian ministry. This is the most salutary teaching of the book. Dr. Crawford, with his didactic insight and skill, has marshaled his teaching in such form as to make it peculiarly servicable in the classroom, though it is admirably adapted to general reading. He expresses his thought in clear, incisive English and re-inforces his conclusions with a wealth of information lying in literature, theology, and social economics. The book will be valuable in the prosecution of that larger work to which the demands of the real evangelization of the world is calling the Christian Church."

Dr. Crawford grew up in North Carolina and began his career as a teacher at Rutherford College. Of brilliant mind and devoted spirit he is destined through his books and work at one of the greatest institutions in the country to exercise a tremendous influence in his chosen field.

NOT ABOUT TO SUE

In view of the widespread dissemination of a statement attributed to Mr. T. DeWitt Cuyler, chairman of the Association of Railway Executives, that Southern Railway was contemplating to sue the government for $84,000,000. the following extract from the printed record of the hearing before the Committee on Interstate and Foreign Commerce of the House of Representatives on January 14, 1921, is of interest, viz:

"Mr. Sims: 'And yet all the class 1 railroads did not ask for anything, yet they are better condition financially than the railroads that did ask for the guaranty."

"Mr. Cuyler: 'Do you think that was done for any philanthropic purpose? It was done because they thought they could earn more without the guaranty. The Southern Railroad expected to earn more without the guaranty, and they are now getting ready to bring a suit for $84,000,000 against the Government."

"Note—See letter following Mr. Cuyler's testimony as to this statement.

"Letter submitted by Mr. Cuyler.

"Association f Railway Executives
New York, N. Y., January 18, 1921.
"Hon. John J. Esch,
Chm. Com. on Interstate Commerce,
House of Representatives, Washington, D. C.
"Dear Mr. Esch:

"In my testimony before your committee on Friday last, I made the statement that I understood that the Suothern Railway was contemplating a suit for $84,000,000 against the Government growing out of claims to that amount accruing under Government control.

"I am advised by Mr. Harrison, President of the Southern Railway Co., that such is not the fact, and that the statement was not justified.

I should be very glad if you would correct the record in this respect and strike out this statement made by me.

"You understood, of course, that when I made the statement I was acting entirely on my own responsibility and not in any way speaking for the Southern Railway in the proceedings; also that my statement was not volunteered but made as a response to a statement by Representatives Sims to the effect that the Southern Railway had not accepted the guaranty and was not seeking any Government bounty or benefaction.

"Very truly yours,
"Thos. DeWitt Cuyler, Chairman."

Agents: 90c an Hour



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Everybody buys. Housewive, mechanics, electricians, jewelers, plumbers, tourists, automobilists, etc. No leak too bad to repair. Just apply a little "Soldereze," light a match and that's all. Put up in handy metal tubes. Carry quantity right with you. Write for sample and special proposition to agents.

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Cuticura Soap
—Imparts—
The Velvet Touch
Soap, Ointment, Talcum 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

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Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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Irritated by Sun Wind Dust and Cinders
RECOMMENDED AND SOLD BY DRUGGISTS AND OPTICIANS
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Mothers should keep a jar of Brame's Vapomentha Salve convenient. When Croup, Influenza or Pneumonia threatens this delightful salve rubbed well into the throat, chest and under the arms, will relieve the choking, break congestion and promote restful sleep.

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WILL NOT STAIN THE CLOTHES
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To the Laundry where mail orders have prompt attention.
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Oldest—Largest—Best
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NORTH CAROLINA
Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, MARCH 17, 1921 Number 11

J P Bradley Duke
401 Vance St

AS WE FORGIVE

"Forgive us our debts"—Oh! solemn word—
"As we forgive our debtors, Lord,"
As I forgive the wrong done me,
Thus pardoned may my trespass be,
When on my knees I come to Thee.

Though sometimes I be hurt or grieved
By loss through others' wrong received.
Oh! may my mind be stayed on Thee,
Thy love and grace which pardoned me
Sufficient for my weakness be.

While I am striving, day by day,
To reach this goal, O, God! I pray
That Thou wilt of Thy fullness give
Me grace more like my Lord to live,
To say "Forgive as I forgive."

M. H. S.

"WHO BARE OUR SINS"

The day upon which was committed the greatest crime in human history is known as Good Friday. The rugged instrument of torture, used for executing slaves and vilest criminals in the ancient world, has become the symbol of redeeming love. When men mistook God's best for the devil's worst and crucified the Lord of glory, the deepest evil in the universe expressed itself in outward action. There sin reached a limit beyond which it cannot go, and by that awful act humanity's confidence in its own goodness and wisdom is forever destroyed.

But the act that marks the limit of human sin also registers the highest reaches of divine grace. The cross shows at once what sinful men have done to God and what God has done for sinful men. As we stand aghast within a race that crucified its Savior, we bow in humble awe before the God, whose saving purpose would not shun the bitter cross. Greater than the sin that prepared the cross is the grace of the Savior, who was willing to die. "Where sin abounded, grace did much more abound."

To every man arises the old, old question, Does God care? The Epicurean said: No! the gods are absorbed in their own pursuit of happiness, indifferent to the welfare of people on this earth below. The Christian says, Yes. The cross is the answer. God cares so much that he enters into human life, takes upon himself the burden of the world's sin, and becomes identified with mankind forever. In the person of Jesus Christ, eternal love underwent and overcame for us. He bore our sins.

The one infinitely precious thing that the eternal Father finds in this world is the absolute confidence of Jesus Christ His Son in His holy will, amid circumstances of injustice, wickedness, shame and pain, culminating in the cross. When all goodness seemed to be clean gone and righteousness seemed to be tottering impotently from its throne, in an act of resignation which sounded obedience to the very bottom, the Savior bowed his head and said, "Thy will be done."

When the Savior "became obedient unto death, even the death of the cross," he tapped the deepest springs of heavenly grace, and made his way into the inmost heart of man. Then he dealt sin its death blow and took away its charm. What law and threat and penalty could never do, an atoning Savior can.

Nay, but I yield, I yield,
I can hold out no more,
I sink by dying love compelled
And own Thee conqueror.

"SHOWED HIMSELF ALIVE"

When Jesus, of Nazareth, was put to death by Pontius Pilate at the instigation of the Jewish rulers, the high hopes of the disciples were destroyed. "We trusted that it had been he which should have redeemed Israel," said one of them. All in the past tense—nothing to hope for now. But after his death he showed himself alive to his disciples "with many infallible proofs," so that they became perfectly sure that he who died was alive forevermore.

Even if Jesus Christ had passed into the invisible world and had never brought back the assurance that he was alive, it is easy to think that some whose lives he had touched with blessing might have imagined that they had seen his form and heard him speak. Such things have happened in this world. And a church might have grown out of an illusion.

But in that case, there would have grown up a school of thought or company of believers, who would have discarded the post-resurrection history and adhered to the principles of that wonderful life. "Let us lay aside all dreams and visions," they would have said. The highest spiritual conceptions and the purest morality that the world has ever known are contained in the teachings of Jesus. Let us follow him in preference to any other teacher, and leave stories of the supernatural to those of credulous mind. Many of the Cynics and Stoics, high-minded moralists, would have welcomed such a creed.

But no such school of thought was to be found, for every man that got close enough to Jesus Christ to love his life and teaching was convinced that he rose from the dead. The church was the only organization that came from that life, and it was founded upon the conviction that he who died on account of trespasses was raised again in justification of the faith that he was, indeed, the Savior of the world. The consciousness of the presence of a living Savior was as wide as the membership of the early church.

And while Jesus Christ revealed himself in a peculiar way in the consciousness of the disciples, is it not a fact that there has never been a time in the subsequent history of his church when he has failed to make his presence known? "Where two or three are gathered together, there am I in the midst." No group of Christians ever gathered together in humble eagerness for fellowship with God without receiving that quickening in consciousness, which enabled them to realize that he in whose name they had assembled was with them.

Wherever there is a spark of faith in the reality of the spiritual life, there is a conviction that Jesus Christ could not succumb to death. He might yield to the grave for a moment, but he could not be holden of it, "and soon must ascend to his rightful place," at the right hand of the Majesty on high. "I am he who was dead, and am alive forevermore."

"IN NEWNESS OF LIFE"

The Christian's Easter is not a symbol of resuscitation, but of resurrection. It speaks of other things than nature's waking from the dormant state of winter into the vitality of spring; other things even than of the restoration of the dead to life. The resurrection of Jesus Christ is very different from the restoration of a Lazarus, who had been lying in a tomb. For while the restoration to life would bring one back into a condition out of which he must die again, the resurrection lifts the consciousness into immortal life.

The apostle Paul, conscious of the benefits that had come to him through the sacrificial death of the Savior, desires that he might also know the power of his resurrection. He desires that the very power that raised Jesus Christ from the dead might work in him, enabling him always to walk in newness of life. And who can doubt that it did? It was conscious contact with the risen Savior that raised him far above the world into the heavenly life.

Said Tennyson:

" 'Tis life of which our nerves are scant,
More life and fuller, what we want."

But it is not simply more of that life which comes as nature's gift that humanity needs. It is a different and higher quality of life, the resurrection life of Jesus Christ that we must have, in order to be able to conquer the world, both outside and within. Such life we must have in order to affect the world, for no man ever permanently affected other men, except as he descended upon them from the world above. When you die to the world and rise above it, you will not only go through it as a man of spiritual power, but you will lead a charmed life.

The weakness of much present day religion is that it has lost its mooring in the eternal world. Only contact and commerce with the eternal can give power to grapple with the temporal. As the soldier who has agreed with himself to die is able to throw himself into battle without reserve, so he who has passed into the realm of the eternal and anchored there is able to throw himself into the task of bringing eternal realities to bear upon the things of time.

It was said of the Scotch Covenanters, "Because they feared God so much, they feared neither man nor devil." Once realize that all the powers of evil did their worst in bringing Jesus Christ to the tomb and that he met and overcame the last enemy for you, and you will not only know that there is no power in all the universe that can do you real harm, but also become a channel through which that conquering power will flow into the lives of others. "Walk in newness of life."

IN THE GREAT BEYOND

About the time people get ready to live, they die. No sooner do we learn how to adjust ourselves comfortably to this world, than we begin to hear the message, "Set thine house in order, for thou shalt die and not live." What does it mean? Is there above the world, a malevolent power, that delights to tantalize the creatures he has brought into being? Perish the thought! God could have made the length of human life ten thousand years as easily as he made it three score and ten. This world is only the sprouting bed, and at the proper time the plants are transplanted into richer, better soil.

We are God's work and workers here. We shall be God's work and workers there. We are acquainted with the things to be done here. Let us imagine with Rudyard Kipling some of the things that we shall do there:

When earth's last picture is painted,
And the tubes are twisted and dried;
When the oldest colors have faded
And the youngest critic has died,
We shall rest, and faith, we shall need it—
Lie down for an aeon or two,
Till the Master of all good workmen
Shall set us to work anew!

And those that were good shall be happy;
They shall sit in a golden chair;
They shall splash at a ten-league canvas,
With brushes of comet's hair.
They shall find real saints to draw from—
Magadelene, Peter and Paul;
They shall work for an age at a sitting.
And never be tired at all!

And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame;
But each for the joy of the working,
And each in his separate star,
Shall draw the Thing as he sees It—
For the God Things as They Are!

Rudyard Kipling.

SPECIAL NUMBER NEXT WEEK

The Advocate next week will be the second special educational issue. The copy for it will be supplied largely by the Christian Education Movement, and in the judgment of the editors it will be a very fine number. A copy ought to reach every Methodist in the State. Presiding elders, pastors and officials, desiring extra copies, should see that their orders reach the office not later than Monday.

READ THE ADVOCATE

The North Carolina Christian Advocate is one of the best church papers published in this country and it should be in every home in our local church. Dr. Gilbert Rowe, the editor, is one of our Rowan county boys, from below town, and he is making good in the editor's chair. Each edition of the Advocate is brim full of interesting news and views, written in a manner to get and hold one's attention. Our stewards resolved this week to put on a campaign ending next Sunday, each member trying to get at least two subscribers for the Advocate. But don't wait to be seen, hand in your name and your $2 to any Steward, Junior Steward or the pastor.—First Methodist Church. (Salisbury) Bulletin.

A QUESTION

What reading matter comes regularly to your home? Of course you take the daily papers that you might keep up with the onrushing events all about you. You take the magazine devoted to a discussion of current topics that you might intelligently view the leading questions of the day. You take magazines of fiction for a pastime and mental recreation. You take the journals devoted to your chosen line of work that you might be more efficient in your work. These are good, but is that all? You have not mentioned a religious paper, do you mean to say that none goes to your home? Do you mean that you have cared for everything except the spiritual in your home? This ought not so to be. Think it through and view the possible, yea the inevitable, consequences. Subscribe today to your Church paper, the North Carolina Christian Advocate. The price is only two dollars per year. Every man who belongs to the Church ought to have his Church paper or a mighty good reason for not having it.—Tryon Street Methodist Church (Charlotte) Bulletin.

TWO WAYS OF HUNTING

The Methodists called up all their dogs, laid their shot-guns on their shoulders and started out for a hunt. With the discharge of firearms and sweet music of deep-mouthed baying they are bagging the game.

The Baptists quietly moved out into the field on a still hunt, and by slipping up on the prey, they have caught the rabbits in their dens and by cracking them over the head and twisting them out with forked sticks, they also are bagging the game.

Occasionally, we run across the tracks of the Baptists and find them as still as mice and as busy as beavers. Dr. Johnson was in Durham Sunday, working away with all his might.

Each, of course, works in his own way, and we Methodists have always been a noisy lot. Others sometimes think us too much so. It is said that once upon a time a great meeting was going on in a Methodist church. Sinners were being converted, backsliders were coming back, and the saints were noisily glad.

"You are having a great meeting," said a good old Presbyterian elder at the close of an unusually demonstrative service. "But aren't you rather noisy about it? You will remember that at the building of the temple there was sound of neither saw nor hammer, but the whole structure went up in orderly silence. Don't you think you could get along with a little less noise?"

O, yes, that's so," replied the Methodist, unabashed. "But, you see, we are not building the temple; we're blasting rock!"

That silence of the Baptists keeps us a little scared, but we shall continue to whoop 'em up and let everybody know just how we are getting along. A report will be found on another page.

IT HAS HAPPENED

When the ladies so graciously offered the editor their support and protection, he began to sidle cautiously over in their direction with half a mind to cast in his lot with them. In fact, at the very time when he was talking so saucily, he was making up his mind to comply with their request to keep all advertisements off of their page. Vain resolve!

When he went out into the shop to take a look at the forms preparing for the press, he noticed an indiscriminate assortment of advertisements, including "Bell-Ans" and "Boils" upon the woman's page. "You'll have to change these ads to another place," he said to the foreman. "Why?" he asked; "are you afraid of those women?" "Yes." The very idea of a married man asking such a question.

After some parley, a rearrangement was effected, by which the aesthetic feelings of the ladies were spared, so that before the hop-skip-and-jump necessary to find the remainder of the last article submitted by Mrs. Harris, the gentle reader will only have to pause for a moment at announcements concerning two educational institutions. That is the very best we could do for the women, at this time, when so much of the space of the paper is necessarily taken up with the Christian Education Movement and the campaign for renewals and new subscribers.

But the editor acknowledges that he is far from satisfied and confesses deep regret at being unable to meet the demands of the women. He is doing his honest best. Let no one think that he would be so ungallant as to retaliate for any real or fancied wrong by deliberately ignoring their request and thrusting advertisements upon their page. He knows as little about the mysteries of running a paper as the women themselves, and he is assured by those who ought to know that the advertisements are unavoidable.

When brother Blair was appealed to for some light, he said, "The women don't yet understand." And brother Massey said—nothing. O, why will not that silent, enigmatic man speak up and answer the questions that the ladies ask? "I have wondered why our perfectly good offer to buy the space of the advertisements on the woman's page should have been turned down, first by the former editors, and again by you." Why is it, brother Massey? Is their money not good, or have they not enough of it, or were you ashamed to take it?

This editor has two rules, which he tries to follow. One is laid down in a book written two hundred years ago by one Edmond Hoyle, entitled, "A Short Treatise on the Game of Whist," an amusement, by the way, for which the editor has neither time nor inclination. The rule reads: "When in doubt, play low." The other is the principle of conservatism, and might be stated: "Do everything in the way it has been done, unless you find a better." Reverends H. M. Blair and L. S. Massey were so conspicuously successful that the organ of the two North Carolina Conferences stands first in equipment and third in circulation among publications of like nature in the Methodist Episcopal Church, South, and it is easy to see why the present editors are slow to depart from any precedent set by them.

But the inevitable has happened far sooner than the editor expected, and while the eyes of the ladies are glancing at the advertisements on their page, he will be in the hinterland of Winston-Salem, where he will remain "until the indignation be overpast." Meanwhile, all complaints, objections, remonstrances, duns and spring poetry should be addressed to Rev. T. A. Sykes, who will give them prompt attention.

For seven weeks we have followed the history of the Pentecostal Holiness Church, as written by the editor for the official organ, with increasing interest. It was with keen disappointment that we read in large type on the front page of the last issue: "No Advocate next week. Funds all gone." It is to be hoped that funds will come in at once, so that Brother Taylor's history may continue.

Rev. J. A. Hornaday accompanies a nice check for new subscribers and renewals with the remark: "The official organ of our church in North Carolina has been coming to our home ever since I surrendered my life to Christ, and there has never been a time when it was not worth many times over what it cost the reader, and as I see it, it has never been better than it is now." Oh, how we love you, when you talk like that!

A DAY IN DURHAM

Moving under orders from Rev. H. M. North, Commissioner of Education for the North Carolina Conference, the editor last Sunday carried some coal to Newcastle in preaching education in Durham. The morning was spent at Carr Church in East Durham in addressing the large Bible class, taught by brother E. M. Mullen, a son of one of our preachers of the Virginia Conference, and in preaching a sermon on Education. The Advocate, of course, was not overlooked, as an educational agency and institution.

Rev. H. C. Smith, who is now in his third year at Carr Church, had already started the ball to rolling, and the editor came away with a long list of renewals and new subscribers. Perhaps the most delightful feature of the visit lay in the privilege of sitting at the hospitable board of brother J. B. Simpson at the dinner hour. If that good wife of his can use her Episcopalian ritual as well as she can her cook-book, she is a continual delight to the rector's heart. The writer was brother Simpson's pastor at Bessemer City twenty years ago, and a few years later at Forest Hill, Concord, the pastor of his father, a modest, saintly local preacher, who has now reached the age of eighty-four.

About the middle of the afternoon the editor was snatched away by Rev. J. W. Bradley in a high-power car, several degrees above the Ford, which, by the way, was the pastor's very own, and carried out to West Durham, where he got an hours' rest before the evening service. The house was packed full eve to chairs in the aisle, and the speaker took advantage of the occasion to give the congregation two sermons in one. Anybody that happened to be there will assure the Commissioner of Education that a full sized sermon was preached on his theme, and the whole congregation will bear witness that another was preached on the Advocate.

The results will show it too. After the speaker finished, brother Bradley took the benumberd congregation in hand, coaxed them back into consciousness, and then and there began to take subscriptions for the Advocate. Consequently, the editor came away with a long list of renewals and new subscriptions from West Durham.

When the editor looked over that packed house, he thought the people had been drawn together by his reputation, which he tried to live up to in the sermon. But his usual humility was restored when he learned after the service that that was the regular thing at West Durham. The people said that Bradley preached with intelligence, fire and vigor, and that large congregations always came to hear him. The congregation consists of over 700 hundred members and a large number of attendants, whose names are not on the register, and the pastor has an assistant in the person of Miss Lola Petty, who is proving to be a great addition to the working force of the church .

On the whole, the day in Durham was one of the best the editor has had since coming to the paper. Headmaster Fred Soule Aldridge was present at the service at East Durham to remind him of his college days, and several of the students from the college were present at night. The sight of the college building was a sore temptation to knock off and spend Monday amid old associations, but the call for copy compelled him to hurry back to the office.

Dr. Geo. H. Crowell, president of Howard Female College, Gallatin, Tenn., writes: "Enclosed find my check for renewal of my paper. The Advocate is dear to me and has always been. It has had much to do with my Christian life and character. At first through the faithful reading of the same by my Christian mother, when I formed the habit myself of reading it. Since she went to her reward it has become sweeter and more pleasant to me as the years go by. By association of ideas it seems, each week, somewhat like a letter from her, calling me to more faithful service, each day, in the world, that I may meet her, some day. And, the Advocato improves as the days go by. The way you put things grips me and I hope it will grip everybody in North Carolina in like manner, and that you will have no trouble in winning out over the good Baptists in securing a larger number of subscriptions than they in your contest. It is my conviction that the greatest thing that a church can do is to have the church paper in the hands of all its members. Ignorance is death. Information is inspiration. Inspiration is life."

PEOPLE AND THINGS

It is just two weeks from today till the contest comes to an end. The campaign is growing in interest. From all over the State comes to us information that the claims of the Advocate are being pressed, and that the people are taking hold in a way that presages success beyond our expectation. Now let us make an earnest appeal to every district director, and every preacher to put forth special efforts during the next two weeks, and then the North Carolina Christian Advocate will not only have more subscribers than any other religious paper in the State, but more than any other of the Advocates in Southern Methodism. This can be made a possibility. Let every one help in this last pull.

Rev. Dr. E. K. McLarty is now engaged in a meeting with his congregation at Central Church, Asheville.

Rev. A. L. Stanford, of the First Methodist Church, Gastonia, is this week engaged in revival services with Rev. J. E. Blalock at Hillsboro.

Rev. R. F. Munns, of Roseboro, will be glad to help some of the brethren in meetings during the spring and summer.

Rev. T. G. Vickers was chairman of the forces that made a canvass of the town of Ayden for Chinese relief on Wednesday of this week.

Rev. J. M. Green is leading the congregation at Mayodan in building some new Sunday school rooms, which will be completed by the last of March.

Rev. E. R. Welch assisted Rev. R. C. Goforth in a meeting at Whitnel last week. He expects to begin revival services with his own congregation at Lenoir on Easter Sunday.

Rev. W. O. Goode began revival services at Park Place, Greensboro, last Sunday. The meeting is now well under way, and fine results have already been accomplished.

Married on March 6th, 1921, at the Methodist Parsonage, Elizabethtown, N. C. Mr. Samuel Brisson and Miss Bertha Dowless, both of Dublin, N. C. Rev. S. W. Phillips officiated.

President A. M. Norton, of Weaver College, feels that the revival services conducted at the school by Rev. R. J. Parker, have resulted in great good to the whole community. There were over 40 conversions, and at the close of the meeting. 53 signed up for life service.

The reader will notice a clipping from the Bulletin of Tryon Street Church, Charlotte, on the editorial page. Mrs. H. K. Boyer informs us that Rev. H. G. Hardin, following a magnificent appeal at the morning service on March 13, took subscriptions for the Advocate.

Rev. J. H. West tells us that he is presenting the claims of the Advocate wherever he goes, and the checks that come in show that he is getting results. His district covers a large territory, and he is kept busy all the time. We appreciate his attention to the paper all the more.

The Sunshine Wesleys had charge of the prayer service on a recent Wednesday evening at Ayden. The program consisted of singing the class song, Bible reading, story-telling, duet, readings, etc. The class is taught by Mrs. K. A. Pittman, and Mrs. J. C. Andrws is president.

Rev. G. W. Williams, the genial pastor of the Mt. Airy Circuit was an appreciated visitor to our office Friday. He says things are going good up his way. Apples and potatoes have been plentiful and the preacher has been living high. The claims of the Advocate are being looked after on the charge.

Rev. W. E. Poovey, and that excellent Shelby congregation are running in high gear. New members have been added practically every Sunday since conference, large congregations attend the Sunday services, the Sunday school, and all the church organizations are in a flourishing condition.

In some notes in the Lenoir Topic, Rev. E. R. Welch says of the Advocate: "It is one of the very best religious papers in America. The contest is on between the Baptists and the Methodists. Our slogan is "Beat the Baptists or Bust." Methodists, come to the rescue. Tell the committee when they call on you to count you in."

The Men's Bible Classes of all denominations held a get-together meeting in the social hall of our Washington church Friday, the 11th. In addition to serious addresses on Bible Class work by prominent laymen, there was a joke contest by the preachers present. Pie and milk was served by the Ladies' Aid Society. It was a most enjoyable and helpful occasion.

Two ex-school masters, Leon Cash and Walter Thompson, came over from Winston-Salem Tuesday to attend a meeting of the conference Church Extension Board, and dropped in to condole with the editor on account of his entanglements with departmental editors. Professor Thompson promised to be good, and Professor Cash promised to see that he did it.

Last Tuesday night the members of Webb Avenue Burlington, met at the home of Mr. Berry Sykes on Webb avenue and from there they marched to the Parsonage where they gave Rev. and Mrs. J. F. Starnes a genuine old fashioned pounding as a token of their appreciation of their services. Dr. H. F. Moore presented the gifts and Rev. Mr. Starnes responded with a splendid speech of thanks for the many good things.

A brothers adds this to a business letter: "On March 6th, the pulpit of the Richland church was ably filled by our new presiding elder, Rev. J. M. Daniels. The sermons were delivered in a wonderful manner, beautiful in word, thought and diction, and proved to be a wonderful treatment of the subjects. We as a church, congratulate our selves upon having such able ministry, as pastor B. T. Hurly, and J. M. Daniels in our pulpit. Under so wise a management we look for much progress during 1921."

Rev. E. W. Fox, director of the Advocate campaign, says: "We're not all 'het up' like some of them, but I have no reason to doubt that the Asheville district will give an account of itself yet. I've written the fellows that we will call on them at the district conference next week to report that every home has been canvassed. Next Sunday, as you will see by inclosed copy of a letter I've sent to every home, is our day for a drive. We are having the very best year of my four here, and I want the Advocate to share largely in it."

The Dispatch of last week says that Mr. J. T. Jerome delivered two excellent lectures in that city on the preceding Sunday to large congregations. At the morning service, he spoke to the children and impressed upon them the importance of attending, and taking part in, Sunday school. After the talk to the children, he delivered a lecture to the older folks, stressing the point that the Sunday school should be made attractive. At the evening service, pictures were shown on the screen, presenting designs of Sunday school rooms and other important matters.

Dr. W. J. McAnally, a big-hearted physician of High Point, writes: "Find enclosed check for four dollars for which please add one year to my subscription to the Advocate and send it one year to the High Point Hospital, High Point, N. C. There are several Methodist nurses there and about the same number of Baptists, they get the Recorder, so let them have the Advocate also. May I again express the hope that the Advocate shall advocate the Christ for the home, farm, childhood, preventive medicine, government, roads, factories, and in fact, all useful endeavors of men and not limit Christ's work to saving souls."

A brother signing himself "A Country Methodist, writes: "Rev. J. R. Walker, our pastor on Rock Spring charge, has about nine-hundred and seventy-five members, a big crowd of ugly people for a little pastor to love—but he has a big heart in himself and loves us all and we cannot help but love him for he is so friendly. He is getting all of his churches to hold prayer services and all families who will to erect family altars. I am glad that I have heard some preachers that had grit enough to bring to the memory of some people that there is a black spot in dance halls and card tables."

The Waynesville Mountaineer—Courier says: "Rev. Geo. D. Herman, the busy pastor of the Methodist church is beginning an active campaign for a new and handsome church building to cost at least $30,000. He is making a fine beginning and we know success will crown his efforts. Whether you are a member or not, you should sign a pledge card and help secure a handsome church building. It adds to our town and adds to us all." However, a little matter like raising the money for building a new church is not diverting brother Herman's mind from the contest now on between the Advocate and the Recorder.

Brother A. W. Cline, one of the live men on the Sentinel staff writes from Winston-Salem: "I must tell you that I look forward with much pleasure to the coming of my paper every week end. As director for Salem church, I am endeavoring to make a 100 per cent report of families before the end of March. I have a live committee working with me, and we pass by no oppertunity to talk The Advocate. Within a very short time now we expect to begin work on our new house of worship, over on the corner of Green and West Sts., where we have one of the prettiest preacher's homes in the conference, and I am certain the house is now occupied by the best preacher in the conference—at least that is the opinion prevailing in Salem church." That ought to make Swafford feel good.

Brother J. A. Wild, for a long time one of the pillars of Haywood Street, Asheville, writes: "I always liked the Advocate, but it seems to appeal to me lately more than ever, and I can hardly wait for its arrival. I want to do what I can to help in getting the Advocate in more homes. I get inspiration from its pages, and would like to help pass it on. I was very much struck by reading the communication from brother J. W. Lentz, in regard to the old time mourner's bench and love feast. This carries me back 40 and 50 years, to the good old times (as I call them) when men were saved by the score at the mourner's bench, at every protracted service. I can recall the names of a number of men yet living in the faith, that were saved at the campmeeting and, as we called it in the country, the two days meeting, that often lasted 10 and 15 days. I have a longing for the pleasure of getting mixed up once more at least in an old time revival. Brother Bradley is going fine with us at Haywood Street, and we are expecting for things to happen in honor of the Lord this year.

Rev. J. Frank Armstrong is rallying the preachers of the Salisbury District with a letter, parts of which read: "Napoleon once said he dreaded four Newspapers more than a thousand bayonets. Wendell Phillips declared, Let me make the newspapers and I care not what is preached in the pulpits, or what is enacted in Congress. If this can be said of the secular paper what shall we say of a great religious weekly like our Advocate? It should go into every Methodist home in our District. The contest does not close till March 31st. But I am urging you to fix March 20th, as "Advocate Sunday." Or on circuits as near to this date as you can. Present the matter to every congregation and appoint a strong committee to carry the message to the last man in your charge. Park Avenue, Badin, Westford and Harmony have started out to place the Advocate in every home in the charge. Almost certainly there are others. Will you get your people to join this princely company? If we should fail to beat the Baptists we nor our children would never hear the last of it. Let us as pastors determine, They shall not pass."

The following Sunday school program was given last Sunday night at Granite Falls: Demonstration of a Sunday school I attended 60 years ago, by A. M. Martin; two-minute talk on S. S. I attended 30 and 60 years ago, by Mrs. D. W. Yount and Mrs. Lizzie Houck; What we do and would like to do for the child in our primary department—two minutes' talk by following teachers: Miss Willie Houck, for child 4 to 5 years old, Mrs. H. V. Bolick, for child 4 and 5 years old, Miss Verna Sharp for child 6, 7 and 8 years, Miss Pearl Tilley for child 6, 7 and 8 years, Mrs. Lula Hickman for children in general; the class organized and at work, Miss Julia Aiken; Methods I have used or seen used, Mrs. W. F. Russell; the wrong way to teach a class, illustrated by class, G. H. Yount; the model S. S. class, illustrated by class, H. G. Allen; the relation of S. S. to church srvice, C. R. Rhyne; the social life of the Sunday school, Miss Nell Moore; music; song, teachers' chorus; mixed quartet, D. S. Walker, H. G. Allen, Miss Atkinson, Mrs. H. G. Allen.

BEWARE THE LEAVEN OF THE PHARISEES OF DOUBT

Creed Controls Conduct and Conduct Colors Creed —Cannot Change Nature of Christian Faith and Retain Name—Naturalistic Movements for Amelioration Must Not Take Place of Supernatural Forces of Spiritual Life—Easy for Men Who Believe Nothing to Unite for Mundane Aims

By Bishop Warren A. Candler

While, for convenience of discussion we sometimes consider the human mind as composed of the intellect, the sensibility, and the will, it is not so divided actually, but its a unit and operates as a unit.

What one thinks affects what he feels, and determines also what he wills. Nothing is more false than the saying, "It makes no difference what a man believes, provided he lives right." Creed controls conduct, and in turn conduct colors creed. A man who determines to do wrong proceeds forthwith to make his belief conform to his behavior and one who accepts a false creed always lives as "he thinketh in his heart."

Certain parties in the church at Cornith imbibed false views concerning the resurrection, and the heresy in their heads lead them into godlessness in their hearts and immoral courses in their lives. To correct the evil St. Paul wrote the great argument for the resurrection which is found in the fifteenth chapter of his first epistle to the Corinthians in the course of which he said, "Be not deceived: Evil communications corrupt good manners." (Cor. 15:33) The faith of some of the Corinthians had suffered from the corrosive influence of incipient gnosticism, and thereby their morals were corrupted.

Certain false tenets are operating in our day to the same effect. The lives of many who call themselves Christians have been damaged by these doctrines, and the evil has pervaded entire churches. A lowering of their faith has lowered the level of both lives and their labors.

A materialistic philosophy with the co-operation of a corrosive criticism of the Holy Scriptures has given rise to a wide spread, but disguised, agnosticism. Nearly every Christian doctrine is doubted. Many hold to the Christian name after they have ceased to believe the fundamental truths of Christianity, just as was done by a number in the church at Corinth to whom Paul found it necessary to say, "If there be no resurrection of the dead, then Christ is not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." (1 Cor. 15:13 and 14.) Thus the Apostle tore the disguise of doubt from the faithless Corinthians, and gave them to understand that they could not retain the name of the Christian faith after they had utterly changed its character and nature.

In like manner many in our day cling to the Christian name after they have ceased to believe the Christian Scriptures and have emptied the Christian system of its most characteristic and important truths. In the pulpits of the churches are found not a few of these Corinthianized doubtors. They believe little, but keep on trying to preach.

But are their pulpit performances real preaching? They discuss "current topics," dabble in politics, social issues, put forth literary essays, and magnify sociology; but they neither believe or preach Christianity.

Having thus lost their hold on the supernatural forces of spiritual life, they place the emphasis of their ministry on the naturalistic movements directed to the amelioration of the physical ills of the world. They prate much about "practical religion," "doing good," "service," etc., but they have little, or nothing, to say about the unearthly type of life which is imparted through Christ by the life-giving Holy-Spirit. The gospel, if it may be called a gospel at all, is thoroughly worldly in character, and they aim at nothing beyond worldly results when they proclaim it. They live, move, and have their being in the sphere of time and sense, and see nothing higher. They are more concerned that men be made happy by comfortable and pleasing physical conditions than that they should become holy by the faith that is in Christ our Lord. Recreation is more important to them than regeneration, and many diversions they regard as means of grace. Fun is substituted for faith, and pleasure takes the place of piety.

By the most natural processes imaginable some bodies which are organized for the promotion of religion have become to a very large degree the purveyors of amusement. Games, gymnasiums, swimming pools, and baths occupy far more space in their programmes than do efforts to seek and save the lost. Some churches have even gone so far as to provide dance halls as religious instrumentalities.

And why should we expect any other result from men who believe little Christian truth, and know next to nothing of the life which "is hid with Christ in God."

Along with the decay of faith and the delivery of energy in the sphere of the physical only, comes a demand that all the churches be merged in one obese, apoplectic organization whose efforts should be bestowed on "social service," rather than on the salvation of souls. This also is most natural. Men who believe nothing can get together easily, and men of mundane minds have little difficulty of associating themselves for the accomplishment of mundane results. A half dozen men each of whom holds a different faith, will unite in a corporation to make money, and that corporation may do not a little humane work on behalf of its employes; but it would be a gross abuse of language to call it a religious corporation. In like manner a faithless ecclesiastical syndicate, believing nothing and caring nothing for spiritual things, could not be justly called a church, even though it were made by the absorption of all the churches into itself and gave all its goods to feed the poor. It would be nothing better than a sounding brass and a tinkling symbol. Hardly that much.

Christian morality as embodied in the Ten Commandments and the Sermon on the Mount, would not find in such a creedless syndicate a safe custodian, or a faithful defender. Men of liberalistic creeds generally demand loose interpretations of the decalogue and lax exposition of the moral teachings of Jesus. They often raise the cry, "Back to the Sermon on the Mount. Down with your creeds!" But when one consents to go with them to the Sermon on the Mount, they proceed to put aside the divine character of the preacher on the Mount, and then explain away the sermon. They have the habit of eschewing all things that are difficult or disagreeable, and of embracing all things that are easy and pleasing. Hence they possess neither profound faith nor strenuous life. They are the apostles of flabbiness. Like the conies described by the Psalmist "they are a feeble folk;" but they burrow into the churches and undermine the faith of many.

They are marked by three unmistakable characteristics, namely, little faith, much talk about all getting together to do good, and a demand for Christian morality so liberally interpreted that it is divested of its Christian nature.

Let us beware of this leaven of the Pharisees of doubt and laxness.

HOME AS A RELIGIOUS FACTOR

Parents Pledged to Do Four Things—A Duty That Cannot Be Delegated

By Rev. P. L. Cobb

The place of the home is more central and important than any other factor in Christian cultivation, and it usually receives the least consideration in our planning. The home is even more etrategic and important that the Church. The father and mother are priest and priestess, prophets, evangelists, teachers, and all else combined that go to make Christian character.

The father and mother are the potters at work on the child, which is the plastic clay in their hands. When they bring the child to the altar for baptism, which the Discipline enjoins on all parents, they must accept as their bounden duty four things which are equally important and binding, whether they are accepted or not; but the pledge emphasizes, analyzes, and systematizes these duties.

Here are the four things pledged; the first is the most potent and far-reaching, without which the others will be of little value; "Do you accept it as your bounden duty to live before him the life that becometh the gospel?" The second is negative but far-reaching; "Teach him to renounce the devil and all his works, the vain pomp and glory of the world, with all carnal desires of the flesh, so that he may not follow or be led by them." The parent who takes this vow should tremble at the responsibilty he assumes to fight all the powers of evil on earth and in hell as they swarm forth to do battle for the soul of the child.

The first pledge should insure a high type of Christian life. The second requires faithful warning and guidance. The third pledge constitutes the parent a teacher of the Bible; "Wilt thou teach him to know the Holy Scriptures, which are able to make him wise unto salvation through faith that is in Christ Jesus?" This pledge is ablute. It fixes once and for all with every Methodist parent the primary obligation to teach the Bible to his children.

The duty is fundamental, absolute, and there is no possibility by which it can be delegated. No pastoral instruction of children enjoined on the ministry, no instruction in Sunday school, however thorough, can take the place of the Bible teaching enjoined on the parents in the home. "I know Abraham, that he will command his children after him," was the commendation God gave the man whom he chose to type his followers through all the ages.

The fourth pledge is the consummation of all the others. To teach him "obediently to keep God's holy will and commandments all the days of his life." The whole life and energy of the parent are to be concentrated on the personality of the child through every hour of its life till the time comes when, in the judgment of the parents, it is sufficiently discreet and mature to accept for itself the responsibility which they assumed for him in the baptismal covenant.

Could anything be more binding or sacred or far-reaching in consequences? Is there any better solution of the problem of the child and the Church? Is there any better evangelism? The wisdom of the fathers is manifest in giving us this scriptural method of keeping our children in the kingdom and bringing them into the visible Church at the proper time and place.

From the foregoing it is apparent that the home is the most important religious factor in the life of the child. The contact is closer, more continued, the opportunity for teaching is greater, and the application of religious truth can be made more persistent than in any other institution.

This, however, is the ideal realized in only a small percentage of homes. The majority of parents by their neglect make it necessary for the church through its various agencies to become responsible, not only for the child's religious teaching and training, but for his acceptance of Christ as well.

That was a very serious charge brought by Christ against the scribes and Pharisees that they "Compassed sea and land to make one proselyte and when he is made, "ye make him two fold more child of hell than yourselves." The child's character is in the making. What shall it be?

Immediately, if it is not doing so, let us make the home function as a religious institution. The blessing at the table; the setting up of the family altar with its reading and explanation of the Bible, its prayer, informal or from a manual if necessary; sacred song joined in by all; religious conversation, not stiff nor formal, but vital and godly. Making the home religious is the best solvent for all our problems.

CLINCHING THE NAIL

Emphasize Principle of Stewardship—Acknowledge God's Ownership in A Practical Way

By J. J. Stowe

Every man, and an occasional woman, has had the experience of driving a nail through a plank, then by bending the point on the inner side, clinching the nail so that it may not be easily pulled out. What the carpenter, or near-carpenter does to make the nail hold, the Christian workers should do to make the truth hold.

The church calls upon all her pastors and people to emphasize the principles of Christian stewardship during the month of March. Suggestions have been made as to methods of presenting these truths and the motives which should control us in this work. What can we do to make permanent the impressions created? In what way can we aid our people to transmute good intentions into daily practice concerning God's property which we handle? Experience proves that one of the best methods to achieve these ends, is to get those who accept the principles of Christian stewardship to acknowledge the same by pledging

iemselves to pay at least the tithe of their in-ome in acknowledgment of God's ownership of all hich they possess. The tithe does not represent hat many should pay, but it is at least a start-ig point and experience teaches us that few are aying as much as the tithe to the purpose of the ingdom of God.

Of course, the distinction should always be made etween stewardship and tithing. A man may ithe, as did the Pharisees, while utterly ignoring he principles of Christian stewardship; on the ther hand, one may believe in, and live according o the law of stewardship and pay scant attention o the mere matter of the tithe. But while this s true, it has been demonstrated over and over, hat the acknowledgment of stewardship by the ayment of at least the tithe, is a decided advant-ge and leads to larger things in the spiritual ife and in Christian liberality.

There are many who will accept in theory the octrine of God's ownership, but who are unwil-ng to acknowledge that ownership in any syste-atic or adequate way. There are others, who for ne reason or another, will refuse to sign a tith-ng pledge card, though willing to pay to the King-om of God at least one-tenth of their income. It s far more important to get the people to see, nd actually accept the truth of God's ownership, nd to acknowledge this in fact as well as theory, han it is to get signatures to a tithing pledge ard, but there is no conflict between these two hings. In fact, signing the pledge card is in al-most every instance an aid in reaching decision nd in maintaining the practice of systematic sup-ort of the church and all it stands for. Every vorker therefore, should earnestly and tactfully ress the matter of signing the pledge card. This vill clinch the nail.

All signed tithing pledge cards should be prompt-y mailed to the central office in Nashville, that ertificates and follow-up literature may go to each igner. A list of all tithing stewards should be re-ained by the pastor for the purpose of cultivation. f additional cards are needed, a request to the De-artment of Stewardship in Nashville, will secure hem; or, the name and address of each one that pledges to tithe, if listed and sent in will serve the purpose.

Let us clinch the nail.

EDUCATIONAL MASS MEETINGS

Under the plans of the general Education Commission, Conference Mass Meetings have been arranged, according to the following list. It is the plan that a series of such mass meetings be arranged in each presiding elder's district, during the months of April and May. In this way, it is hoped to reach every church in the Conference with the message of Christian Education. The places, speakers, hours and dates are as follows:

Asheville—W. J. Young, 11 a. m., April 17th.
Asheville—Mrs. J. H. McKoy, May 8th.
Hendersonville—W. J. Young, 7:30 p. m., April 17th.
Brevard—Zeb Curtis, 11 a. m., April 17th.
Charlotte—E. B. Chapell, April 17th.
Charlotte—Josephus Daniels, April 17th.
Charlotte—Mrs. J. H. McKoy, 7:30 p. m., May 4th.
Monroe—W. J. Young, 11 a. m., April 10th.
Wadesboro—R. H. Bennett, 11 a. m., April 17th.
Morven—R. H. Bennett, 7:30 p. m., April 17th.
Greensboro—W. J. Young, 7:30 p. m., April 24th.
Greensboro—Mrs. J. H. McCoy, 730 p. m., May 6th.
Reidsville—W. J. Young, 11 a. m., April 24th.
High Point—H. N. Snyder.
High Point— W. I. Cranford.
Morganton—P. T. Durham, 11 a. m., April 10th.
Morganton—Dorman Thompson, 11 a. m., April 10th.
Marion—P. T. Durham, 7:30 p. m., April 10th.
Marion—Dorman Thompson, 7:30 p. m., April 10th.
Rutherfordton—Clyde Hoey
Mount Airy—G. T. Rowe, 11 a. m., May 3rd.
Elkin—R. H. Bennett, 7:30 p. m., April 24th.
North Wilkesboro—R. H. Bennett, 11 a. m., April 24.
Jefferson—G. T. Rowe, 11 a. m., May 3rd.
Jefferson—J. F. Kirk, 11 a. m., May 4th.
Jefferson—C. C. Weaver, 7:30 p. m., May 3rd.
Salisbury—F. N. Parker, 11 a. m., April 10th.
Albemarle—F. N. Parker, 7:30 p. m., April 10th.
Concord—F. N. Parker, 7:30 p. m., April 17th.
Gastonia—P. T. Durham, 11 a. m., April 24th.
Gastonia—R. L. Smith, 11 a. m., April 24th.
King's Mountain—P. T. Durham, 7:30 p. m., April 24.
King's Mountain—R. L. Smith, 7:30 p. m., April 24.
Shelby—P. T. Durham, 11 a. m., April 17th.
Shelby—J. F. Newell—11 a. m., April 17th.
Lincolnton—P. T. Durham, 7:30 p. m., April 17th.
Lincolnton—J. F. Newell, 7:30 p. m., April 17th.
Statesville—G. T. Rowe, 11 a. m., April 10th.
Mooresville—H. G. Hardin, 11 a. m., April 3rd.
Cornelius—H. G. Hardin, 11 a. m., April 17th.
Lenoir—H. N. Snyder.
Hickory—H. N. Snyder.
Hickory—Mrs. J. H. McKoy, 7:30 p. m., May 9th.
Waynesville—E. K. McLarty, 11 a. m., April 10th.
Canton—E. K. McLarty, 7:30 p. m., April 10th.
Andrews—Geo. D. Herman, 11 a. m., April 3rd.
Murphy—Geo. D. Herman, 11 a. m., April 10th.
Winston-Salem—Bishop Darlington.
Winston-Salem—T. F. Marr.
Winston-Salem—Mrs. J. H. McKoy, 7:30 p. m., May 5.
Lexington—F. N. Parker, 11 a. m., April 17th.
Thomsaville—H. N. Snyder.
Thomasville— W. I. Cranford.
Mocksville—Dorman Thompson, 11 a. m., April 3rd.

The above list of mass meetings has been arranged with as much regard to local convenience, as to dates, as is possible in such a large list. Consideration also had to be given to the speaker's desires and convenience as to time that could be given and railroad schedules. It is expected, of course, that the local pastors and presiding elders will look after all necessary publicity and other necessary arrangements for these mass meetings. The good of the cause demands that as large a crowd greets these speakers as is possible to secure.

Cordially,

T. F. Marr,
Conf. Sec. of Education.

WHERE RUST DOTH CORRUPT

My cutting-off saw has just come back and with it a message from the man to whom I sent it to be filed. "I can't make a good job of it," he said. "That saw is too badly rusted ever to take a perfect edge." It is an interesting meditation in morals to study the edge of a rusted blade. The steel itself is pitted and it is impossible ever to put the keen edge on it that untarnished steel would bear. The substance of the blade is gone. It never can do its work so well as would have been possible had the rust not corrupted it. This is what Jesus, who was a carpenter, must have had in mind when He told us not to seek to lay up treasures "where rust doth corrupt."—Zion's Herald.

Mr. J. F. Rawls of Suffolk, Virginia, has been secured by the Centenary Commission as a Field Secretary in the Collection Department and will do special work in several of the Conferences.



DISCOURAGED BY LOSSES?

Read This Editorial
from the Memphis "News Scimitar"
January 31, 1921

"Once there was a Quaker. A man asked the Quaker for a donation and the Quaker gave the man a check for $100.00. At that moment the Quaker received a telegram. The telegram announced that a ship worth $1,000,000, which the Quaker owned, had been lost at sea. Then the Quaker asked for the return of the check. The man gave it back to him and the Quaker said, 'I will give you another,' whereupon he told his bookkeeper to give the man $1,000.00. He said, 'I am reminded by the loss of my ship that everything I hold, I hold in trust.'"

Christian Stewardship does not end when great financial prosperity ends. In fact, for many of us, a real sense of stewardship does not begin until "easy money" ceases.

Be not discouraged when losses come. God is true and He expects us to be true; honest and faithful stewards through thick and thin.

CHRISTIAN EDUCATION MOVEMENT
STEWARDSHIP MONTH
MARCH, 1921

BLUE TO BLUE

DATE OF DISTRICT CONFERENCE

The North Wilkesboro District Conference will meet at Henson's Chapel on June 28 and adjourn June 30. The Advocate acknowledges a cordial invitation which it intends to accept.

CHANGE IN SLATE

Dear Brother Rowe:

Since sending in slate for our meetings we have found it necessary to announce a change. Postpone indefinitely the Revolution meeting and instead begin at Thomasville, April 10 (tent meeting.)

Yours and oblige,
Jim H. Green.

A POUNDING

Friday night, March 4th, the preacher and his wife were made glad by an old-fashioned pounding. A few of the good people of the Princeton congregation came to the parsonage and helped to fill the pantry. This was only a cloudburst as there has been a continued shower since we moved into the new parsonage. The people of the whole charge realize the needs of a preacher and try to supply them. For all these blessings we feel grateful to our heavenly Father.

W. G. Farrar, P. C.

GREENSBORO DISTRICT CONFERENCE

The Greensboro District Conference will meet at Coleridge, a village in lower Randolph, "beautiful for situation," on the placid waters of Deep River, June 28-29. Bishop U. V. W. Darlington will preside. This will be the first District Conference to be held at Coleridge, and it will also be the first time for a Bishop to appear in those regions. Great are the expectations now in the vicinity of Coleridge.

"A LITTLE EXTRA"

Rockford, N. C., Mar. 10. 1921.

Dear Advocate:

Just a short message to let you know the second quarterly conference, Dobson circuit, Mt. Airy District, convenes at Rockford, March 19-20. We are expecting a little extra this time.

We learn that Brother Woosley is to be with us in the interest of the Sunday school work. Glad of this.

Bro. R. A. Truitt, of the Jonesville charge, is to be with us on Friday night, the 18th, with his demonstration on the Growth of Christian Education. Glad of this, too.

We expect two days and nights of splendid work. Our pastor, Brother Coble, and presiding elder, Brother Womble, will do their part to make the conference a complete success.

Very truly,
W. Y. Davenport,
Charge Lay Leader.

A WORD FROM ARARAT

My fourth year, having good crowds at my regular preaching services; Sunday schools in some of the churches that have stood the winter and taking on new courage; have received our pounding all along since Conference—chickens (first of course), eggs, ham, sausage, butter, milk, apples, potatoes, quilts, bed linen—almost enough to feed and keep us warm. Some of my people have begun to think I can preach pretty well, and I believe they do think so from the way they act. All I's and no no's for Ararat. I don't care if I can stay another year. With the cleverness of my people and kindness of our neighbors during my wife's recent illness, (of which to everyone I am profoundly grateful), I am more fully persuaded to believe that God loves and cares for His servants. I try to keep busy all the time and am perfectly happy.

Geo. W. Clay, Pastor.

OUR PASTOR AT THRIFT

Dear Editor:

I feel that something ought to be said about our good pastor at Thrift, Rev. C. L. McCain. This is his second year. We hope to keep him as long as the Conference will permit. He has been a great blessing to the people of Thrift, and we all love him so much. Am proud to say that our church is growing so rapidly and our Sunday school is in a flourishing condition. We have on roll 96 now—the best that has ever been known in the history of the church.

Have been a reader of the Advocate for a number of years and enjoy it so much. Miss Fannie Campbell is agent for the Advocate here, and she is doing a splendid work.

Hope to see this published in the Advocate.

Pray for us that we may have great success in God's name.

Flossie Johnston,
Nettie Phillips.

DISTRICT MEETINGS

The District Setting Up Meetings for the financial organization of the Christian Education Movement in the Western N. C. Conference will be held as follows:

Winston-Salem, at Advance, March 15th.
Marion, at Forest City, March 17th.
Salisbury, at Salisbury, March 21st.
Asheville, at Black Mountain, March 24th.
Statesville, at Statesville, March 29.
Greensboro, at Greensboro, April 5.
Mt. Airy, at Walnut Cove, April 1st.
Shelby, at Lincolnton, April 9th.
Charlotte, at Monroe, April 11th.
Waynesville, at Waynesville, April 13th, and Andrews the 15th.

Those expected to attend are:
The Conference Secretary.
The Conference Financial Director.
The Presiding Elder.
The pastor of each charge in the district.
The charge director of each charge.
The minute men of each church.
The district officer of each church board.
The district alumni directors.
The district lay leader.

The success of the campaign will depend largely upon a full attendance at these meetings. I speak for each district a record attendance.

T. F. Marr, Secretary.

DANIELS ON EDUCATION

In the course of an address delivered to a mass meeting last Sunday afternoon in Winston-Salem, Hon. Josephus Daniels said:

"Today Southern Methodists from Texas to Maryland are engaged in an organized movement to raise millions to provide for the teeming members seeking education in Methodist schools and colleges and universities for both men and women. Two years ago the Methodists of America, the largest Protestant church in America, raised $135,000,000 for carrying the gospel to those who sit in darkness, for church extension. They have now girded their loins for a campaign to raise their education institutions to financial stability and independence, to strengthen faculties, to add new buildings to accommodate the thousands who are knocking in vain for admission, but cannot be accommodated for lack of schoolrooms, dormitories, teachers and laboratories. We live in a day of specialization and colleges must provide the facilities and apparatus for ambitious youths, or they fail oi their duty and their opportunity. The states are generously and wisely increasing appropriations for enlargements. Nearly every great college in America has been blessed and strengthened by large increase in its endowment during the past few years. Are Methodist institutions to lack the best in equipment, in teaching, in facilities?"

REVIVAL AT BETHEL, GREENSBORO

The revival services at Bethel church, this city, came to a close on Tuesday night of last week. The pastor, Rev. H. M. Blair, says: "This was truly one of the best revivals I have ever witnessed. There was spiritual power present and felt in every service of the ten days. Rev. Jim Green, apparently at his very best, proved a man of God and won every heart. He dug up sin by the root and yet, despite his denunciation of sin, he left no sting or scar behind. There must have been seventy-five or more professions, and there are twenty-five or more applicants for church membership. The congregations packed the church each night, and sometimes many stood throughout the entire service.

There were many remarkable cases of conversion among men who heretofore have been utterly indifferent and wicked. The whole community seems to have been thrilled with a new life and we are now looking forward to greater things. When I need the services of an evangelist again I shall want to secure Brother Green, He has done a great work in and about Greensboro in three meetings held since last October."

The song service conducted by Mr. Rudd Newsom, of Guilford College, was inspiring and exceedingly appropriate. Mr. Newsom not only helps by the service of song, but knows how to make himself helpful in the prayer and altar service. Brother Green is very fortunate to have such a truly consecrated helper.

TWO ALUMNI MEETINGS

Enthusiastic Gatherings at Marion and Morganton.

Two enthusiastic alumni meetings were held in the Marion District at Morganton, February 25, and at Marion, February 26. The ones present were alumni and alumnae of Trinity College, Greensboro College for Women, Rutherford College, Davenport College, Weaver College, Brevard Institute, Jefferson Institute, Emory and Henry College, etc. The Burke county alumni and alumnae set on foot an organization that is to be permanent with regular yearly meetings.

The speakers for the occasions were Prof. B. W. Barnard, of Trinity College, and Pres. M. T. Hinshaw, of Rutherford College. They brought forceful messages on the needs of our Methodist institutions and expressed the hope that former students would not fail their alma mater at this time of dire need. Prof. Barnard quoted Dr. Few as saying: "We want our students to matriculate not for four years, but for life."

Pres. Hinshaw made a remarkable statement which follows: "The Methodist church is committing a crime by carrying on its schools if they are not a necessity." He very forcefully showed that our existence as a church has been and will be due to the church school.

Capt. B. L. Smith, alumni director for the Marion District, has planned a follow-up campaign through the directors of various institutions.

B. L. Smith.

ADVOCATE DAY MARCH 20

Rev. A. C. Gibbs, Advocate director for the Greensboro District, urges the Methodists on with the following:

Asheboro, N. C.,
March 8, 1921.

Dear Brother:

In a recent letter to me Brother Sikes said: "The Biblical Recorder announces through its columns this week that Sunday, March 20th, has been designated as Recorder Sunday, and that every preacher in the state is to present the cause of the organ of the church and solicit subscriptions. You know what this means—simply that the Baptists will roll up the largest number of subscriptions on that day that has ever been turned in to a church paper in one day."

The Methodists beaten! The Baptists crowing! IT SHALL NOT BE!

Then, we must get busy. The Baptists have gone in to this thing to win and—well, they will win if we do not put all pressure possible to bear upon our people to take the Advocate. I suggest that we try to beat our friends, the enemy, with their own weapon. Why cannot we, too, use Sunday, March 20th? If we do not, on this day, roll up as many subscriptions for our paper as the Baptists for theirs we shall, at the end of the month, find ourselves completely swamped, whipped, beaten into a frazzle. It jerks a kink in my spinal chord and freezes my blood to think of such a contingency. Let us make March 20th Advocate day; and on Advocate day let's give 'em the licking of their life.

Yours to beat 'em.

A. C. Gibbs.

CO-OPERATION WITH MEXICO

The legislature of the State of Chihuahua has called a state-wide prohibition election to be held on March 27th. The early date is an effort on the part of the anti-prohibitionists to have the election before the prohibitionists can reach the people with speakers and literature. Letters and telegrams from our prohibition workers declare that the short time given simply emphasizes the need for prompt aggressive work.

As our church has been given the responsibility for social, educational, evangelistic missionary work in the State of Chihuahua, our responsibility to assist at this critical period is evident. Our commission on Temperance and Social Service has no funds from assessments and collections. All of its funds must come from voluntary individual contributions sent directly to the commission.

The appeal was so urgent and the responsibility so clear that after consultation with other members of the commission the chairman of the commission has become responsible for and has forwarded $1,000, depending upon the friends of temperance, both in the United States and in Mexico, to help in driving the saloon out of the great State of Chihuahua, which borders our own country for 400 miles, and which unless prohibition is adopted will be a standing menace to the successful enforcement of our own prohibition laws, for already the city of Juarez has become a plague-spot just across the river from El Paso. Will not our friends send as large contributions as possible as promptly as possible to the undersigned either at No. 30 Bliss Building, Washington, D. C., or at No. 1016 S. 28th Street, Birmingham, Ala.

James Cannon, Jr.,
Chm. Com. on Temperance and Social Service.
Washington, D. C., Mar. 12, 1921.

PLEASANT MT. PLEASANT

Preacher Domiciled in Nice New Parsonage—Two Hundred Pledged for Life Service.

Please give us room for a few words from Mt. Pleasant.

Mt. Pleasant is real pleasant. The parson and his wife have been received here with no ordinary reception. We were placed in two hired rooms when we first came here, and extravagantly pounded immediately with many rarities of war times. The people got real busy in a few weeks looking around and planing for a parsonage. Now their plans have placed the parson and wife in a fine seven-room bungalow, bought for a parsonage, with all kinds of conveniences, fruit trees and a fine garden. We just got into the house, and to our surprise a tremendous storm hit the new parsonage, and we have been the recipients of this storm of many good

(Continued on page 14.)

THE ADVOCATE CAMPAIGN

Soon after the contest opened, subscriptions began to trickle in, and when the directors started to stirring, that trickle became a steady flow. Soon it began to pour, and on Tuesday morning, when the mail was opened it looked like there was going to be another flood. Now that the preachers and workers are getting down to business, there is prospect of an avalanche that will bury our book-keepers in work, scare the Recorder within an inch of its life, and sweep the Advocate into thousands of homes. Work for the Advocate with all your might, brethren; it is going to do the same for you.

These totals look good:

Renewals	2118
New Subscriptions	2485
Total	4603

NORTH CAROLINA CONFERENCE

DURHAM DISTRICT

N. C. Yearby, Director.

	R.	N.
W. B. North—Burlington	3	
J. F. Starnes—East Burlington	2	3
D. A. Petty—Burlington Ct.	3	2
J. A. Russell—Brooksdale Ct.	1	
E. McWhorter—Chapel Hill	2	
J. A. Martin—Branson	1	
S. E. Mercer—Calvary	2	1
H .C. Smith—East Durham	1	
W. C. Ball—Lakewood		
M. Bradshaw—Memorial	1	
D. M. Shupe—Pearl Mill & Eno	1	1
A. D. Wilcox—Trinity	1	3
J. W. Bradley—West Durham		
J. C. Humble—Durham Ct.	8	16
G. M. Daniel—Graham & H. Riv.	1	
J. E. Blalock—Hillsboro	4	4
S. F. Nicks—Leasburg	1	
N. C. Yearby—Mebane	13	20
A. J. Hobbs, Jr.—Milton Ct.	6	2
R. E. Pittman—Mt. Tir. & Roug.	4	8
J. O. Long—Orange		
B. C. Thompson—Person Ct.	4	1
J. B. Hurley—Roxboro	5	1
E. C. Sell—E. Roxboro & L'gst		
W. R. Hardesty—S. Alamance	2	2
J. T. Stanford—Yanceyville	8	5
Total	73	69

ELIZABETH CITY DISTRICT

T. M. Grant, Director.

J. L. Midgett—Chowan	9	7
J. L. Smith—Columbia	3	1
J. J. Lewis—Currituck Ct.	9	7
R. N. Fitts—Dare		2
H. I. Glass—Edenton		
H. E. Myers—City Road	1	
J. M. Ormond—First Church	2	
W. J. Watson—Gates Ct.	17	6
D. A. Watkins—Hatteras		
T. M. Grant—Hertford	7	1
J. A. Johnson—Kennekeet Ct.	2	
M. D. McLamb—Kitty Hawk Ct.	2	
J. Bascom Hurley—Moyock Ct.	1	
J. C. Whedbee—N. Gates Ct.	1	1
T. E. Davis—Pantego & Belhaven	5	2
E. L. Stack—Pasquotank Ct.	1	1
C. P. Jerome—Perquimans	4	
W. C. Benson—Plymouth	1	
L. M. Chaffin—Roanoke Island		1
E. L. Hill—Roper		
A. W. Price—South Camden	1	
J. L. McNair—South Mills	1	1
J. M. Joliff—Tyrrell		
Total	70	30

FAYETTEVILLE DISTRICT

W. V. McRae, Director.

J. W. Dimmette—Bladen Ct.		
E. W. Downum—Buckhorn Ct.	2	
G. W. Perry—Carthage Ct.	3	1
N. M. McDonald—Duke	1	3
J. H. Buffaloe—Dunn	1	1
W. V. McRae—Hay Street	2	
E. C. Maness—Person & Calvary	1	
R. F. Taylor—Fayetteville Ct.	1	1
J. C. Cummings—Glendon Ct.	1	
S. Salyer—Goldston Ct.	9	6
J. W. Autrey—Haw River Ct.	3	2
H. E. Lance—Hemp Ct.	4	
C. R. Ross—Jonesboro Ct.	1	1
J. H. Frizelle—Lillington Ct.	1	1
G. H. Biggs—Newton Grove Ct.	1	
W. L. Maness—Parkton	2	1
J. J. Boone—Pittsboro	7	
R. F. Munns—Roseboro Ct.	2	15
W. R. Royall—Sanford	2	
H. B. Porter—Siler City Ct.	6	6
J. A. Tharpe—Stedman		1
Total	58	39

NEW BERN DISTRICT

R. H. Broom, Director.

Atlantic-Sea Level	2	
R. F. Bumpas—Beaufort		
D. A. Futrell—Craven Ct.		
S. A. Nettles—Dover Ct.	1	8
H. L. Brown—Elm St. & Pikeville	2	
J. W. Potter—St. John	2	5
G. T. Adams—St. Paul	2	2
K. F. Duval—Goldsboro Ct.	1	
C. H. Caviness—Grifton Ct.		
J. H. Carraway—Harlowe Ct.	1	
R. H Broom—Hookerton	3	1
C. A. Jones—Jones Ct.	8	2
C. L. Read—Qucen St.	3	
J. R. Edwards—Caswell St.	4	
R. G. L. Edmunds—Lagrange Ct.	2	
O. W. Dowd—Morehead City	3	
G. B. Starling—Mt. Olive & C'pso	7	15
W. F. Craven—Mt. Olive Ct.		1
H. A. Humble—New Bern Cent.	2	
Guy Hamilton—Riv'side & Ghent	1	
R. A. Bruton—Newport Ct.	3	
(Ocracoke) Portsmouth	1	2
R. R. Grant—Oriental	6	2
J. A. Morris—Pamlico		
B. W. Barfield—Pink Hill Ct.		1
E. W. Glass—Straits Ct.	1	1
C. T. Rogers—Snow Hill Ct.	8	8
W. E. Hocutt—Vandemere Ct.		
Total	63	49

RALEIGH DISTRICT

C. K. Proctor, Director.

E. M. Hall—Benson		
D. N. Caviness—Cary Ct.	11	10
C. T. Thrift—Clayton	4	1
V. A. Royal—Creedmore Ct.	6	18
E. B. Craven—FourOaks Ct.		
S. A. Cotton—Franklinton	5	2
J. C. D. Stroud—Garner Ct.	4	
F. B. Noblitt—Granville	2	
J. E. Holden—Kenly Ct.	1	
G. F. Smith—Louisburg	28	5
J. C. Williams—Millbrook Ct.	8	5
R. C. Craven—Oxford	10	8
B. H. Black—Oxford Ct.	6	1
W. G. Farrar—Princeton Ct.	2	1
C. K. Proctor—Central	2	
W. W. Peele—Edenton St.	3	1
H. M. Jackson—Epworth	1	
L. B. Pattishall—Jenkins Mem'l	1	
G. B. Perry—Selma		
D. H. Tuttle—Smithfield	17	6
W. L. Loy—Tar River	4	
E. R. Clegg—Youngsville	6	7
G. W. Fisher—Zebulon		
Total	121	65

ROCKINGHAM DISTRICT

C. B. Culbreth, Director.

C. B. Culbreth—Aberdeen	12	36
A. S. Parker—Biscoe	6	
Frank Culbreth—Caledonia		2
F. A. Lupton—Elizabeth Ct.	2	6
J. G. Johnson—Laurel Hill	2	3
W. C. Martin—Hamlet	2	3
J. G. Johnson—Laurel Hill		
W. A. Cade—Laurinburg	7	3
R. C. Beaman—umberton	1	3
Lindsay Frazier—Lumberton Ct.		8
J. A. Hornaday—Maxton	11	27
N. L. Seabolt—Montgomery Ct.	2	1
A. J. Groves—Mt. Gilead Ct.	2	4
W. H. Brown—Mt. Gilead	9	7
L. M. Hall—Piedmont Ct.	1	2
B. P. Robinson—Raeford Ct.	1	
O. I. Hinson—Red Spring's Ct.	17	4
D. A. Clark—Richmond Ct.	1	
G. C. Wood—Roberdel Ct.		
A. L. Ormand—Rockingham	17	16
W. E. Trawick—Roberson Ct.	1	2
W. C. Merritt—Rowland Ct.	4	2
A. J. Parker—St. John & Gibson	15	17
G. W. Starling—St. Paul Ct.	3	3
J. W. Harrell—Troy	7	1
I. H. Joyner—Vass	11	22
Total	134	172

WARRENTON DISTRICT

M. Y. Self, Director.

L. E. Sawyer—Ahoskie Ct.	4	
W. G. Lowe—Bat'bro & Wh'tks	1	
B. F. Boone—Bertie Ct.	7	3
J. B. Thompson—Conway Ct.	3	
E. N. Harrison—Enfield & Halifax	3	
Wm. Towe—Garysburg Ct.	4	1
L. E. Thompson—First Church	27	20
W. N. Vaughan—N. S. Henderson	1	5
J. P. Bross—Littleton	3	1
E. D. Dodd—Middleburg Ct.	11	
R. M. Price—M'frsbro & Winton	14	9
Marvin Self—Norlina Ct.	3	1
J. M. Wright—Northampton Ct.	7	1
H. M. Eure—Rich Square Ct.	5	2
N. M. Wright—Roanoke Ct.		
L. B. Jones—Roanoke Rapids		
C. M. Lance—Rosemary	1	
N. E. Coltrane—Scotland Neck	1	
J. T. Draper—Warren Ct.	2	2
J. T. Gibbs—Warrenton Ct.	25	10
L. D. Hayman—Weldon	4	2
L. C. Larkin—Wil'mstn & H'mtn	2	
Total	128	57

WASHINGTON DISTRICT

Daniel Lane, Director.

Rufus Bradley—Aurora Ct.		
T. G. Vickers—Ayden	3	1
J. A. Johnson—aBiley Ct.	1	
L. C. Brothers—Bath Ct.	6	7
W. E. Trotman—Bethel Ct.		2
S. T. Moyle—Elm City		
F. B. McCall—Fairfield	1	
J. L. Rumley—Farmville Ct.	3	2
W. T. Phipps—Fremont Ct.	7	36
Walter Patten—Jarvis Mem'l	3	2
E. T. Ipock—Grimesland Ct.		
H. L. Witten—Mattamuskeet		
L. L. Smith—McKendree	2	2
E. C. Few—Nashville	5	
C. M. Pegram—Robersonville Ct.	1	
J. F. E. Bates—Rocky Mount	2	6
J. A. Dailey—Rocky Mt., Clark St.	4	7
I. T. Poole—South Rocky Mt.		1
N. B. Strickland—Rocky Mt. Ct.		
Daniel Lane—Stantonburg Ct.	17	61
W. P. Constable—Spring Hope Ct.		
L. T. Singleton—Swan Quater Ct.	9	
B. B. Slaughter—Tarboro	2	2
E. C. Durham—Vanceboro	1	31
J. H. McCracken—Washington	13	3
F. S. Love—Wilson	3	10
J. H. Miller, Jr.—Calvary	1	8
Total	84	181

WILMINGTON DISTRICT

M. J. Cowell, Director.

O. P. Fitzgerald—Burgaw	2	1
T. W. Siler—Carver's Creek	1	2
B. E. Stanfield—Chadbourn Ct.	17	5
E. H. Davis—Clinton	3	
E. C. Glenn—Faison & Warsaw	1	
B. F. Watson—Hallsboro	1	1
B. T. Hurley—Jack'vl & Richland	13	2
J. W. Hoyle, Sr.—Kenansville		
S. E. Ragland—Magnolia	2	5
M. W. Hester—Onslow Ct.	3	
R. E. Atkinson—Scott's Hill Ct.		2
W. J. Underwood—Shallotte Ct.	6	
M. D. Hix—Southport	1	
W. B. Humble—Swansboro Ct.	10	7
C. N. Phillips—Tabor Ct.		
Samuel Johnson—Town Creek Ct.	1	5
J. R. Moose—Wallace & Rose Hill	3	4
P. D. Woodall—Whiteville		1
J. W. Hoyle, Jr.—Epworth	1	12
G. Stanley Frazier—5th Ave.	2	
W. A. Stanbury—Grace	2	23
V. P. Scoville—Trinity	7	11
M. F. Hodges—Wilmington Ct.	1	2
Total	77	83

MISCELLANEOUS

R. S. Ferguson, Miami, Fla.	1	
Mrs. J. A. Underwood, Waldorf, Md.	1	
J. W. Kilgo, Greenwood, S. C.	1	
Mrs. R. W. Wilcox, So. Dakota	1	
W. R. Barnett, Knoxville, Tenn.	1	
J. M. Cross, Suffolk, Va.	1	
Mrs. W. A. Hunt, Lening, Va.	1	
A. H. Whisnant, Martinsburg, Va.	1	
Miss Mattie Bain, Alexandria, Va.	1	
S. E. Satterwait, St. P'tbg, Fla.	1	
R. A. Thomas, Trade, Tenn.	1	
Carrie Gatewood, Danville, Va.	1	
W. W. Clegg, Portsmouth, Va.		
T. H. Stimpson, Buckingham, Va.	1	
W. H. Davis, Grand Rapids, Mich.	1	
J. B. Martin, Bloomburg, Tex.	1	
Mrs. J. B. Ross, Norfolk, Va.	1	
Mrs. S. U. Lowe, Tampa, Fla.	1	
Mrs. H. V. Jones, Paxville, S. C.	1	
Mrs. J. S. Critcher, Petersburg, Va.	1	
Geo. H. Crowell, Gallatin, Tenn.	1	
Rev. H. H. King, Brussels, Belg'm	1	
Miss Florence Barrow, Miami, Fla.	1	
Mrs. W. F. McNeil, Fork, S. C.	1	
Total	23	1

WESTERN NORTH CAROLINA CONFERENCE

ASHEVILLE DISTRICT

E. W. Fox, Director.

P. L. Shore—Asheville-Bethel	1	
R. P. Fikes—Biltmore	2	1
E. K. McLarty—Central	3	1
W. F. Cann—Chestnut St.	2	2
J. H. Bradley—Haywood St.	1	
H. R. Deal—Mt. Pleasant		
E. W. Fox—W. Asheville	2	1
D. Atkins—Asheville Ct.	2	19
J. J. Gray—Black Mountain		
A. S. Raper—Brevard	2	1
G. A. B. Holderby—Fairview	1	11
J. H. Brendall—Flat Rock & Fl'chr		
M. F. Moores—Hendersonville	9	28
J. G. W. Holloway—Hend'sn Ct.	1	1
H. L. Powell—Hominy Ct.	2	7
W. I. Hughes—Hot Spgs.-Marshall	11	7
C. M. Carpenter—Leicester		
J. S. Mitchell—Mar's Hill		
J. M. Folger—Mills River		
W. A. Thomas—Rosman		
J. D. Cox—Saluda-Tryon		10
R. L. Beasley—Spring Creek	1	
D. A. Lewis—Swannanoa	1	3
H. M. Wellman—Walnut-Antioch	1	
O. P. Ader—Weaverville		
M. W. Dargen—Weaverville Ct.		
Total	42	90

CHARLOTTE DISTRICT

E. Myers, Director.

A. R. Bell—Ansonville	5	3
W. B. Davis—Char.-Bel-mt Park	2	
W. R. Shelton—Brevard St.	2	
J. A. Sharpe—Calvary	2	3
R. L. Forbis—Chadwick	2	
L. A. Falls—Dilworth	7	10
J. A. Smith—Duncan Memorial	1	3
L. D. Thompson—Hawth. Lane	1	2
B. F. Hargett—Seversville		1
J. H. Armburst—Spencer Mem'l		
W. A. Jenkins—Trinity	1	
H. G. Hardin—Tryon St.		
E. Myers—Hickory Grove	1	15
W. S. Cherry—Lilesville	2	2
J. J. Edwards—Marshville	10	10
S. M. Needham—Matthews	1	7
C. C. Weaver—Monroe-Central	3	
J. R. Warren—N. Monroe-Icemor	2	
S. Taylor—Morven	2	1
T. J. Houck—Pineville	10	17
L. H. Griffith—Polkton	2	
R. K. Brady—Prospect	1	1
C. L. McCain—Thrift-Moores		
T. J. Huggins—Unionville		
C. A. Wood—Wadesboro	19	7
D. C. Ballard—Waxhaw	3	2
J. E. McSwain—Weddington	5	
Total	84	77

GREENSBORO DISTRICT

A. C. Gibbs, Director.

A. C. Gibbs—Asheboro	7	8
F. W. Cook—Coleridge	1	
T. A. Plyler—Deep River	6	5
C. H. Rose—Gibsonville	9	10
C. P. Goode—Grns.-Car. Mem'l	1	
H. C. Sprinkle—Centenary	5	33
H. M. Blair—Bethel	3	1
Jesse Hipps—Glenwood		6
W. O. Goode—Park Place	2	6
G. T. Bond—Spring Garden St.	5	4
A. Burgess—Walnut St.	4	4
J. H. Barnhardt—W. Market St.	29	82
D. R. Proffitt—E. Greensboro	2	4
T. J. Rogers—W. Greensboro	5	3
A. L. Lucas—Hgh.Pt.—East Bend	2	1
S. T. Barber—Main St.	6	
W. A. Lambeth—Wesley Mem'l.	10	10
W. C. Jones—Jamestown & O'dale	5	4
A. G. Loftin—Pleasant Garden	7	2
W. M. Smith—Ram. & Frank'vl	47	88
J. A. Cook—Randleman	4	16
J. E. Woosley—Randolph	2	11
R. D. Sherrill—R'dsville—Maln St.	12	2
H. F. Starr—Ruffin	3	3
W. B. Thompson—Uwharrie	5	1
C. F. Sherrill—Wentworth	4	
Total	185	304

MARION CIRCUIT

R. L. Foster, Director.

J. M. Price—Bald Creek	4	
D. S. Richardson—Broad River		2
D. F. Carver—Burnsville		
L. L. Smith—Bostic Ct.		
A. J. Burrus—Clifside & Allendale	1	
W. F. Elliott—Connelly Springs	5	4
M. G. Ervin—Enola Ct.		
Parker Holmes—F. City & P.Gve.	1	3
A. P. Brantley—Glen Alpine	3	18
J. B. Tabor—Henrietta-Caroleen	5	
J. P. Hipps—Marion	11	27
P. L. Terrell—Marion Ct.		3
J. P. Hornbuckle—Marion Mills	1	1
P. H. Brittain—McDowell Ct.	6	5
T. W. Hager—Micaville		
W. J. Hackney—Mill Spring	1	
C. M. Pickens—Morganton	18	50
J. A. Fry—Morganton Ct.	4	4
H. E. Stimpson—N. McDowell	2	1
R. L. Foster—Old Fort	9	31
E. N. Crowder—Rutherfordton	4	2
J. C. Postelle—Sp. Pine & B'kvl		3
M. W. Heckard—Spdle & Alex.	3	43
J. C. Gentry—Table Rock		
Elmer Simpson—Thermal City	4	
Total	88	206

MT. AIRY DISTRICT

T. V. Crouse, Director.

G. W. Clay—Aarat	2	1
J. J. Eads—Danbury	1	
T. S. Coble—Dobson		
J. W. Campbell—Draper	6	5
A. P. Ratledge—Elkin	11	20
R. A. Truitt—Jonesville	1	
G. A. Stamper—Leaksville	27	15
J. E. Gay—Madison-Stoneville		
J. M. Green—Mayodan		
W. B. West—Mt. Airy—Central	31	39
G. W. Williams—Mt. Airy Ct.		2
J. W. Combs—Pilot Mountain	1	2
L. P. Bogle—Rural Hall	4	
W. L. Dawson—Spray	5	6
T. V. Crouse—Stokesdale	8	7
A. G. Canada—Summerfield	4	6
J. A. Snow—Surry Ct.	1	
J. W. Kennedy—Walnut Cove	1	13
T. J. Ogburn—Yadkinville	1	
Total	134	116

NORTH WILKESBORO DISTRICT

W. R. Ware, Director.

L. C. Delp—Avery Ct.		
G. C. Brinkman—Boone		
(Supply)—Creston		
J. A. Howell—Elkland		
J. S. Gibbs—Elk Park		
W. E. Moretz—Helton	1	
T. E. Wagg—Jefferson	2	12
R. F. Wellons—Laurel Springs	1	
W. R. Ware—N. Wilkesboro	1	
E. D. Ballard—N. Wilkesboro Ct.		
J. S. Folger—Sparta		
J. P. Morris—Watauga	7	2
T. S. Roten—Warrenville	1	
R. E. Hunt—Wilkesboro	1	7
E. E. Yates—Wilkes Ct.	2	
Total	16	21

SALISBURY DISTRICT

J. Frank Armstrong, Director.

R. S. Howie—Albemarle—Central	4	10
N. R. Richardson—First St.	5	9
C. M. McKinney—Albemarle Ct.	7	3
G. W. Vick—Badin	2	45
R. F. Honeycutt—Bethel		
S. E. Richardson—China Grove	3	9
Z. Paris—Concord—Central	2	
M. H. Vestal—Epworth	2	
J. F. Armstrong—Forest Hill	5	8
F. O. Dryman—Harmony		
W. S. Hales—Kerr St.		
D. P. Grant—Westfield		
N. C. Williams—Concord Ct.	4	4
E. M. Avett—Gold Hill	1	2
A. R. Surratt—Kannapolis	2	10
J. C. Brown—Kannapolis Ct.		2
B. Wilson—Mt. Pleasant	4	
J. W. Strider—New London	2	3
Ira Erwin—Norwood	15	11
R. O. Eller—Salem	2	4
J. E. Abernethy—Salisbury—First	2	3
A. C. Tippett—North Main	1	
H. H. Robbins—Park Ave.	1	
W. B. Shinn—South Main		
C. R. Allison—Salisbury Ct.	3	5
E. E. Williamson—Spencer—Cen.	1	8
R. C. Kirk—E. Spencer		
J. C. Umberger—Woodleaf	1	1
Total	75	150

SHELBY DISTRICT

D. W. Brown, Director.

J. E. Thompson—Belmont	3	7
C. C. Tothrow—East Belmont	1	3
D. W. Brown—Belwood	77	18
J. A. Peeler—Bessemer		5
J. F. Moser—Cherryville	14	10
J. E. B. Houser—Crouse	9	31
J. O. Erwin—Dallas	8	14
W. T. Albright—Gastonia—E. End	2	1
W. M. Robbins—Franklin Ave.	2	
A. L. Stanford—Main St.	1	
R. A. Taylor—Gastonia & Trin.	1	
E. S. Bradley—Ranlo	2	
E. L. Kirk—King's Mountain	28	7
J. T. Mangum—Lincolnton	7	
D. C. Fortenberry—Lincoln Ct.	6	5
R. H. Kennington—Lowell	22	23
J. A. Bowles—Lowesville		
W. A. Rollins—Mayworth		
C. M. Campbell—McAdenville		
C. M. Short—Mt. Holly	8	
L. T. Cordell—Polkville	3	9
J. R. Walker—Rock Springs		
W. E. Poovey—Shelby—Central	29	35
E. P. Stabler—Lafayette St.	5	1
J. C. Keever—Shelby Ct.	3	6
W. M. Boring—South Fork	1	
A. Sherrill—Stanley	2	
Total	231	175

STATESVILLE DISTRICT

P. W. Tucker, Director.

M. A. Osborne—Alexander		
John Green—Ball's Creek	1	
J. T. Ratledge—Catawba	21	2
R. A. Swaringen—Cool Springs	3	2
M. B. Woosley—Davidson	4	7
B. C. Reavis—Dudley Shoals	2	
A. C. Kennodey—Elmwood	3	2
H. G. Allen—Granite Falls	11	4
C. S. Kirkpatrick—Hickory—First	3	1
G. W. Fink—West End		6
D. A. Oakley—Hiddenite	2	
R. C. Goforth—Hudson	11	
Y. J. A. Smith—Huntersville	1	
D. C. Thompson—Iredell		
E. R. Welch—Lenoir—First Ch.	2	
M. H. Tuttle—South Lenoir	1	
Fred H. Price—Lenoir Ct.	1	1
D. H. Rhinehart—Maiden		
L. B. Abernethy—Mooresv'l—First	12	8
J. H. Capps—Dixie	1	
D. P. Waters—Mooresville Ct.	2	1
T. C. Jordan—Mount Zion	18	8
P. W. Tucker—Newton	21	11
R. L. Melton—Olin		
J. W. Moore—Statesville—Brd. St.	7	48
B. F. Fincher—Rhodiss		
T. A. Groce—Race St.	10	44
J. I. Spinks—Statesville Ct.	4	2
J. W. Ingle—Stony Point	7	8
H. C. Bynum—Troutman	3	23
Total	152	169

WAYNESVILLE DISTRICT

G. D. Herman, Director.

M. T. Smathers—Andrews	7	25
J. O. Banks—Bethel	8	1
R. F. Mock—Bryson-Whittier	1	3
A. L. Aycock—Canton	17	18
Carlock Hawk—Clyde	1	1
L. B. Hayes—Franklin	15	26
R. E. Ward—Franklin Ct.	4	
T. G. Williams—Fines Creek	3	7
W. T. Hawkins—Glenville		
S. H. Hilliard—Highlands	4	2
Gay Bryant—Hiawasee	1	
E. J. Poe—Haywood	1	1
C. E. Stedman—Hayesville	2	3
A. L. Latham—Jonathan		
J. D. Pyatt—Judson		
J. E. Womack—Macon	5	4
M. B. Clegg—Murphy		10
C. A. Johnson—Murphy Ct.	1	
G. F. Wright—Robbinsville		
O. J. Jones—Sylva	6	16
J. R. Church—Shoal Ck. & Echota	1	
G. D. Herman—Waynesville	26	49
D. V. Howell—Waynesville Ct.	1	
Elzie Myers—Webster-Cullowhee	3	2
Total	107	168

WINSTON-SALEM DISTRICT

J. F. Morris, Director.

J. M. Varner—Advance	2	
C. W. Bowling—Cooleemee	4	1
C. C. Kennerly—Davidson	2	
J. B. FitzgeraldJDavie		
N. M. Modlin—Denton	2	6
J. W. Vestal—Farmington	9	3
J. C. Cornette—Forsyth	2	7
E. O. Cole—Kernesville—O.Ridge	1	2
John Cline—Lewisville	2	
W. L. Hutchins—Lex'tn—First	17	66
W. R. Jenkins—Linwood		1
W. L. Sherrill—Mocksville	15	4
O. P. Routh—New Hope	3	7
R. G. Tuttle—Thom'svl—Main St.	31	43
J. C. Richardson—Thomasville	1	4
T. B. Johnson—Thomasville Ct.	4	1
P. L. Kennerman—S. Side Ct.		
M. N. Mann—Walkertown	6	6
T. E. Pierce—Welcome	4	3
W. J. S. Walker—W. Davie		
J. S. Hiatt—Wins-Salem—B'rk'd	24	35
Z. E. Barnhardt—Centenary	22	39
T. P. Jimison—Grace	4	11
A. C. Swafford—Salem	7	8
J. A. J. Farrington—Southside	4	4
R. H. Daugherty—West End	27	12
Total	162	202

Woman's Work

W. N. C. CONFERENCE
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Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

N. C. CONFERENCE

REPORT OF MISSION STUDY-BIBLE STUDY

Fourth Quarter, 1920.

	1920	1919
Number of Conferences reported this quarter..	35	26
New Adult Mission Study Classes	764	695
Members	17,288	14,574
New Y. P. Mission Study Classes	197	177
Members	4,426	3,017
New Junior Miss. Study Classes	232	349
Members	6,736	6,514
Reading Circles	131	112
Missionary Libraries ..	7	36
Adult Bible Stu- Classes	588	369
Y. P. Bible Stu. Classes	106	77
Total number of Enrollment Cards received..	653	

Adult 510, Young People 64, Juniors 71, College Girls 8.

Conferences leading in Mission Study as reported by superintendents: North Alabama, Alabama, Texas.

Conferences leading inMission Study as reported by Enrollment Cards: North Georgia, Western North Carolina, Baltimore.

Conferences leading in Bible Study: Texas, North Alabama, West Oklahoma.

Mrs. Hume R. Steele.

REPORT OF MISSION STUDY AND BIBLE STUDY FOR FOURTH QUARTER, 1920

North Carolina Conference.
Adult.

Adventures in Faith in Foreign Lands—Mrs. P. T. Farabou, Fuquay Springs, N. C.

Adventures in Faith in Foreign Lands—Mrs. R. D. Gladding, Box 566, Wilson, N. C.

Adventures in Faith in Foreign Lands—Mrs. E. L. Hart, 507 Grace St., Wilmington, N. C.

Adventures in Faith in Foreign Lands—Mrs. R. L. Brown, Oxford, N. C.

Adventures in Faith in Foreign Lands—Mrs. Geoatia Pearsall, Red Springs, N. C.

Heroes of Faith—Mrs. C. T. Rogers, Snow Hill, N. C.

Money the Acid Test—Mrs. J. H. Harrison, Littleton, N. C.

Money the Acid Test—Mrs. H. B. Knox, Kinston, N. C.

The Bible and Missions—Mrs. D. N. Hunt, 170 Lanier St., Oxford, N. C.

The Bible and Missions—Mrs. M. Leigh Sheep, 303 W. Main St., Elizabeth City, N. C.

The Bible and Missions—Mrs. H. A. Foushee, Durham, N. C.

The Bible and Missions—Mrs. J. W. Whitehead, Dunn, N. C.

The Bible and Missions—Mrs. W. B. Ballou, Oxford, N. C.

The Bible and Missions—Miss Elizabeth Lamb, Fayetteville, N. C.

The Bible and Missions—Mrs. Howard A. Foushee, Durham, N. C.

The Church and the Community—Mrs. J. R. Moose, Rose Hill, N. C.

The Church and the Community—Mrs. R. C. Cox, Mt. Gilead, N. C.

The Church and the Community—Mrs. J. A. Russell, Roxboro, N. C.

The Story of the Year—Mrs. V. A. Royall, Creedmoor, N. C.

Young People.

Adventures in Faith in Foreign Lands—Mrs. L. T. Royall, Smithfield, N. C.

Ancient People at New Tasks—Miss Ola H. King, Ruffin, N. C.

Juniors.

Lamplighters Across the Sea — Miss Lucy A. Ellis, Garysburg, N. C.

Mr. Friend-O-Man—Mrs. C. R. Scott, Charlotte, N. C.

Mrs. Hume R. Steele.

DELIGHTFUL PARTY GIVEN BY BROOKSDALE MISSIONARY SOCIETY

At the parsonage on the evening of February 18th, the ladies of Brooksdale Auxiliary gave a party for the honorary members of the society.

The guests arrived at six o'clock for supper. Covers were laid for thirty persons. The table was prettily decorated with suggestions of Washington's birthday. Red ribbons hung from the chandelier to the corners of this table. Lillies of the valley, ferns, hyacinths and candles were used effectively.

The place cards were in the form of hatchets decorated with cherries.

The menu consisted of Brunswick stew with accessories, delicious ice cream with cherries, cake and coffee.

Mrs. R. H. Gates and Misses Bera and Banna Garrett were in the serving line.

After supper all present assembled in the study and thoroughly enjoyed many interesting games and stunts.

At ten o'clock the guests departed, the evening having been a most joyous one for both guests and hostess.

The Brooksdale Missionary Society is growing in many ways. A number of us heard a most excellent talk by Miss May Smith, convention president, today at Roxboro.

Through these columns we want to thank each and every one for any help given us in any way during the recent canvass to raise money for the new church.

Watch our next report and pray for the success of our little circle.

Mrs. J. A. Russell,
Cor. Secretary.

N. C. CONFERENCE

A SECRET OF A HAPPY DAY

Frances Ridley Havergal.

Just to let my Father do
What He will;
Just to know that He is true
And be still.
Just to follow hour by hour,
As He leadeth;
Just to draw the moment's power
As it needeth.
Just to trust Him, that is all,
Then the day will surely be
Peaceful, whatso'er befall.
Bright and blessed, calm and free.

We are in receipt of a card from Mrs. B. W. Lipscombe, Home Base Council, saying that a new supply of Secretary of our Woman's Missionary Young People's Record Books have been made and that they have advanced so much in price that the publishing house will have to charge 35 cents each or 65 cents for the set of two.

The Young People's Pins are now 40 cents each and the Pennants 25 cents each. All these supplies can be ordered from Mrs. Lipscombe.

MEETING OF COUNCIL

Do not forget to be much in prayer for the meeting of the Woman's Missionary Council which will be held in Richmond, Va., April 13th-20th.

Besides Mrs. W. A. Newell, of Statesville, who is Social Service superintendent of the Council, Mrs. Lucy H. Robertson and Mrs. H. A. Durham will attend as representatives of our Western North Carolina Conference.

We wish for each of them a pleasant trip and trust that the meeting may be the greatest and most profitable yet held.

In America five and one-half millions of people are unable to read or write the English language. If this army of illiterates were to march past the White House two abreast, three feet apart, at the rate of twenty-four miles a day, it would take the President two solid months to review them.

TIME FOR FIRST QUARTER REPORT

We can hardly realize, the days go by so rapidly, that it is almost time for the first quarter's missionary report. These reports should be sent to the Conference officers by the first day of April, and we trust that each society in the Conference will try and report promptly this first quarter of a new year. This is a subject about which we have talked and written so much; it has been stressed from the beginning of our missionary work, but there still remain a large number of societies that do not send in their reports to district secretary and Conference officers as they should. The articles on Reporting, which have been given on our Woman's Page for the past few weeks by Mrs. J. LeGrande Everett of the N. C. Conference, should not leave anyone in doubt as to when to report and to whom. For the sake of those in the W. N. C. Conference who have not the names of the officers of the Conference at their command we give them again: President, Mrs. Lucy H. Robertson, Greensboro, N. C.; Vice President, Mrs. W. W. Hagood, Charlotte; Cor. Sec., Mrs. H. A. Dunham, Asheville; Rec. Sec., Mrs. G. W. Whitsett; Treasurer, Mrs. P. N. Peacock, Salisbury; Supt. Y. P. Work, Mrs. W. R. Harris, Asheville; Supt. Children's Work, Miss Amy B. Hackney, Asheville; Supt. Mission Study and Publicity, Mrs. R. M. Courtney, Thomasville; Supt. Social Service, Mrs. Fred Siler, Franklin; Supt. Supplies, Mrs. J. N. Hauss, Thomasville.

We are sorry we have not the space to give in full the paper by Miss Obeira Houser, of Salisbury, which was given at union meeting of all denominations held in that city on February 18th. We, however, present the following extracts from this splendid paper that our readers may ,enjoy them as we have done:

CONSECRATION OF LIFE

Consecration is not a religiously selfish thing. If it sinks to that it ceases to be consecration. We want our lives kept, not that we may be happy-or be saved from distress, or have power with God and man, and all the other privileges linked with it, but our true aim, if we have really given ourselves to Him, will be far beyond this. Not for me, but for Jesus; not for my safety but for His glory; not for my comfort but for His joy; not that I may find rest, but that He may see the travail of His soul and be satisfied. I want to be kept for His sake, for His use, to be His witness, that in me He may show forth some tiny sparkle of His light and beauty; kept it may be to suffer for His sake, kept so that no other Lord shall have dominion over me, but that Jesus shall have all there is to have. This is consecration. Are you satisfied with your experience? What fruits are you having from your pleasant pursuits and harmless recreations? What fruit that shall remain have you from your social intercourse, your daily talks and walks, the investment of your time? Are you getting any real and lasting satisfaction out of these things? Do you find that you are spending your strength and time day after day for naught?

When we have sung the beautiful consecration hymn, "Take My Life and Let It Be, Consecrated Lord to Thee," have we meant what we were singing?. When we said, "Take my moments," have we gone one step farther and really let Him take them? What use can He make of my moments? Look back through the history of the church, through all ages, and see how often a great work or a mighty influence has grown out of a mere moment in the life of one of God's servants. The moment may have been spent in uttering five words, but they fed five thousand. It is not so often a whole sermon as a

(Contiued on page 13)



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Durham, N. C.

N. C. CONFERENCE

The field secretary gladly gives the space allotted to the N. C. Conference to Dr. Chappell this week.

THE SUPREME TASK OF THE CHURCH

By Dr. E. B. Chappell, General Sunday School Secretary.

The fact is coming to be generally recognized that the Christian education of the young is by all odds the most important part of the task of the church. By Christian education we mean first of all the kind of education which brings the child to a living, saving faith in Christ as Savior and Lord. But we mean also a continuous educational process so adjusted as to develop the moral and spiritual life of the young disciple and fit him for effective service in the church and the community. The extent and thoroughness of the educational program of the church will have more to do than anything else in determining its growth in membership, in spiritual power and in practical efficiency. At least ninety-five per cent of our converts are the products of early Christian training. But the fact that something like sixty per cent of those who are enrolled in our Sunday schools are never brought into the church indicates that the annual number of conversions and additions to the membership of the church might easily be doubled if our Sunday school work were more vital and thorough.

Nor would this be the only gain. It is a matter of common knowledge that a very large proportion of our church members are woefully ignorant of the Bible and utterly unprepared for any real service in the church. The commission appointed to investigate religious conditions among our soldiers during the World War tells us that they found the men so lacking knowledge of the fundamental teachings of the Bible that Christianity was vague and unreal to them. A more vital and thorough program of Christian education would raise up a generation of church members who would approximate the standard set by St. Paul—"a complete man of God furnished completely unto every good work."

The above considerations suggest that the most urgent part of our task of Christian education just now is the preparation of a force of competent teachers. Such a force is absolutely necessary to the carrying out of a really effective educational program. A denomination can no more develop an effective system of Christian education without trained leaders than a nation can raise up a great army without trained officers. During the late war our government had to supplement its staff of West Point graduates by bringing over hundreds of officers from England and France to aid in organizing and drilling our army.

To recapitulate, the most important part in the work of the church is the Christian education of its children, and the point of most pressing and immediate need in this work is the raising up of competent teachers. And yet there are people who seem to think that we can afford to turn this task over to an outside independent organization! Its adoption would be a confession of impotence and incompetence on the part of the church which would naturally raise the question as to whether or not it should go out of business and leave the field to some organization that is more capable and that has "understanding of the times to know what Israel ought to do." For the adoption of such a course by any strong Christian denomination would be to renounce its supreme opportunity and surrender its most fruitful field of service, and a denomination that would do that would find it diffcult to justify its continued existence.

Recognizing its responsibility for the Christian training of its own children and youth, the Methodist Episcopal Church, South, has been engaged during recent years in efforts to build up a thorough and comprehensive system of religious education. Of course, the task, as yet, is but fairly begun; and if the progress we have made, in spite of the serious interruption occasioned by the war, is but little less than marvelous. Our Sunday school enrollment is increasing with unparalleled rapidity and our force of trained teachers is growing at a rate that would have been unbelievable ten years ago. In spite of the demoralization brought about by the war, we have accomplished more in the way of training Sunday school workers during the last half decade than all the outside agencies combined had accomplished for us in the previous quarter of a century. During the months of November and December, 1920, and of January and February, 1921, our Teacher Training Department enrolled nearly 6,000 members and issued 2,731 certificates.

The meaning of facts like these is that no outside agency could train and organize our forces, even if we should permit it to undertake to do so. Recognizing this fact, the International Sunday School Association, according to a statement made by Mr. Pearce. the Acting General Secretary, during the recent session of the International Executive Committee in Chicago, has withdrawn from the field of teacher training; and ceased to issue teacher training certificates. In other words, the International Association recognizes the fact that the training of Sunday school teachers, like the training of preachers, is primarily a denominational responsibility.

W. N. C. CONFERENCE

FREE PROGRAMS

The Sunday School Day programs for 1921 will soon be available for all Western North Carolina Conference Sunday schools that will agree to observe the day and take an offering to be forwarded immediately to Treasurer H. A. Dunham, Asheville, N. C. Standard blanks will be forwarded to each superintendent and he will be asked to fill in the number of programs he will need, mail the enclosed addressed envelope and soon the programs will come to him free of charge, a gift from the Conference Sunday School Board. It is hoped that a much larger number of our Sunday schools will observe the day this year.

There are two programs again this year, one for the smaller school entitled, "The Sweet Story," and the other for larger schools entitled, "The Sunday School and the Efficient Church of the Future." Each superintendent will be at liberty to order the program he chooses. It will be necessary to order on standard blanks. These blanks will soon be available.

BROAD STREET, STATESVILLE

R. C. Bunch, a hustling business man, is our new Sunday school superintendent at Broad Street, Statesville. He is doing a bunch of good Sunday school business. Not being tied to routine or custom he goes after things in the most effective way. Through his invitation your field workers spent morning and afternoon, March 6, with him and his workers trying to find the best ways and methods of making a bigger and a better Sunday school. It was good to be there. Pastor J. W. Moore, being asked to be away in revival services, kindly asked us to fill his morning worship hour. In the afternoon a Workers' Council meeting was held with fine results. Broad Street's Sunday school is now the largest in its history and Bunch says it has just begun to grow. The Men's Bible class, led by Dorman Thompson, teacher, and J. M. Joyner, president, had, after giving up sixteen young men for a new class, 109 fine men present. Brother Moore is in fine favor at Broad Street and much is expected of his leadership.

RACE STREET, STATESVILLE

You had better not race with Race Street if you want to win. My! what a pace Groce and his crowd are setting. The church building won't hold them any longer and each night hard working men, after the day's work is over, are found, sometimes forty at a time, digging away underneath the church for more room. There will be placed the Men's Bible class and the church social room, the men thus giving up their former room to the small children. At the ngiht service, March 6, everything seemed to be in a stir. Lay Leader Moose reported 40 new Advocate subscribers and still more to come. After Miss Womack and I had emphasized the work of the Sunday school a Workers' Council was held and good reports of work being done were heard. There will soon be a new Cradle Roll, a new Home Department. An every-member canvass has already been made. Gates Lester, our fine young superintendent, and Pastor Groce are fine workers, and Race Street is rapidly coming to be a leading congregation.

MISS WOMACK AT ASHEVILLE

When a stranger enters the Sunday school on Sunday morning at Central Church, Asheville, he gets a cordial reception, and is at once made to feel at home. Such was the case when your Elementary workers visited that school, Sunday, February 20th.

The four Elementary departments are using Graded Lessons. Under the leadership of trained instructors, such as Mrs. T. C. Smith, Miss Mary Buttrick, Miss Anne Kerr, and Mrs. Archie Nichols ,the children are doing good work.

In the afternon of this Sunday, a meeting, composed of the Elementary workers, some pastors and Sunday school superintendents of the seven Methodist Sunday schools of Asheville, was held at Central Church. Reports on Elementary work being done in each of these schools were given by an outstanding representative of each department. Plans were made for "Children's Week," which will be observed the last week in April. The attitude of those present was in favor of doing all that could be done to promote the observance of this week, and at the same time not slight the Standard Training School which will be in Asheville at the same time. A City Elementary Council was organized, with Mrs. W. F. Cann as chairman, and Miss Ida M. Fishburne, secretary. The Council will act as an executive body to carry on the work of "Children's Week."



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RALEIGH, N. C.

HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
MRS. MATTIE JENKINS.....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to the Methodist Orphanage, Raleigh, N. C., for the purpose contemplated by the charter under the Act of the General Assembly of North Carolina.... ..... (Here designate the bequest) .....

* * * *

OUR NEEDS

1. A big Easter offering for Baby Dormitory.
2. Swimming pool.
3. Books for library.

* * * *

The Oxford Orphanage basket ball boys came over Saturday, the fifth of this month ,and played our team. The score was 55 to 13 in our favor. From the score it is clearly seen that our team was much stronger than the Oxford team. I am glad that we can have these games occasionally between the different orphanages. The Oxford boys are a fine set and are going to make their mark in the world.

* * * *

To reseat our chapel, it will cost approximately fifteen hundred dollars. The old seats are giving out and can't be used much longer. Something must be done in the near future toward getting new seats or we will have to give up the daily assembling in the chapel for our devotional services. I am trusting that some individual, family or church will furnish us with the means for this much needed improvement. I shall be very glad to correspond with any person or persons who are interested in the religious life of our orphanage.

* * * *

A swimming pool would add much pleasure to our two hundred and fifty children. Thomasville Baptist Orphanage and the Methodist Orphanage of the Western North Carolina Conference each have large swimming pools for their children. The Oxford Orphanage has plans and specifications for one for the children of that institution. Dr. Kesler, superintendent of the Thomasville Baptist Orphanage, tells me that they have never had anything that gave their children so much real pleasure as their swimming pool. It is built of re-enforced concrete and is twenty-five by one hundred feet. Our children are hoping for a place in which to swim. Wouldn't it be a fine thing if some one would come across and surprise our children with such a gift?

* * * *

Prof. Walter Thompson, superintendent of the Children's Home, Winston-Salem, showed me many courtesies last week when I was his guest for a day. Since I was there three or four years ago many improvements have been made. A number of substantial and attractive buildings have been beautified. Brother Thompson has a great building program mapped out and a bigger and better future is just ahead of this important institution. The Methodists of the Western North Carolina Conference ought to be proud of the great work they are doing for the fatherless children of their conference. Brother Sanford, a former member of the N. C. Conference, is the secretary of the orphanage and has entered upon his new task with enthusiasm and determination. May heaven's richest blessings rest upon our sister institution!

* * * *

It would be hard to find a more courteous Christian gentleman that Dr. M. L. Kesler, superintendent of the Thomasville Baptist Orphanage. Last Friday I had the pleasure and privilege of spending the day at this noted Orphanage, which has under its fostoring care five hundred and thirty children. It is truly a great institution with a fine record of achievement behind it and a greater future looming up before it. I am not surprised that every Baptist in the state feels a personal pride in his orphanage. This great institution lies close to the heart of our Baptist friends and they are rallying to its support as never before.

While I was their guest I had the opportunity of addressing the student body at the chapel service. I was favorably impressed with the bearing of the children. I shall want to visit this orphanage again soon and learn more about the character of the work it is doing so successfully.

* * * *

It is just a little more than a week before Easter Sunday. Aaster is a great occasion throughout Christendom. Believers feel the rising tide of a richer and fuller spiritual life. Out of the larger, diviner life we should minister freely to those who are in need of help. Just here I would direct the attention of our people to a most worthy object which appeals to all that is noble and best in our souls. We need help on our Baby Dormitory.

Let me appeal to the unselfish, the big-hearted friends of little children to send me an Easter offering for our motherless little children who are homeless and friendless. Let's everybody come together on this important matter and make possible this building by the time Easter holidays are over! Kind reader, let me hear from YOU.

A word of explanation. The editors of the North Carolina Christian Advocate are hard pressed for space, and especially is this true during the great Educational Campaign which is now on. In view of the crowded condition of the paper I have been kindly asked not to send any more receipts and donations for publication until the Advocate can be enlarged or the congestion is relieved. It is needless for me to say that I am very much disappointed over the new ruling of the editors. They are doing what they conceive to be best for the Advocate and the Orphanage. I shall abide by their decision though it costs us the loss of thousands of dollars. I want to urge the friends of our Orphanage to do all they can toward keeping up the interest of the Sunday schools, organized classes and churches. I also want to ask that they do all they can toward increasing the circulation of our Advocate and that we pledge our loyal support to the editors in their efforts to give us a church paper worthy of our great Methodism.

* * * *

GOOD CHANCE TO HELP

At the approach of Eastertide when friends are casting about wondering what good thing they can do in the Master's name, remembering that He did so much for the world in that He gave His life, I am hoping some friends will remember our want—the Baby Cottage, and I also hope some will remember our need, the central dining hall and kitchen. I appeal to the mothers of our church that they help the "mother" in the orphanage with this greatly needed building. I often get letters from mothers saying, "We want our little girl at the orphanage to have attractive clothes as well as our own dear little daughters. I wonder if you do not want to help me make it possible that every meal be a well prepared one for them, and served in an attractive way? We are sadly handicapped with inconveniences in our kitchen, which necessarily makes the work hard for the girls. Think again. If it were your own daughters having to trudge away, in this manner, how you would endeavor to make every convenience possible for them! Our girls are cooking for, and serving, nearly three hundred people every day. Will you not help us make this work lighter and more attractive for them?

Mrs. M. A. Jenkins.

THE CHILDREN'S HOME
Winston-Salem, N. C.

WALTER THOMPSON...Superintendent
Owned and maintained by the Western North Carolina Conference.

Easter Sunday comes the 27th day of March. We wonder if it will be "a perfect day" to the congregations and schools who may forget the homes for orphan children? Not all of them will forget; some will remember. But why should it be necessary to remind people to give an Easter offering? That season, great in history and great in spirit, is a most appropriate time to show forth the spirit of the risen Lord—in contributing to the support of the institutions charged with the "care of the orphan child." This is their only source of support—voluntary offerings. The Children's Home is expecting the 117,213 members and 263 pastors in Western North Carolina Methodism to remember us on Easter Sunday.

* * * *

The farm work is proceeding favorably during this fine weather, and the boys are as much interested as any one else around the Home. It may be interesting for our people to know that during the past five years the Home has produced a sufficient crop of potatoes to supply the table, enough ensilage to run the dairy, corn to feed the stock, almost enough "roughage" for both cattle and stock, a full supply of vegetables from the garden.

* * * *

Our new barns are going up rapidly, and soon we shall have roomy and comfortable quarters for all the stock. They are well designed, with a view to convenience, and well built.

* * * *

For the benefit of those who have wondered why the Home Chronicle has not gone out to them, and who have begun to write us about it, we will say that it has been temporarily suspended pending a change in the matter and manner of publication. We hope to have it going on its usual visits at an early date. All previous subscriptions will be taken care of.

* * * *

The Western North Carolina Conference has 915 Sunday schools—as reported by name in the Conference Journal. Of this number 339 have made Fifth Sunday collections, and sent them to the Home since last Conference. It may be that some others have had the habit, in the past; but we are wondering if the 576 not contributing can not be interested in making the next fifth Sunday, May 29, a day for full returns from the field. We feel sure that every Sunday school boy and girl will be interested in the boys and girls of the Children's Home, and a five minutes speech by the superintendent will be listened to and heeded. Will you do it, Brother Superintendent? Let's get together and have one great big F. S. F.—Fifth Sunday Family. The pastor could do some good missionary work just here—and, what will bring better results? The Children's Home belongs to every Methodist in the Conference and is dependent upon them for its support. We can but feel assured that all are interested enough in it to give it a boost now and then—and they will, if they will be given the chance. The Fifth Sunday collections all go to maintain the running expenses of the Home. Thank you, out of the "pennies" dimes have come, and out of the "dimes" dollars have grown. Put some more to "rolling." Give the children a chance.

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Do not be satisfied with a small salary. Young men and young ladies can make more money by taking our complete business course. Train yourself to be a stenographer, bookkeeper, secretary or office superintendent. We can help you. Write at once for our catalog.
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It is very contagious.
Do not catch it; if you do,
Then do not scratch it,
That is suspicious—
just put about three applications of DAVID'S SALVE ON IT. Ask your Druggist for DAVID'S; take nothing else; we will send it to you for 50c, then return your money if you are not pleased.
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GENUINE FROST PROOF CABBAGE PLANTS. Early Variety, 1,000 for $1.75; 5,000 for $7.50; 10,000 for $15.00, express collect. By mail prepaid 100 for 30c; 500 for $1.25; 1,000 for $2.00. Full count guaranteed. Enterprise Co., Inc., Sumter, S. C.

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Epworth League Work

Rev. C. K. Proctor, Raleigh, N. C.
Miss Grace Bradley, Asheville, N. C.

CHURCH NURSERY

Broad Street, Statesville, Leaguers are showing that they are not only "Pastor's Assistants," but "Mothers' Assistants" as well. The young ladies of the League have instiuted a church nursery. They care for all the babies and small children and let the mothers listen to Brother Moore's excellent sermons in peace, knowing that their children will be well cared for.

Brother Moore says the Broad Street League has taken on new life. He is especially glad to see so many young men interested in the League work. We are expecting to hear of many interesting things that Mrs. Sally and her sixty-five "Broad" Leaguers are doing.

MOCKSVILLE LEAGUE REORGANIZED

The Mocksville League has been reorganized, but no better material for president could be found than Miss Martha Call, the former president. Brother Sherrill speaks very encouragingly of the work the League is doing there. The young people are taking a great interest in the devotional meetings and many are taking part who have never attempted it before.

A new feature of this chapter is a Bible study period during the last half of the devotional hour. Mr. J. F. Moore is responsible for this. He announces one Sunday that they will study some event or character of the Bible the next Sunday and asks all to be able to answer questions. This new feature has greatly increased the attendance at the devotional meetings.

A VISIT TO DAVIE COUNTY

On February 20 we organized a new chapter at Center Church on the Davie charge. Mr. Brice Garrett was elected president with Mr. W. A. Griffin as vice president. Mrs. W. A. Griffin was made superintendent of the Junior work. The pastor, Brother Fitzgerald, was on hand to do his part in starting the League machinery to running.

While in Davie county I enjoyed several hours in the company of our good friend, Presiding Elder Siler. He had many helpful suggestions to offer about the League work in the district and mentioned several churches where Leagues should be organized at once.

FIVE NEW CHAPTERS ON THE LEWISVILLE CHARGE

Brother John Cline is a hustler. He has seven churches, but preaching three times each Sunday seems to agree with him. On February 13th we visited three of his churches, New Hope, Lewisville, and Doub, and organized a fine Senior chapter at each place. Since then I have received the following from him:

Dear Sister Grace:

I am writing to inform you that we organized a Senior Epworth League at Sharon last Sunday with splendid interest and about twenty members, which number will doubtless be increased to at least forty and probably fifty or sixty permanent members.

We have not organized the Junior League at Lewisville as yet, but will probably organize Sunday.

With best wishes from us all,

Your brother,

John Cline.

LETTER FROM JUNALUSKA

Dear Epworth Leaguers:

After those nice things that someone said about me in the Advocate, (they sounded mightily like our beloved and enthusiastic president), I suppose it is "up to me" to write and tell you something about what we are doing up here at Lake Junaluska. I have not written anything for our page in quite a while, for I "writ" out the two years I was its editor.

I want to tell you first something about beautiful Lake Junaluska. I hope that every one of you Leaguers know something about Lake Junaluska and its work and its ideals, and that many of you have had or will soon have the privilege of paying us a visit. This is the place where our Methodist hosts gather each summer to study the great problems of our church and to gather inspiration and helpful knowledge of how to carry on the Master's work. There are conferences and schools conducted by each of the boards of our church, giving methods and instruction in the work of the particular part of our Christian work. People come from all parts of our territory—from Maryland to Texas.

Our Lake and Assembly grounds are situated in the heart of the Blue Ridge mountains, at the foot of Mount Junaluska, which is named for one of the great Cherokee chiefs. The lake is surrounded by mountains, but is not "shut in" so that the surrounding ranges cannot be seen. These grand old mountains are always inspiring. While they are lovely in spring and summer, they are grand in the winter, especially when covered with snow or when the mist is frozen on the trees. Then they look like carved marble. Taking it all the year round, this is the garden spot of North Carolina, if not of the world. If you do not believe it, just ask some of our "Junaluskas" or better still, come up to see us.

As is naturally to be expected, the people who have spent all of their lives among these grand and inspiring mountains, have taken into their characters much of the sturdiness and stability of the mountains. They are of the finest blood that can be found in America, and are almost pure Anglo-Saxon in type, and have the strong characteristics of our sturdy forefathers who first made England what she is, and then came across the unknown sea to an unknown and uncivilized country and made our own great nation.

We have an unusually good church here for a rural community. Our pastor is a returned missionary from Brazil and one of the best pastors in our Conference, and our Sunday school superintendent is as good as can be found anywhere. So you can readily see that the work of our church is carried on in a well organized and systematic way. Our Sunday school is graded and uses Graded Literature and we have a well organized Missionary Society, and best of all, a good Epworth League.

Our League was organized the first of last November, immediately following a series of services conducted by Miss Tucker. We have a membership of about 25 active members and seven or eight honorary members, most of whom attend regularly. The honorary members encourage the young people by their presence and their sympathetic attention, but do not take part in the program unless specially requested to do so.

We have all four departments well organized, and each department has been giving us good programs. The Missionary Department has started a series of programs on the study of Africa.

The First and Second Departments are also giving us some good subjects. The Third Department gave us an excellent program this month on the subject, "The Religious Life of Washington and Lincoln." This department has also planned and carried out two very pleasant and enjoyable social meetings. One on Thanksgiving night and a Valentine party. The Valentine party was held in the large summer waiting room at our lovely railroad station here, where there was plenty of room for games and contests. Quite a number of the older people of the neighborhood were there, and seemed to enjoy the games as much as the younger folks. The Epworth Leaguers of Lake Junaluska are having some of the best times imaginable, both at our social meetings and our regular Sunday night meetings.

Taking everything into consideration I think we have as good a League here as it has ever been my privilege to belong to, even if I did belong to the largest League in our Conference at one time. The best thing about our League here is that the young people are always willing to do what they are asked to do, and that is what it takes to make a League "go."

If any of you Leaguers are up this way on Sunday, we will be delighted to have you drop in and make us a visit about seven o'clock any Sunday afternoon.

Yours, all for Christ,
A. Stanly Hall, President,
Lake Junaluska Epworth League.

A REMINISCENCE

Dear Dr. Rowe:—

Noticing in the Advocate that you speak of Baptism in a thought, brings vividly to my mind an incident on one of the large circuits I traveled in Eastern Carolina years ago. At a country home the well to supply water for the family was at the front gate. I drifted into the habit of watering my horse and myself there. Of course, I formed the family acquaintance. The man of the house became very sick, which proved to be his death sickness. On a lovely day, as usual, I stopped at the well; hearing that I was at the well, he had me called into his room, in place of my bringing up a spiritual conversation, which is usual, he brought up the spiritual side at once. He said that he had been baptised when he was an infant—I learned that by the help of our kind Methodist pyhsician, he had been baptised in the doctor's bath tub. I thought, also venteured the suggestion that he had had water baptism, though what he then needed was the true baptism—the baptism of the Holy Ghost. He agreed with me at once, I read the scriptures bearing on his case, sang and prayed with him and his family. He had been a great sinner, but he now seemed to be penitent—an earnest inquirer after the truth.

I saw him no more, he soon died. I trust he was the recipient of the true baptism and is now in Heaven, I trust I will meet him there.

Fraternally,
J. M. Lowder.

Congratulations

We extend our congratulations to the man or congregation who has a home in which to live or a Church in which to worship. At this time SAFETY should be our watchword. Building material has more than doubled, in some instances it costs three times as much to build as it did three years ago. Think about the cost to replace your Church, and then be sure that it is adequately protected by insurance in the Methodist Mutual Fire Insurance Company. The cost is very much reduced by the dividends which we are returning to our policy holders

W. E. Webb, Secretary.
Statesville, N. C

COLUMBIA COLLEGE

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OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

UNCLE SIDNEY

Sometimes, when I bin bad,
  An' Pa "currecks" me nen,
An' Uncle Sidney he comes here,
  I'm allus good again;

'Cause Uncle Sidney says,
  An' takes me up and smiles,—
The goodest mens they is ain't good
  As badest little childs!

—James Whitcomb Riley.

CHURCH HEADACHES

When 'tis time to go to church,
  Do you ever have a chill?
When 'tis time to go to school,
  Do you fancy you are ill?
Oh, be very cautious—please,
  I can tell by signs like these
You have got the Goop Disase!

Gelett Burgess.

THE BUSY BLUE JAY

One of the most interesting birds who ever lived in my Bird Room was a blue jay named Jakie. He was full of business from morning till night, scarcely ever a moment still.

Poor little fellow! He had been stolen from the nest before he could fly, and reared in a house, long before he was given to me. Of course, he could not be set free, for he did not know how to take care of himself.

Jays are very active birds, and being shut up in a room, my blue jay had to find things to do, to keep himself busy. If he had been allowed to grow up out of doors, he would have found plenty to do, planting acorns and nuts, nesting, and bringing up families.

Sometimes the things he did in the house were what we call mischief because they annoy us, such as hammering the woodwork to pieces, tearing bits out of the leaves of books, working holes in chair seats, or pounding a card-board box to pieces. But how is a poor little bird to know what is mischief?

Many things which Jakie did were very funny—For instance, he made it his business to clear up the room. When he had more food than he could eat at the moment, he did not leave it around, but put it away carefully,—not in the garbage pail, for that was not in the room, but in some safe nook where it did not offend the eye. Sometimes it was behind the tray in his cage, or among the books on the shelf. The places he liked best were about me,—in the fold of a ruffle or the loop of a bow on my dress, and sometimes in the side of my slippers. The very choicest place of all was in my loosely bound hair. That of course, I could not allow, and I had to keep very close watch of him for fear I might have a bit of bread or meat thrust among my locks. In his clearing up he always went carefully over the floor, picking up pins or any little thing he could find, and I often dropped burnt, matches, buttons, and other small things to give him something to do. These he would pick up and put nicely away.

Pins, Jakie took lengthwise in his beak, and at first I thought he had swallowed them, till I saw him hunt up a proper place to hide them. The place he chose was between the leaves of a book. He would push a pin far out of sight, and then go after another. A match he always tried to put in a crack, under the baseboard, between the breadths of matting, or under my rockers. He first placed it and then tried to hammer it in out of sight. He could seldom get it in far enough to suit him, and this worried him. Then he would take it out and try another place.

Once the blue jay found a good match, of the parlor match variety. He put it between the breadths of matting, and then began to pound on it as usual. Pretty soon he hit the unburnt end, and it went off with a loud crack, as parlor matches do. Poor Jakie jumped two feet into the air, nearly frightened out of his wits; and I was frightened, too, for I feared he might set the house on fire.

Often when I got up from my chair a shower of the bird's playthings would fall from his various hiding places about my dress,—nails, matches, shoe buttons, bread crumbs, and other things. Then he had to begin his work all over again.

Jakie liked a small ball or a marble. His game was to give it a hard peck and see it roll. If it rolled from him, he ran after it and pecked again; but sometimes it rolled toward him, and then he bounded into the air as if he thought it would bite. And what was funny, he was always offended at this conduct of the ball, and went off sulkly for a while.

He was a timid little fellow. Wind or storm outside the windows made him wild. He would fly around the room, squawking at the top of his voice; and the horrible tin horns the boys liked to blow at Thanksgiving and Christmas drove him frantic. Once I brought a Christmas bell into the room to please the birds, and all were delighted with it except my poor little blue jay, who was much afraid of it. Think of the sadness of a bird being afraid of a tree!

Once a grasshopper got into the bird room, probably brought in clinging to some one's dress, in the way grasshoppers do. Jakie was in his cage, but he noticed the stranger instantly, and I opened the door for him. He went at once to look at the grasshopper, and when it hopped he was so startled that he hopped too. Then he picked the insect up, but he did not know what to do with it, so he dropped it again. Again the grasshopper jumped directly up, and again the jay did the same. This they did over and over, till every one was tired laughing at them. It looked as if they were trying to see who could jump the highest.

There was another bird in the room, however, who knew what grasshoppers were good for. He was an orchard oriole, and after looking on a while, he came down and carried off the hopper to eat. The jay did not like to lose his plaything; he ran after the thief, and stood on the floor giving low cries and looking on while the oriole on a chair was eating the dead grasshopper. When the oriole happened to drop it, Jakie—who had got a new idea what to do with grasshoppers—snatched it up and carried it under a chair and finished it.

Olive Thorne Miller.

PEEPS INTO THE LETTER BOX

Franklinton: Mama is writing for me. I write sometimes, but no one but myself can read it. My mama works in the store and all my brothers and sisters go to school, but I don't get lonesome for I have my Grandpa and Grandma here with me. I wait on Grandpa for he is nearly blind. I lead him to the table and when he goes out and gets mud on his shoes I sweep the floor, but I do not mind that for I love my Grandpa and Grandma.

Arline Pruitt (age 4.)

Greensboro: I am glad summer is coming so I can blow pretty soap bubbles up into the air. They are full of pretty rainbow colors and look like little balloons. I am glad Easter is coming and want the rabbit to bring me some eggs. Mary Plyler. age 5.)

Reidsville: I am in the fifth grade. I have only one sister—some people think that we are twins, we look so much alike. We both have brown hair and eyes. I made my first candy all by myself Saturday night. It was fine. I would like to correspond with some nice little girl.

Ruby M. Williams (age 9.)

Mt. Gilead: Next Sunday we are all to carry some money to send to the Child Relief Fund. I feel sorry for children who do not have a father and mother to love and care for them, as I do.

Sarah Andrews (age 7.)

Round Peak: I am a little girl and live ten miles west of Mt. Airy. I read the Advocate for my Grandpa as he is eighty-three years old and can't see good. I go to Sunday school at Beulah Church. Miss Nora Atkins is my tacher and my father is superintendent.

Catherine Richards (age 9)

Pollocksville: My schoolmates and I have fun. My teacher is a good one. I have a cute little pony, named Helen.

Rufus Foy (age 8.)

The other little folks are writing for the Advocate, so I can't let them get ahead of me. My father and I have a good time. Mother takes us to school in the buggy in the mornings and we walk home in the evenings.

Franklin Foy (age 11.)

Rockford: Do any of you girls like to read? I have been reading "Girls' Faults and Ideals," and think all girls should read it. I like the "Young Folks' Department" very much. I should like to correspond with some of you girls.

Beulah Wilkins (age 12.)

Shelby: We have a fine school at Lafayette Street Methodist Church, Shelby. Our superintendent is my cousin, Mr. Marvin Blanton, and he is a live wire in Sunday school. Our pastor is Rev. E. P. Stabler. We all love him. I am in Junior Baraca class. My teacher is Mr. L. S. Ritch and he is a fine teacher.

Gorman Morehead (age 13.)

Ash: We are two sisters and we are in the same grade at school. We sit together and our cousin, Clara Bennett, sits with us. We belong to the Methodist church at Andrews Chapel. Rev. W. J. Underwood is our pastor. Everybody likes him real fine.

Ruby and Ada Bennett (ages 13 & 11.)

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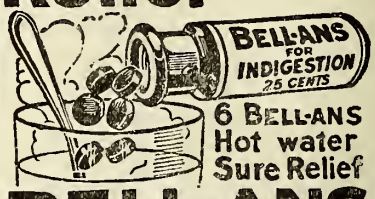
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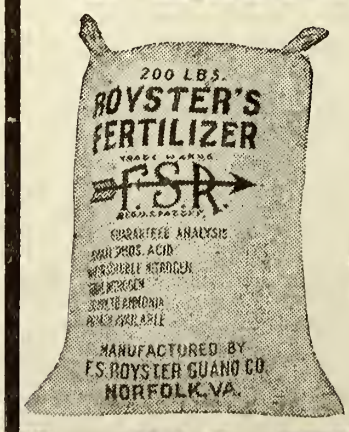
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WOMANS WORK

(Continued from page 8)

single sentence that wings God's arrow to the heart. Sometimes it is only a look that pulls down the strongholds.

What proportion of our time do we think is enough for Jesus? We are free to make the proportion what we will, though He loves us every moment, watches over us unslumberingly and cares for us unceasingly. "Take my hands and let them move at the impulse of thy love." Does that mean that we are always to be doing some definite religious work? No, but that all that we do must be definitely done for Him. It is just like the servant girl's definition of "Pray without ceasing." As she dressed herself she prayed that she might have on the robe of Righteousness; as she kindled her fire she prayed that the fires of love might be kindled in her own heart; as she fed the children, that she might be fed with the Bread of Life; as she washed the dishes, that she might be washed in the blood of the Lamb, and so on, each duty throughout the day furnishing a new subject of prayer. So the busy housewife with so many manual duties to perform may make them a consecrated service instead of mere drudgery. Having given these hands to Him they must be kept for Him, then can we allow them to take up the things which are not used for Him? Does the book which you hold lead you nearer to or farther from Christ? Does it fill your mind with things that choke out His word? Are the cards that you hold used for His glory, and do they make it easier for you to do things that please Him?

As our hands are kept so should our feet be kept to carry us on errands of mercy and love and not to places where we would not want our Lord to find us should He come. What are we doing with the voices which God has given us? Oh, the power of a consecrated voice! If our voices were consecrated what a bulwark of power would be added to the work of His kingdom. "Take my silver and my gold, not a mite would I withhold." Are we giving to Jesus all that we should give? If we were willing to give only a small portion, even the tenth of what He has entrusted to us, our churches would not be burdened with heavy debts, our missionaries would not be without the necessary things for comfort and service, our Sunday schools would not be without the equipment they need to properly do their work, and we would not be deprived of the blessings which come to those who are wholly consecrated.

With our wills, our hearts and our love dedicated to Him there would be no question about our powers and possessions being kept for Him. We may have no particular talent, but again and again God has shown that the influence of a very average life when consecrated to Him may outweigh that of almost any number of merely professing Christians. Such lives are like Gideon's three hundred, who carried only trumpets, lamps and empty pitchers—not even the ordinary weapons of war—yet through them God wrought a great deliverance.

It is not so much what we say or what we do but what we are, that influences others. May each one of us be willing to say,

Take myself and I will be
Ever, only, all for Thee.

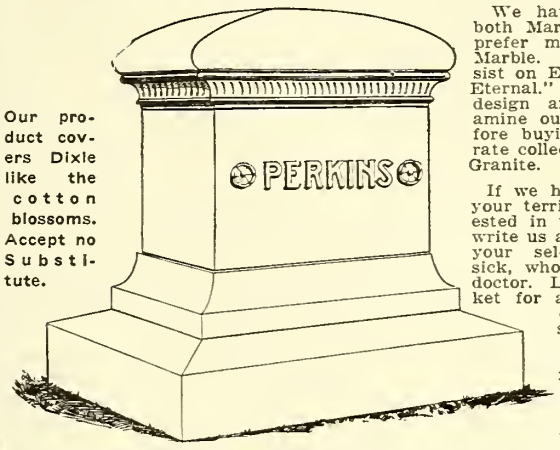
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Most folks would expect to find it in the United States. It is Miss Nannie B. Gaines school in Hiroshima, Japan. The enrollment last year broke all records being 944. The school's six kindergartens enroll 281, the primary departments 287, the high school 350, and the kindergarten teachers training school 26. There are 48 teachers in the faculty, nine of them missionaries. This remarkabe school was founded in 1897 by Miss Nannie B. Gaines, assiste! by Dr. Walter Lambuth (now Bishop) and Mr. Sunamoto. Through the intervening thirty-two years Miss Gaines has been its principal and guiding spirit. She is one of the few women in Japan who have received government recognition because of distinguished service. The other missionaries in the faculty are: Misses Ida and Katherine Shannon, Miss Margaret Cook, Miss Manie Towson, Miss Janet Miller, Miss Annice Siler, Miss Anna Hatcher and Miss Rach'l Gaines. Rev. S. A. Stewart was recently appointed Chaplain and Treasurer to succeed Rev. J. T. Meyers.

The school covers a city block in the best residence section in Hiroshima with property worth more than $75,000.00. It is a splendid monument to Miss Gaines' ability

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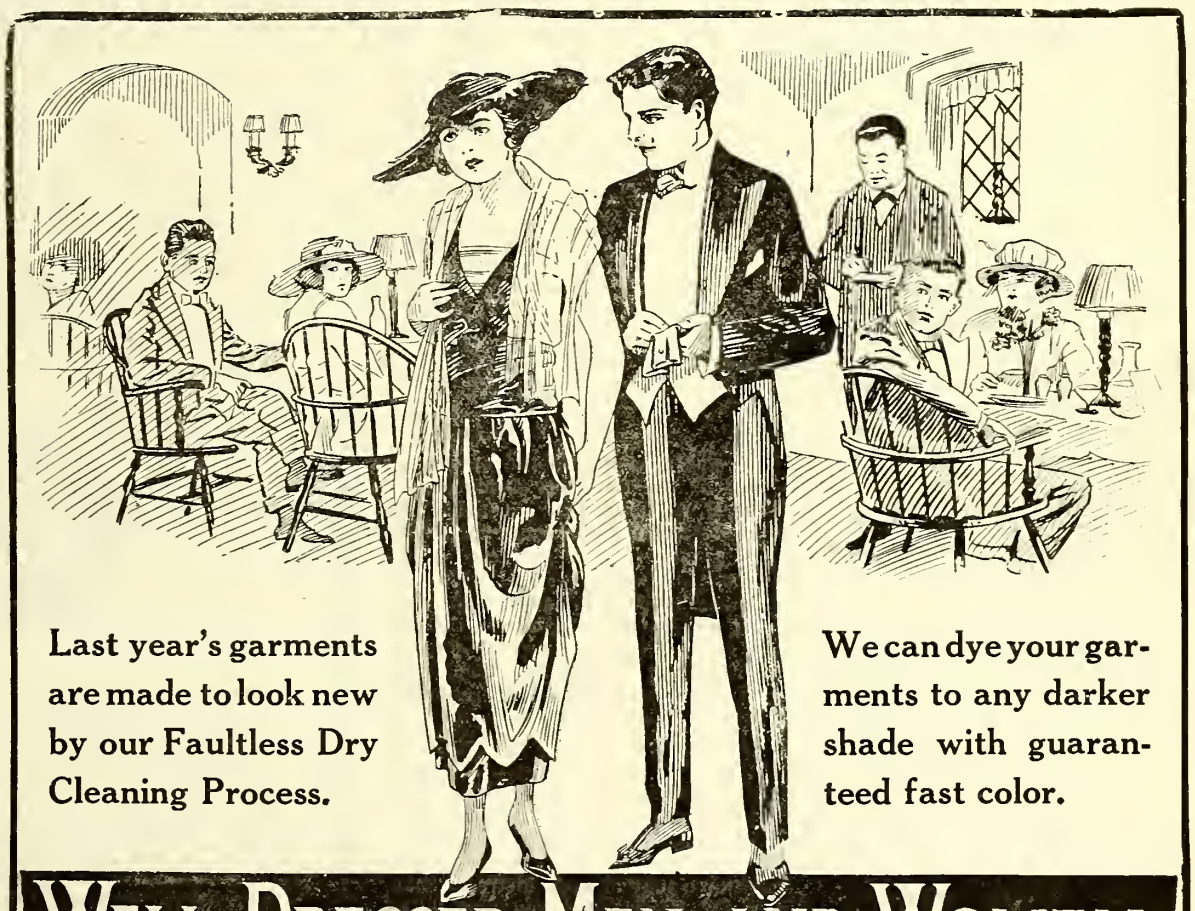
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PLEASANT MT. PLEASANT

(Continued from page 6)

things carried by a number of Mt. Pleasant's big-hearted folk. My! to look on that dining room table and floor, and to think that it has been war times, would make any preacher sing "Dixie" with new life.

Everything is going like it was greased at Mt. Pleasant. Two have pledged themselves to life service, and others will do so. A campaign will be put on soon to get the Advocate into the homes of all our members. The paper has the goods ,and all our Methodist people should be ashamed of themselves if they are not reading its valuable contents.

You can rest assured that Mt. Pleasant will do a full year's work this year. The happy pastor,

Asheville, N. C. H. R. Deal.

BANQUET AT BREVARD

Alumni and Alumnae Meeting—Another Scheduled for Hendersonville.

On Friday evening, February 25th, twenty-five or thirty alumni and alumnae of the various Methodist colleges of this state gathered around the banquet board at Brevard Institute. After a most delicious feast, prepared by the senior domestic science class of the institute, Mrs. O. H. Orr, chairman for the occasion, introduced Mr. Raper, pastor of the Brevard M. E. Church, who explained why this educational movement was started and what our part is to be. Mr. Elias spoke for Trinity, giving the needs of that college; Miss Whistnant, of the faculty of Brevard Institute, and an alumna of Davenport College, gave the toast, "College Loyalty." Next came a vocal selection by Miss Fisher, of Asheville, after which Dr. Summey, of Brevard, gave a brief history of Brevard Institute, pointing out its present needs. Last but probably one of the most comprehensive speeches of the evening, was that by Mr. Welch Galloway, in which he stressed the fact that education without God is in vain. Mr. Galloway gave instances of non-Christian education where destruction followed. His final plea was that, in view of the fact that our country is being invaded each year by a flood of Godless immigrants, we must Christianize them or be heathenized.

Much of the success of the meeting was due to Mrs. O. H. Orr, who was an efficient convener.

After the alumni meeting the alumni directors of the Asheville District met. It was decided to have another alumni-alumnae meeting in Hendersonville on the 18th of March. Miss Fisher, chairman, was instructed to ask Mr. C. F. Bland to act as local convener.

CLARK ST. CHURCH DEBT

Pastor at Rocky Mount Happy Over Result of Effort to Pay Off.

Dear Editor:

I wish, in a word, to express appreciation to my church for raising more than half of debt left on the church of $2,500, and at the same time to warn the brethren generally on making debt not in keeping with the letter and spirit of the discipline of our church. I must say that this was the most entangled church debt affair I have known, but am happy to say we are getting it straightened out. On coming to Clark Street, the pastor was told that a debt of $2,100 was on the church, but that the Board of Church Extension had taken it over under a loan. I really think the brethren thought it had, but we must remember that there is quite a margin between the recommendation of a thing and the thing actually being done. So I waited developments, and in a very few days I had a letter from the Church Extension Board granting us only a loan of $500. Whereupon this pastor, who has had some little experience in untangling and ferreting out old debts, began to look into the matter more closely and to my amazement found that not only the $2,100 had not been taken under a loan, but that the debt instead was $2,500, with interest to be added for two-thirds of a year. Well, we scarcely knew what course to pursue in the face of these depressing times, but something had to be done, and done at once, whether we could or not, to save our faces and at the same time save the church. We called the men of the church together and earnestly appealed to their courage and faith. They went to work under a committee appointed by the pastor and raised among themselves through the church and friends locally nearly $1,400, the remainder to be raised in the fall. Blessing be upon this faithful band.

J. A. Daily, Pastor.

EXPERIENCE OF BISHOP LAMBUTH

Some Remarkable Religious Phenomena of Boxer Days Recalled.

By Evangelist J. V. Williams.

I was a visitor to the annual session of the Baltimore Conference of the M. E. Church, at Roanoke, Va., nearly thirty years ago. On Sunday the usual love feast was held. It was good, but unusually so this day. Among those who spoke that morning was Dr. W. R. Lambuth, then one of the connectional men, as they are called from Nashville, Tenn. His testimony made a deep impression on those who heard it. I shall never forget his words of light and power. He said:

"Brethren I rise to do honor to the Holy Ghost, I was in China during the Boxer war. We were holding a revival meeting in one of our chapels. It was a time of great distress. Many of our Missionaries had been killed, and quite a number of the brethren had fled from their work and come to us. We were in great distress, and expected every moment an attack from this boxer up-rising. So we concluded to go to God in prayer for His special help, and thus we spent much of the afternoon in prayer before attending chapel services in the evening. While we all prayed and sought the power of God? Are they going out We were stricken to the floor, and in this condition remained for some time.

After a while the cook came to announce supper, and when she opened the door, she too, fell prostrate to the floor. We took no supper that evening but arose and went direct to the church, and began the services. The spirit of God came with great power. Men and women were shouting all over the house. One young man, a member of our church, who had been cast out of his home by his father because he had professed Christ, ran home, and said: Father come over to the church quickly, God has come, the father came, and was gloriously converted—Thus God saved us from death, and gave us a larger life.

When I read Bishop Lambuth's appeal for means to feed the starving millions in China, my mind went back to the time when God came to him in China with power of the spirit, to help carry the message of salvation to those heathen Chinese. I know the same God would speak to the church in America through Bishop Lambuth, and food would go to China in His name.

Bishop Lambuth was born in China, his father and mother went there before the civil war as missionaries. His heart is there.

As soon as I saw Bishop Lambuth's letter, telling of starving China, I determined to help. We have forwarded some money from our church, and more will follow.

Brethren of the ministry, have we the power of God? Are they going out from our churches saying, God has come? You come quickly and see.

Central Islip, L. I. N. Y.

GREAT REVIVAL AT SIMPSON

Dear Dr. Rowe:—

Allow me space to tell about our great revival at Salem Church, in the village of Simpson, N. C., which came to a close on February 6th, at 11:00 o'clock a. m.

The congregations were good from the beginning and in a few days the house was packed with people from the village and surrounding country who flocked to hear the great gospel preached with such marvelous simplicity and power by Rev. A. B. Crumpler, of Clinton, N. C. School children, young men, middle age peop' and old men alike listened with profoundest interest to the simple earnest and eloquent messages of the preacher.

Whiskey stills were destroyed and jugs broken and booze poured out on the ground and men pledged themselves to live for God and righteousness in the future. The whole community was stirred as it has never been before.

It was a touching and impressive sight on last Sunday morning to see 46 men, women and children, weeping and rejoicing, as they stood at the altar of the church and took its vows and promised to live for God and his kingdom forever.

These were the visible results of the meeting; but the things accomplished which did not come to the surface, eternity alone will bring to light. The people at Salem are happy and they thank God and take courage. He is one of the strongest gospel preachers I have heard in many a day —a true man of God and will be a blessing to any people or church.

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CHRISTIAN CITIZENSHIP

Some Written Views by Members of Capt. Newell's Sunday School Class.

The writer was a guest last Sunday in the Bible Class of Capt. W. H. Newell, First Church, Rocky Mount. There were seventy in attendance. A systematic effort was being made to reach all the men of the city and each Sunday was showing healthy increase in attendance. The teacher is well known as a zealous and resourceful Sunday school worker, and the whole class, officers and members, seem to have the same spirit.

The subject for the Sunday was Christian Citizenship. A request had been made that each one hand in a brief statement of what he thought constituted Christian citizenship. The replies were so full of real merit that it seemed well to me to get them for the Advocate. They will illustrate a wise teacher's method and will in themselves show the ideals of a fine set of business men. Of course, I can not hope that space can be found for all, but we will use a few as illustrating:

"It seems to me, that Christian Citizenship embodies the love of God, brotherly love and civic righteousness."

"A citizen should be loyal to God; loyal to his country, state and community; loyal to himself and to his fellowman."

"A good citizen is a person who practices the Golden Rule, "Do Unto Others as You Would Have Them Do Unto You." One who pays his debts and will uphold the law, because it is law, whether it suits him or not."

"Hear the conclusion of the whole matter: 'Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul and with all thy mind—and thy neighbor as thyself."

"The great essentials to Christian Citizenship, are full knowledge of God's will revealed in His word, and a strong, abiding faith in Jesus Christ our Saviour, forgetting ourselves, in service and love for others."

"The duties of a Christian Citizen. first:—to profess, and follow the teachings of Christ; second:—to use all possible influence to help his fellow man do likewise; third:—let your daily action be an example to others."

"My idea of Christian Citizenship is first make a public profession of Christ. Second, so live that you may be above reproach. Third, in your conduct and demeanor toward your fellow man prove to him that you are what you profess to be. Fourth: Support the laws of the city and state of which you are a resident."

"Good citizenship means keeping your spiritual back yard as clean as your front yard, and rendering unto Ceasar the things that are Cearsar's and unto God the things that are God's. In speaking here, before the Banker's Convention last summer, Vice-President Marshall said, in substance, that regardles of how much wealth and business a man controlled, if he did not support the moral and spiritual forces of the community, he was a Dead One so far as real citizenship is concerned."

"The blessings of good government are so many that it is entitled to moral, financial, and even military support. All true citizens will render unto Ceasar this measure of support, and will also render unto God his praise, his worship and sufficient means for furthering his kingdom in the earth."

"A Christian Citizen in my estimation is a man who obeys the laws of God and keeps the commandments the best he can, and obeys the laws of his state, town and nation, and lives in charity and brotherly love with his neighbors, pays his honest debts, and controls his tongue, and speaks evil of no one."

In conclusion the class resolved to practice what these included by an earnest effort to reach every man in the city for the class, especially the foreigners and others who might not have friends or a church home.

N. H. D. Wilson.

"THE COMFORTER SPIRIT OF TRUTH, now revealed in the light of Esoteric Christology. Part I. "The Sign of the Son of Man," now ready for delivery. A postal notice will bring it to you. FREE. Part 2. "The Final Passover." Part 3. "The Thing You Love The Most." The Comforter, 917 Rhode Island St. San Francisco, Cal.

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MACON, GEORGIA

District Appointments

DURHAM DISTRICT
M. T. Plyler, P. E.
Durham, N. C.
SECOND ROUND

March
Orange, Orange Chapel 20
Pearl and Eno, Pearl, ... 20
Burlington Ct., New Salem 26
East Burlington, 11 a. m. 27
Graham and Haw River, Haw River, 7:30 27

April
Hillsboro, Walnut Grove 2-3
Milton, Yanceyville 7-8
Yanceville, Yanceyville 7-8

At this joint meeting stress will be put upon Sunday schools and education. Special speakers both days.

Leasburg, Union 9-10

Special speakers at this meeting.
Roxboro, Brooksdale, Person and East Roxboro will be held at Roxboro during the District Conference, April 20-21.

April
South Alamance, Saxapahaw 17
Mebane, 8 p. m. 17
Durham Ct., 11 a. m. 23-24
Carr, 8 p. m. 24
Lakewood 27

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
Elizabeth City, N. C.
SECOND ROUND

March
South Mills, Newlands 19-20
Perquimans, Woodland 26-27

April
South Camden, Shiloh 2-3
Gates, Zion 9-10
North Gates, Parkere 11
Pasquotank, Mt. Hermon 16-17
Edenton 24
Columbia, Holly Grove ..... 30, May 1

May
Belhaven, Belbaven 6
Roper, Mackeys (morning) 8
Plymouth, (night) 8
Chowan, Evans 14-15
Hertford, (night) 15

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder
SECOND ROUND

March
Hemp 19-20
Fayetteville, St. Andrews 27-28
Person St, Calvary, ... 27

April
Carthage, Center 2-3
Sanford, night 3
Josesboro, ... 5
Buckhorn, Olive Branch 9-10
Glendon 23-24
Roseboro 16-17

May
Haw River, ... April 30 and 1
Pittsboro, ... 8-9
Duke, Duke, night 15
Dunn, Dunn 15

NEW BERN DISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
FIRST ROUND
SECOND ROUND

March
Kinston, Caswell St., Webbs Chapel, 11 a. m. ..19-20
Kinston, Queen St. at night 20
Elm St. & Pikeville, Pikeville, 11 a. m. 26-27
Goldsboro, St. Paul at night 27
Newport Ct., Havelock, 11 a. m. 30

April
Pamlico Ct., Reelsboro, 11 a. m. 2-3
Jones Ct. Maple Grove 11 a. m. 6
Holkerton Ct., Rainbow, 11 a. m. 9-10
Snow Hill Ct., Mt. Hermon, 3-11 10-11
Vandermere Ct., Vandermere, night & a. m. ..13-14
Oriental Ct., Pamlico, 11 a. m. 15
Harlowe Ct., Adams Creek, 11 a. m. 16-17
Craven Ct., Beach Grove, 11 a. m. 20
Crifton Ct., Edwards Chapel, 11 a. m. 23-24
Dover Ct., Dover, at night and 11 a. m. 24-25
Goldsboro, St. John, at night 27
Goldsboro Ct., Daniels Chapel, 11 a. m. 28

May
Straits Ct., Williston, 11 a. m. April 30 and 1
Beaufort, at night 1
Mt. Olive Ct., Browning, 11 a. m. 7-8
Mt. Olive and Claypso, Mt. Olive 8
LaGrange Ct., Hickory Grove, 11 a. m. 11
Atlantic and Sea Level, Sea Level, 11 a. m. ..14-15
Ocracoke & Portsmouth, Ocracoke, 11 a. m. ..21-22
Morehead, at night 25

RALEIGH DISTRICT
Rev. John C. Wooten, P. E.
Raleigh, N. C.
SECOND ROUND

March
Cary, Apex, a. m. 19-20
Central, p. m. 20
Kenley, Lucama, a. m. & p. m. 27

April
Millbrook, Rollesville, a. m. 2-3
Edenton Street, p. m. 3
Youngsville, Bunn, a. m. 16-17
Louisburg, p. m. 16-17
Princeton, Fellowship, a. m. 23-24

May
Oxford, a. m. 1
Oxford Ct., Gray Rock, p. m. 1
Jenkins Memorial, p. m. 4
Clayton, a. m. 8
Garner, Mt. Zion, a. m. & p. m. 7-8
Selma, a. m. 15
Benson, p. m. 15
Granville, Roberts Chapel, a. m. 21-22
Creedmore Bullocks, a. m. 28

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
SECOND ROUND

March
Aberdeen, West End 19-20
Vass, Johnson, S. Grove 20-21
Robeson, Bethesda 25
Lumberton Ct., Pine Grove 26-27
Lumberton 27-28

April
St. John-Gibson, St. John 1
Laurel Hill, Tabernacle 2-3
Lauringburg 3-4
Biscoe, Pleasant Hill 8
Montgomery, Prospect 9-10
Troy 10-11
St. Paul, Regans 16-17
Elizabeth, Singletary, 3 p. m. 17
Raeford, Bowmore 22
Red Springs 23-24
Maxton 24-25
Caledonia, E. Laurinburg 29
Rowland, Purvis 30

May
Mt. Gilead Ct. 7-8
Mt. Gilead 8-9

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
SECOND ROUND

March
Conway, Bethany 18
Rich Square, Woodland 19-20
Warrenton, Macon 25
Warren, Bethlehem 26-27

April
Norlina, Zion 2-3
Middleburg, Shocco 9-10
Henderson 16-17
N. & S. Henderson, S. Henderson 17
Bertie, Cashie 22
Murfreesboro & Winston, Union 23-24
Northampton, Rehoboth 29

May
Roanoke, Ebenezer April 30 and 1
Littleton 1
Ahoskie, Colerain 7-8
Scotland Neck 13
Williamston & Hamilton, Williamston 14-15

Please get this in your next issue.
Yours truly,
E. M. Snipes

WASHINGTON DISTRICT
N. H. D. WILSON, P. E.
Washington, N. C.
SECOND ROUND

March
McKendree, McKendree 19-20
South Rocky Mount, night 20
Grismesland, morning 25
Ayden, night 25
Farmville, Bethlehem, day 26
Wilson, First Church, night 27-28
Elm City, night 27-28
Aurora, Campbells Creek 30

April
Greenville, night 1
Bailey 2-3
Wilson, Calvary 3-4
Swan Quarter, Soule 8
Mattamuskett, Englehard 9-10
Fairfield 10-11
Bath, Bethany 15
Robersonville, Whartons 17
Washington 13-17
District Conference, Roberonville, night 19-21

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
SECOND ROUND

March
Scotts Hill, at Union 18
Burgaw, at Jordane 19-20
Wilmington, at Fifth Avenue 20-21
Wilmington Ct., at Bethany 27
Wilmington, at Grace 27-28

April
Hallsboro, at Pierce 1
Carvers Creek, at Freeman 2-3
Tabor, at Lebanon 3
Chadbourn, at Cerro Gordo 9-10
Whiteville, at Whiteville 10-11
Wilmington, at Trinity 17-18
Wilmington, at Epworth 17-20
Wallace-Rose Hill, at Wallace 22 24
Magnolia, at Centenary 23-24
Onslow, at Hopewell 29

May
Swansboro, at Queene Creek, April 30 and 1
Shallotte, at Shallotte Village 6
Town Creek, at Bethel 7-8

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C.
SECOND ROUND

March
Mars Hill, Valley Union 19
Marshall 20
West Asheville 23
Black Mountain 23

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
SECOND ROUND

March
Waxhaw, Bonds Grove, 11 a. m. 19
Weddington, Union, 11 a. m. 20
Mathews, Indian Trail, 11 a. m. 26
Unionville, Zion, 11 a. m. 27

April
Thrift-Moores, Pleasant Grove, 11 a. m. 2
Seversville, Trinity, 11 a. m. 3
Trinity, (Charlotte) night 3
Ansonville, Wyglitman, 11 a. m. 8
Polkton, Fountain Hill, 11 a. m. 9-10
Morven, Morven, 11 a. m. 16-17
Wadesboro, night 16-17
Hickory Grove, 11 a. m. 24
Duncan Memorial, night 24

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
308 Summit Ave., Greensboro, N. C.
SECOND ROUND

March
Wentworth, Lowes 19-20
Ruffin, Ruffin, night 20
Pleasant Garden, Rehobeth, 26 and 3 p. m. 27
Randleman, St. Pauls, 11 a. m. 27
Carraway Memorial, night 27

April
Coleridge, Rehobeth 2-3
Ramseur and Franklinville, Franklinville, night ..3
Park Place, 11 a. m. 10
Centenary, night 10

MARION DISTRICT
D. M. LITAKER, Presiding Elder
Marion, N. C.
SECOND ROUND

March
Thermal City, Pisgah, sun 11 27

April
McDowell, Nebo, sat 11 and sun 11 2-3
Marion Ct., Carsons, sun 3 3
Burnsville Sta., sat and sun 7 9-10
Bald Creek, Riverside, sun 11 and 2 10
Micaville, S. T. River, sat 7 and sun 11 16-17
Spruce Pine, Bakersville, S. P. sun 7 mon 10..17-18

District Conference meets a. Forest City in Pleasant Grove Church on March 15th at 7:30 p. m. Bishop Darlington will preside and will preach Wednesday at 11.

MT. AIRY DISTRICT
W. F. Womble, Presiding Elder
Mt. Airy, N. C.
SECOND ROUND

March
Dobson, Rockford 19-20
Summerfield, Gethsemine 26 27

April
Madison-Stoneville, Stoneville, 11 a. m. 3
Mayodan, Mayodan, 3 p. m. and night 3
Yadkinville, Prospect 9-10
Walnut Cove, Pine Hall 16-17

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
SECOND ROUND

March
Wilkes Ct., Adley, 11 a. m. 18
North Wilkes Ct., Union 19-20
N. Wilkesboro Sta., N. Wilkesboro, night 20

THIRD ROUND

April
Elkland Ct. at Bowie Creek 2-3
Jefforson Ct. at Zion, 3:00 3
Creston Ct., at Southerland, ... 9-10
Warrenville Ct., at Rich Hill 16-17
Helton Ct., at Healing Springs, ... 23-24
Boone Ct., at Boone, ... April 30, May 1

May
Watauga Ct., at Marble 7-8
Elk Park Ct., at Newland 14-15
Avery Ct., at Pisgah, ... 21-22
Laurel Springs Ct., at Nathan's Creek, ... 28-29

June
Sparta 4-5
North Wilkesboro Ct., at Miller's Creek, ... 11-12
Wilkesboro Station at Wilkesboro, night 12-13
Wilkes Ct., ... 18-19
North Wilkesboro St. at North Wilkesboro night 19-20

The District Conference will convene at Henson's Chapel June 28-30.

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
SECOND ROUND

March
Shelby Ct., El Bethel, 11 a. m. 19-20
Kings Mt., 7 p. m. 20
Lincoln Ct., Pisgah, 11 a. m. 26-27
Main St., 7 p. m. 27

April
Stanley, Iron Sta., 11 a. m. 2-3
Lowesville, New Hope 3 p. m. 3
Lowell, Bethesda, 11 a. m. 9-10
McAdenville, 7 p. m. 10
Bessemer, Concord, 11 a. m. 16-17
South Gastonia, 7 p. m. 17
Dallas, 11 a. m. 24
Mt. Holly, 7 p. m. 24

May
Mayworth, 11 a. m. 1
East Belmont, 3 p. m. 1
Belmont, 7 p. m. 1

The Shelby District Conference will be held May 5-6 in McAdenville.

STATESVILLE DISTRICT
W. A. NEWELL, Presiding Elder
Statesville N. C.
SECOND ROUND

March
Huntersville, Huntersville, 11 a. m. 19-20
Davidson, Fairview, 3 p. m. 19-20
Lenoir Ct., Moores, 11 a. m. 26
Lenoir First, Lenoir, 11 a. m. 27

April
Dudley Shoals, Ebenezer, 11 a. m. 2-3
Granite Falls, Granite, 3 p. m. 2-3
Rhodhiss, Rhodhiss, night 2-3
Westview, Marvin, 11 a. m. 9-10
Hickory First, Hickory, night 9-10

WAYNESVILLE DISTRICT
J. H. WEST, Presiding Elder
Box 312, Waynesville, N. C.
SECOND ROUND

March
Bethel, Bethel 19-20
Jonathan, Delwood 27-27
Waynesville Ct. 27

April
Fines Creek, Fines Creek 2-3
Glenville, Double Springs 9-10
Highlands, ... 16-17

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
WINSTON-SALEM, N. C.
SECOND ROUND

March
Lewisville Circuit, Union 19 20
Davie Circuit, Oak Grove, ... 26-27
Lexington First Ch. Q. C., night 31

April
Lenwood Circuit, 2 p. m. 1
Denton Circuit Clarksbury 2-3
Farmington Circuit, Wesley, ... 9 10
Southside Circuit, Vernon 16-17
South Thomasville, 3 p. m. 17
Thomasville Main St. 17
District Conference at Advance March 14th 2:30 p. m. March 16th.



The trend of destruction has turned from bodies to souls. Warfare of guns has been translated into a warfare of ideals. The world war has been followed by a titanic struggle for spiritual supremacy between Paganism and Christianity, between Allah or force and Christ or love. In half the world Islam flaunts her bloody crescent, while in so-called Christian lands materialism and pagan ethics seek to conquer the souls of men.

There is a form of education which is thoroughly pagan. It is the offspring of Prussianism; it is godless, materialistic, unspiritual. It will eventually paganize any people.

Will Germany be allowed to win the war at last? If her educational ideals---her type of culture (Kultur) by peaceful penetration---come to dominate in western Europe and America, she has won an infinitely greater triumph than if she had conquered France and dictated a German peace.

If the Church goes out of education and allows the present secularizing tendencies, already strong, unrestrained freedom to develop, soon there will be no God but Allah.

Education Must Be Christian

Education types civilization. The American ideal is Christian education. Thus were our greatest colleges founded. Until fifty years ago America did not swerve.

It is the purpose of the Christian Education Movement of the M. E. Church, South, to call the country back to its early ideal. Through the finest and most thoroughly Christian system of schools and colleges in the nation, we propose to counteract these unholy influences, to fill the world with trained religious workers, and to produce a generation of leaders who will steer us safely, govern us wisely, and stabilize us socially and industrially.

Who will lend his energies to this high crusade, that Christian education shall not perish from the earth.

Christian Education Movement

M·E·CHURCH · SOUTH NASHVILLE · TENN·

SPECIAL EDUCATION NUMBER

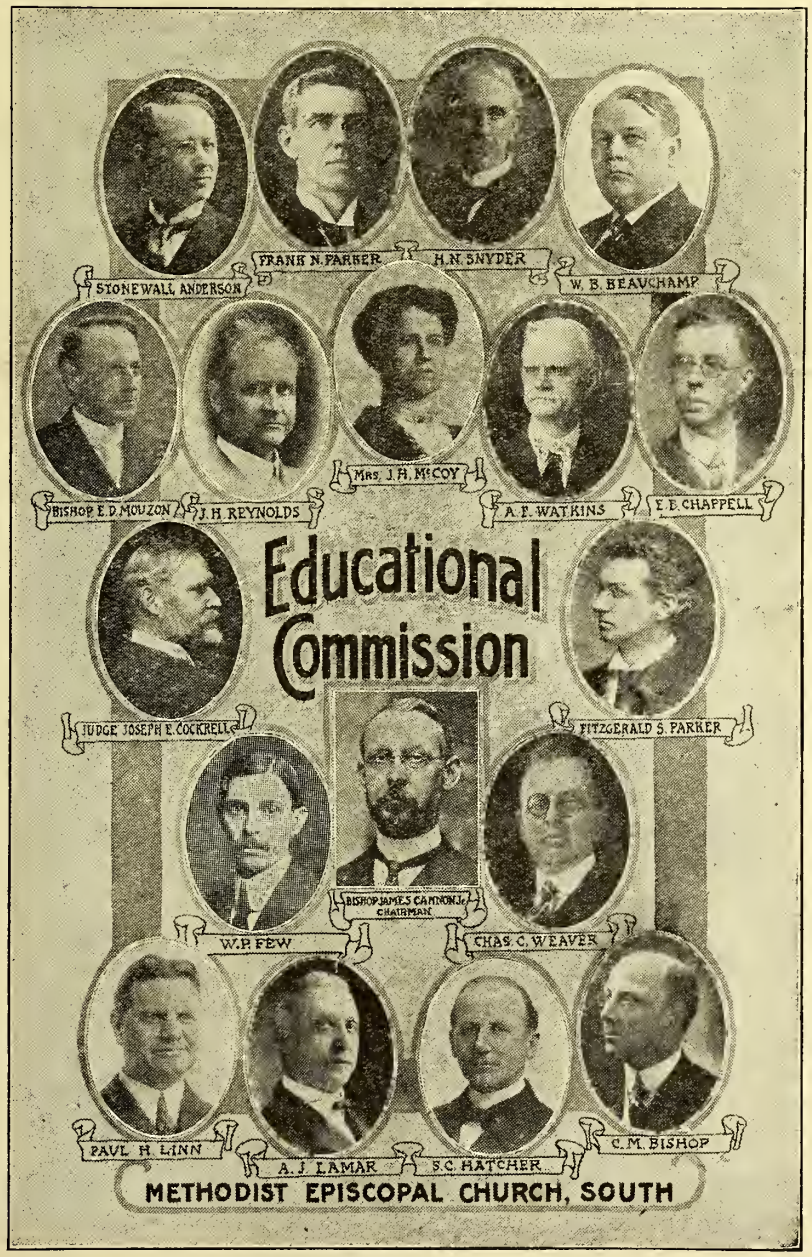
NORTH CAROLINA
Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, MARCH 24, 1921 Number 12

Rev. T. Theodore Joans
107 Travis St.

WHY SHOULD THE DENOMINATIONAL COLLEGE LIVE?

1. It is the standard of American education, and has maintained it.
2. It is the mother of college presidents and America's most prominent educators.
3. It is the college which has furnished the Church with its ministry, been tested in two wars and not found wanting.
4. Its form of government is truly American, and free from politics.
5. It is thoroughly Christian, yet free from bigotry.
6. Its scientific departments are manned by scholarly Christian men.
7. It is free from that irreligious, sectarianism which denies a place to the Bible in the curriculum of study.
8. It believes in a philosophy which holds to a personal God, a divine Christ, an immortal soul, and an imperative duty.
9. It is free from agnosticism and pantheism, the greatest foe of Christian truth.
10. Fundamental in its curriculum is love for truth. It does not prejudice the student against the truth of revelation by refusing it a place in the curriculum.
11. It believes that the formative element in history is Christianity, and that any curriculum is defective which fails to teach it.
12. It believes that the words of Jesus and Paul should be studied, as well as those of Socrates and Plato.
13. It believes that teachers of youth should know the truth.
14. It is an institution born of sound doctrine, and fostered by those who have a vital faith.
15. Its educational work has been done for less money than that of any other agency. It is the greatest tax-saving institution in the State.
16. It gives the greatest return to the country of any philanthropic investment known to Christian people.
17. It is the safest investment of Christian money known to the Church.
18. Its trustees are consecrated Christian men.
19. Its students, coming from the best Christian homes, help to create a clean, strong, collegiate life.
20. Its students are taught to live economically, to think rightly, and to act nobly.
21. Its product is the well trained accomplished Christian citizen.—Herald and Prebyter.



AIM IN EDUCATION

There is in this world a vast accumulation of knowledge, which constitutes the religious, scientific, historic and literary heritage of mankind. This store is, of course, so great that no one mind can come into possession of all of it, but it has been so systematized that the essential facts and principles may be acquired. Education is that process by which each generation acquaints their offspring with those essentials, in such a way that in the very act of gaining knowledge the latent powers are developed and true character is formed. The aim of all right education is genuine mankind.

AS THE EDITOR OF A DAILY PAPER SEES IT

If the Methodist Episcopal Church, South, fails to use to the limit of its ability the opportunity that the Christian Education Movement brings, it will have failed of its obligation to the public as well as to its own schools. The South has not given of its wealth to educational work as have other sections of the country. Southern people must face that fact, and the churches of the South have no small share of the responsibility involved. This movement of our Methodism will help much in bringing the South to see the value of investments in education. Then, while we help our own schools we will render a public service worth while.

The editor of the Greensboro (N. C.) Record, in a strong editorial deliverance, calls attention to some things Southern Methodists and Southern people generally need to hear. The editor of this paper referring to the financial goals of the Christian Education Movement, says further:

"That looks like a very large amount of money, but it isn't, considering the fact that it is to be distributed among many educational institutions. It isn't, considering what the public, including the members of churches, spend for other things, less important things. It isn't, considering the fact that every dollar of it, invested as it will be in making men and women of character, who will make the Church what it will be and who will have a very large part in making the South and the whole United States what it will be, will be well spent. It isn't, considering the fact that this money will be paying dividends from the time it is invested until the end of time. It isn't, considering the fact that the $33,000,000 will mean a vastly greater sum, in dollars and cents, a few years from now, to say nothing of the world and cultural benefits. It isn't, considering the wealth and the earning power of the members of the great churches.

"It is time for the South to invest some real money in her schools, state and denominational. Bishop James Atkins has given some figures that show how niggardly we have been with our children. Out of $87,250,000 given to educational institutions throughout the country last year, only $250,000 was given to schools or colleges below the Mason and Dixon line. Of course the other part of the United States is much richer, much more populous and contains many more educational institutions, but it is not 349 times as rich, or populous, or anything as the South is. The South is wealthy now. Its resources have reached the point in development where it can quit crying poverty. It is true that it has passed through a wave of depression, like all the rest of the country, but it has not been more severe in the South than elsewhere. The farmers of the West have suffered like those of the South. The industries of the North have suffered worse than those of the South.

"The disposition to remove the handicaps under which the colleges now labor, lack of equipment, lack of room, lack of sufficient instructors, a poverty the shame of which is being recognized, is heartening. Lust for money and for personal pleasure does not control man. As long as men and women recognize the rights of youth to the extent that they will go down into their pockets, there is no need to worry much about ills which look to be organic but which are really superficial."

THE BEST YET

The paper now in the reader's hands requires and deserves more than a hurried or casual reading. The material has been prepared and selected with unusual care, and the general theme is the most important that has been considered by the public for a long time. The Christianization of Education is the subject of this issue, which endeavors to set forth the aim and purpose of the Christian Education Movement.

The Movement hopes to accomplish far more than merely to increase the efficiency of Methodist schools; it has in contemplation the whole work of education in this country. A small island of genuine education surrounded by a vast sea of purely secular training is desired by nobody who hopes to see a better world. The great leaders in education today, whether connected with the church, state or independent schools, realize with some alarm that educational systems are woefully lack-

ing in moral and religious elements.

However, there is no cause for uneasiness. The church does not desire to turn back into the Middle Ages and put everybody in the colleges to studying the catechism. Least of all, does it intend to interfere with freedom of thought and expression. But no system of education is complete without provision for the production of character, and the type of character that should be aimed at is the Christian gentleman.

JULIUS WARD HARRISS

Few men ever packed into fifty-four brief years more endeavor and achievement than J. W. Harriss. Going to High Point from his country home in Randolph county, he started out in youth upon a career that caused him to rank among the first men of the State as a manufacturer and financier. Early in life he found his place in the family of Jesus Christ, and the great enterprises of the church drew on his time and energy to an even greater extent than commercial affairs. After the condition of his health made it advisable for him to cease attending public meetings, he continued to occupy his place in the sanctuary and sit in the official councils. He knew how to make money, and he knew how to spend it. The call of every worthy cause met a generous response from his heart and purse. Julius Ward Harriss truly lived, and the entire town of High Point, together with hosts of others, unite with his devoted family in mourning his passing.

ON THE HOME STRETCH

The Advocate office is so rushed that we cannot take time to prepare the figures this week. New subscriptions and renewals continue to come in in large numbers on every mail, and we have good reason to believe that no part of the wide field is being neglected.

We are glad also to see that the Baptists are bestirring themselves in the interest of the Recorder as never before. We want to win in the contest, but we want the Recorder to find its subscription list increased to such an extent that Dr. Johnson will feel that his paper has won, too.

On the other hand, if the Advocate should turn out to be the loser, we have an idea that six or eight thousand new subscribers would salve our damaged feelings to such an extent that we would be able to bear it with good grace.

One more week will tell the tale. Let us work with all our might till midnight, March 31, and then await the result of the count, conscious of having done our very best.

A long pull, a strong pull, a pull all together, and victory will be ours.

WITH REV. T. J. ROGERS

The West Greensboro Circuit has been thriving under the ministry of Rev. T. J. Rogers, who is now in the midst of his fourth year. The work has shed Jamestown, which became a station at the last annual conference, and taken on a newly established appointment at Pomona. The churches that were on the work at the beginning are now paying twice as much as they were three years ago.

Having earned the privilege of spending a day near home by a succession of trips to regions more or less remote, the editor put in the day last Sunday with Brother Rogers. In the morning, the congregation at Groometown, a community marvelous for thrift, intelligence and culture, listened with patience to the sermon and voted unanimously for the Advocate. It was a clean sweep.

In the afternoon, there was a gratifying response at Muir's Chapel. The purpose of the meeting seemed to be appreciated by everybody, except one good foreign brother, who didn't relish the "nonsense" of the editor, and took "so many papers already that he didn't have time to read them." Brother Rogers canvassed those present, adding practically every family to the Advocate list, and then appointed Mesdames E. P. Boren, J. W. Clegg and W. S. Highfill to finish the work. There is good reason to expect that the Advocate will be going to every home in the congregation before the campaign closes.

THE INSTINCT OF IMMORTALITY

"Where shall we bury you?" asked a friend of Socrates, as the old sage was about to drink the poison that was to end his life.

"Anywhere you like, if you can catch me," was the reply.

The greatest of Greek thinkers believed in the immortality of the soul and loved to discuss the question. After mentioning various arguments used to establish the fact, he said: "But we do not believe in immortality, because we are able to prove it; we are always using arguments to prove it, because we firmly believe in it already." Two of his own arguments illustrate the point. The first is through analogy. He says that just as the atom is the unit of matter, indivisible and indestructible, so the soul is the unit of spirit and indestructible. The second is based on preexistence. "The soul has always existed, and therefore it always will exist."

The bottom has dropped out from under both of these arguments; after thinking that the atom was a simple, indivisible, indistructible unit for more than two thousand years, men have discovered that the atom is not simple at all, but composed of great numbers of electrons, which are described as vortices of force. And while nobody has yet known an atom to be destroyed, it is quite possible to conceive of a power that could break one up into simpler forms. The preexistence of souls was a truism to Plato, but it is accepted by very few people now. Most of us believe that we began to be for the first time, when we entered into this world. Thus away go the arguments, but our conviction of immortality remains.

Herbert Spencer elucidates the law of correspondence as it is found in nature. Simply stated, it means that there are in the organism appetites and instincts which find in the environment provision for their satisfaction. Over against the eye is a world to be seen, over against the taste are things to be eaten, over against the ear are sounds to be heard. But there are also appetites of the soul. Over against the hunger and thirst for righteousness, there is a spiritual world that satisfies; over against the craving for perpetuity of life is the "building of God, an house not made with hands eternal in the heavens."

The argument that Jesus gave for immortality is simple, elemental, final. "Have ye not read," he asked the Sadducees, "I am the God of Abraham, the God of Isaac, and the God of Jacob?" This assertion came to Moses after Abraham's body had lain in the cave of Machpelah for over four hundred years. The body of the patriarch had long since returned to dust, but God still says, "I am the God of Abraham." God can deal only with beings that are possessed of a moral nature, and morality has no meaning, except for those who are immortal in their natures. God dealt with Abraham, therefore Abraham is immortal; and having become the God of Abraham, He is Abraham's God forever. "He is not the God of the dead, but the God of the living." "For all shall live unto him."

When the cave-dweller died, his weapons were placed in a tomb. Whe the Chinaman dies, rice is placed on the grave. When an American dies, flowers cover the casket and fill the room. The friends of the cave-dweller did not place the implements of the chase beside his body, in order that he might use them in the chase; nor does the Chinaman expect his dead friend to eat the rice, any more than we expect our dead to smell the flowers. But each custom in its way and time expresses respect for the dead, and if they had become extinct and ceased to be, our dead could not command respect. These acts are but a way of saying that those who have passed out of the flesh still live.

Early in the morning,
Angels came down;
Stunned were the soldiers
To see them around,
Ever singing the wondrous story:
"Risen is Christ, our Lord of glory."
—A. C. Sherrill.

COBLE-JIMISON

One of the high places in our experience as a run-about in the interest of the Advocate was touched on last Saturday and Sunday night when, in company with that choice spirit, Mr. O. V. Woosley, the energetic Sunday school field secretary of the Western North Carolina Conference, we found ourselves in Rockford, on the Dobson charge. On arriving we were taken in charge by Pastor Coble, and Sunday School Superintendent Davenport and rushed up to the latter's home, where a good supper was in waiting for us. We take it that the Davenports decided that it was too much to risk such as Woosley and the assistant editor to sit at the same table twice, as he shipped us over to Brother and Sister Dobson's to spend the night, where the genial and dignified elder of the Mt. Airy District was also a guest. The only thing to mar the joy of our stay in this magnificent home was the cruel accusation that one of the quartette made against another that he snored so loud that the rest could not sleep, but be it said that the writer was not in the least disturbed. But the stay in that fine home was a delight to all except the field secretary.

Saturday night in the church at Rockford we had our say and enjoyed the privilege immensely. Sunday morning we were driven out to Stony Knoll and had a fine hearing from that good people.

When it comes to hard work and careful planning Brother Coble is a past master. He knows what he wants done, and leads the way to doing it. He is working hard toward the enlargement of his work, and his people confide in him. He is doing great things for the Advocate.

Sunday night found us with Rev. Tom P. Jimison at Grace, Winston. Bro. Jimison has one of the best working church plants in the conference, and he and that excellent congregation are moving forward at a rapid rate. They have a fine Sunday school, and a large congregation wait upon the preached word. They are in love with the pastor and he with them. Bro. W. H. Martin is looking after the interest of the Advocate and turned over to us a nice list of new subscribers.

ONLY A "CHINK"

The Chinese laundryman, moving along the street in his odd garb, looks to the average observer like another order of being. It is difficult to realize that he has the same desires, hopes, fears and feelings that an American has. He is only a "Chink."

The stupendous and inconceivable privation, attending the famine, is helping people in this favored land to realize the truth of the brotherhood of man. The feeling of hunger is the same, whether the skin be white, black or yellow, and the pangs of pain that shoot through a mother's heart when her child wastes for lack of bread are everywhere the same.

The reader will see on the eleventh page another call for help to relieve the distress in China. The missionaries and relief workers must be supplied with much larger funds than have yet been available, or millions of human beings must be allowed to die miserably for lack of food.

Dr. Worth M. Tippy, pastor of one of the largest Methodist churches in New York and head of the commission on church and social service of the Federal Council of Churches, truly says that "famine relief is the supreme social service of the winter and spring of 1921."

What each individual does is a searching test of the reality of his religion, and this test is being unconsciously applied by the Chinese people. They may not understand the theology of the "foreign religion," but none can fail to get the import of the Christian prinicple, "I was hungry and ye gave me meat."

The American people are sympathetic, generous, big-hearted. If they can but realize the need, their gifts will pour in abundance toward these brothers across the sea. The following poem, written by Mrs. L. A. E. Stikeleather, a noble woman who has passed through the vicissitudes of many years, will help to visualize conditions:

"Do you hear the cries of the children,"
The little ones over the sea;
Cries of hunger, and pain, and cold,
Calling to thee?

And oh, have you seen the tears, friend,
That sorrowful eyes have shed,
As the hungry stagger about
Seeking for bread?

Oh the sighs, and the sad cries, friend,
Of want, and hunger, and woe,
Wrung from suffering souls, friend,
Across the sea!

The heart of the world has been warmed,
And succor flies over the seas,
But the need is still on, O friend,
And children cry, and hunger still pleads:
"Help, or we die."

THE CHRISTIAN COLLEGE AND THE CHRISTIANIZATION OF THE POLITICAL, INDUSTRIAL, AND SOCIAL LIFE

Last Stronghold of Selfishness and Fountain Head of Highest Christian Virtues—Any Real Reformation Waits on Leadership—Here the Most Immediate and Vital Opportunity for Christian Service.

By President C. J. Greene, Hendrix College.

The political, industrial and social life of a person or of a group is the ordinary life expressed in three different forms or fields of activity. What gives point and significance to the expression of life in any one or all these forms is their peculiar power of bringing to view and making active and contagious the ultimate interests, aims and motives of people. Political life has to do with the abstract principles, the rules, and the processes of administration that concern men as a body politic; industrial life has to do with the production, distribution and sharing of property; and social life has to do with the institutions, or customs, that men have evolved through their efforts to live together on a basis of equity and mutual advantage.

And so it comes about that the political, the industrial and the social life is at once the last stronghold of selfishness and the fountain head of the highest Christian virtues. If we could see motives as God sees we should doubtless recognize every one in his political activities as a patriot or a pirate; in his industrial life as a public servant or a vampire; in his social life as a ministering angel or a moral leper—that is, every one is a constructive or a destructive force.

The Christianization of these fields of activity is the ultimate goal and will be the final triumph of all work for the kingdom of God. The difference between conditions as they are and as we hope for them to be cannot be covered by a cataclysm of religious experience. The thoroughgoing Christianization of the individual requires a lifetime. It is a process. The same is true of society. Conversion is matriculation in the school of Christ. No school turns out as many graduates as it receives matriculates. In politics, industry, social life, old habits reassert themselves, selfish example puzzles and pulls powerfully everywhere.

To reform these strongholds of conservatism, where as Professor William James says, habit has ten times the power of nature, there must be strong, courageous, influential and patient leadership. Any real reformation waits on leadership. The masses of people are conservative. If they change at all they follow the lead of one or a few. To have leadership, that is to say, for the world to make any appreciable sort of progress, there must be higher education. It has been pretty clearly worked out that without any education at all one person becomes a leader; and with high school training one person in sixteen hundred becomes a leader; with college training one in a hundred and seventy-five becomes a leader or reaches what is recognized as distinction. President Wilson says college trained people walk upon the ridges and occupy the position of outlook. To be a leader one must have breadth of view, poise, freedom, daring and power of intellectual concentration and endurance. All these true education fosters and develops.

Just as it is true that reformation or progress of any sort depends upon education, so it is true that Christian reformation and progress depends upon Christian education. Mexico and Brazil have had Christianity with a very elementary and antiquated type of education and the ethical life of the people has been as little affected by their religion in a hundred years as the ethical life of China has been affected by Buddhism. Germany's system of state education received the admiration and patronage of the world; but it was not Christian, and the world was startled and appalled to learn within the last five years that the spirit of the political, industrial and social life of Germany had little improved since the Vandals and the Huns overran the Roman empire. Turning to our own country where state and church schools work side by side and share each other's spirit, aims and ideals, we get instruction. One state university with four thousand students who were members of evangelical churches, and eight thousand alumni, has within the last fifty years furnished these evangelical churches with fewer than twenty ministers. Ninety per cent of all college trained ministers and missionaries are trained in Christian colleges and more than one fifth of these decide upon their life work after they enter college. For obvious reasons no statistics are available showing the moral and religious effect of training in Christian colleges on the men and women who do not give their entire time to religious work; but there is no doubt that this effect upon them is as disproportionate as compared with the same influence in state institutions as it is upon those known distinctively as religious leaders. These men and women carry the Christian influence directly into the centers of political, industrial and social life.

Here then are two facts which all who are interested in the progress of Christianity must face. Without Christian colleges we should be practically without trained ministers and missionaries; without ministers and missionaries as highly trained as doctors, lawyers and engineers, the church will lose its place of leadership in the progress of the world. Fostering our Christian colleges is not a question as to whether we think the church or the state ought to cover the field of higher education; it is a question of the progress or decay of Christianity.

Coming back to the subject, the next forward movement of Christianity must be the Christianization of political, industrial, and social life. The world will give little heed to the heart glow of one newly "converted." It cares little for the hundreds and thousands that are "saved" in evangelistic campaigns. It cares very much how people act in political campaigns and what sort of spirit actuates them in their industrial and social obligations and opportunities. If church schools will maintain their Christian integrity and men with money will furnish them with buildings and libraries and laboratories and faculties equal to the best, it will not be many student generations before Christianity will tell powerfully on these strongholds of corporate life—politics, industry and society. Here is the most immediate, vital and farreaching opportunity for Christian service that the world can now offer.

WESTERN UNION TELEGRAM

Nashville, Tenn. March 21, 1921.

Rev. G. T. Rowe

Please publish that William H. Stockham, of Birmingham, has made a gift of one hundred thousand dollars to the Christian Education Movement. He is president of the Stockham Manufacturing Co., a prominent Methodist Layman and active in all good enterprises. He is a member of Advisory Committee of Movement in North Alabama Conference,

J. S. Chadwick,
Secy. 830A March 22

AWAKE AT LAST!

Church Preparing to Stay the Tide That Now Sets So Hard Toward Materialistic Education.

By Leonidas Robinson, Ph. D.

One of the most encouraging signs of the times is the awakening interest in the gigantic task of Christianizing our education.

The truth is fast breaking upon patriotic students, officers of the law, and men heading the big businesses of the world that in character building moral integrity must be interwoven if we are to save the state and preserve a world order that makes human life endurable.

I have been interested in the recent earnest efforts of Judge Thomas Crain, of the Court of General Sessions of New York City, to stay the tide that now sets so hard toward materialistic education.

The line that in our early history held religion and education together has broken; and this great judge, who has exceptional opportunity to study the direful results of such a divorce, sees the utter breakdown of our modern civilization, unless as he says, "We teach with geography, something of the God who made the earth, with botany, something of the God who clothed the flower, and with history, something of the divine providence in human affairs." He has bought out large spaces in New York City papers to argue his thesis that no child is being properly educated if he is not being taught religious faith with his secular instruction. He contends that "religious instruction can be given in the schools without outraging any parent's conviction" of whatever faith he may be.

He is right, too, in his contention that morality without religion will soon sicken and die.

The New York Board of Education, too, must be awake to the situation, as they propose that a half day each week be given over to the different denominations for religious instruction.

The Bible has been ruled out of the public schools, not by the laws of the land; for ten state supreme courts in recent years have decided that "Sectarianism should be excluded," but they add: "It does not follow that the Bible should be excluded also." While the minority has intimidated the majority in this matter, it is for good reasons not expedient to make a fight for Bible reading in our public schools.

In the present state of discord between the sects, proper and powerful emphasis could not be placed where it should be placed. We must find a school of freedom, where unfettered, the teacher, loyal to things essential and eternal, can build characters so necessary to the safety of society and the salvation of the world.

That place is found in the home, in the church, and in the church schools. To stem the black tides that so threaten us today, we need something more than the formal reading of a few verses of Scripture.

The history of the past must be so taught that the student will recognize in it all the great Unseen Hand. The present must be so interpreted that he will consult a corrected inward monitor in the projection of every program and draw strength for life's duties from an experience based on an organized knowledge of the truth as it is in Christ Jesus.

"Is our nation becoming more pagan?" This is not such a far-fetched question when we study the history of education in America. Great institutions, one after another, have been silently slipping from under the direction of the church, and vacancies in their faculties filled with men who flout the great fundamentals of Christian faith and scoff at those sacred things so essential to the preservation of American inheritance.

But thank God, we are waking to the danger. The great leaders of practically every church in Christendom have at last come to see what Christ meant when He said: "Go teach."

Through the teaching function and through that only, will the world be saved. Nothing short of that is the purpose of the Christian Education Movement.

"After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the Civil Government; one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall be in the dust."—Inscribed on a gateway at Harvard.

ESTABLISHING CHAIRS OF RELIGIOUS EDUCATION IN THE COLLEGES

Superintendent of Teacher Training, M. E. Church, South.

By John W. Shackford, D. D.

The second objective of the Christian Education Movement is as follows:

"To promote the cause of Religious Education by bringing about a closer and more effective co-operation between our institutions of learning and the Sunday school, and by establishing strong departments of Religious Education in our colleges and universities."

The interpretation of its religious ideals to its young is of all the work of the church the most vitally essential to the continuance of its existence and the furtherance of its aims in the earth. Before all others the Church is responsible for the religious education of the people, and the Church alone in this country is free to make the necessary protional institutions to train her ministry will ing of a leadership which shall be equipped to grapple successfully with the task of providing religious education for all the people.

Steps Already Taken.

It is a most encouraging fact, and one that is full of promise for the future that the educational leaders of our own Church see the true situation and feel that the Church college must serve the Church in the training of religious teachers and leaders for the work of the Church. For where, if not to her own institutions of learning, is the Church to look for a leadership positively and intelligently Christian and trained to supervise the development of religious instruction and training for the whole body of the people?

Tbe Methodist Episcopal Church, Soutb, througb its General Conference, in 1918, authorized the Board of Education and the Sunday School Board each to appoint representatives on a joint committee for the standardization and promotion of courses of religious education in the colleges and universities of the Church. This commission formulated the outlines of a credit course in religious education equivalent to a regular college major. The general outline prepared by the commission has now been approved by the Board of Education and the Sunday School Board respectively, and likewise has received the unanimous approval of the Education Association of the Church, in whicb all our educational institutions are represented.

Under this plan several full-time professors in religious education have recently been appointed in the colleges, and the Christian Education Movement has announced as one of the direct objectives of the movement the establishment of chairs or departments of religious education in our colleges and universities.

The Church College and the Christianization of the World.

It is a sound position that the reason to be of the Church college must be regarded as at one with the true aim of the Church of Christ. The Church college must be held as one of the most necessary and effective agencies for realizing this aim. And just in proportion as it is clearly understood that the gospel is to be brought into life by teaching, and that the task of the church is in reality a vast educational undertaking to provide for the religious education of all the people in accordance witb Christian ideals of life, will it appear that the Cbristian college is called upon to become the training camp of that leadership which is to carry forward tbe enterprises of the Kingdom and whicb is to labor for tbe Cbristianization of the world.

Tbe Church which began with founding educational institutions to erai nher ministry will strangely miss the lines of her present-day opportunity if, in this time when laymen are more and more becoming teachers and leaders in religion, she shall fail with all seriousness to do for the lay leader and lay teacher a like service to that whicb she has all along insisted upon for the ministry.

The New Day of Large Opportunity.

The startling recent indications of the extent to which the responsibility for the Christianization of the world rests upon America, the nation-wide awakening to the basic need of a more adequate provision for religious education in America to preserve our own civilization and even the Churcb itself in America, the coming of the laity into greater prominence, especially in the teaching of our Christian religion to the young—these and other facts of the present situation present an opportunity of almost limitless service to the Christian college to train the leadership for a new day and a new world.

The Reason for Chairs of Religious Education.

It is very important that in the establishment of these new chairs the mind of the Church and of our Church colleges shall be focused upon the word **religious.** No greater mistake could be made than to turn this movement in behalf of religious education into a mere reinforcement of an earlier movement—namely, that of establishing departments of Education in the Church colleges, more or less paralelling the courses in Education offered in State institutions and for the same purpose. While it is true that Education, ideally speaking, gives religion its proper place ,and that religion is not something separate from life, no more fatal mistake can be made by the Christian Church at this time than to assume that the regular courses in Education of today give religion the place of emphasis and of essential importance which the Church must insist that it have if religion is to be a controlling force in human society.

The divorce of the state from responsibility for religious education, and of the Church from a sense of educational responsibility for the people at large, has inevitably had its effect both upon education under state control, and upon religious promotion at the hands of the Church. In the state, this has resulted in an educational theory and practice which not merely omits the religious emphasis, but which naturally tends to complete itself as a system apart from religion. I venture the opinion that what was an arbitrary, even though necessary restriction upon state education, has resulted in a warping of the theory and practice of education as regards the emphasis upon religious values and the recognition of religion in its proper place as a moral and social dynamic, the organizing, motivating force in education.

On the other hand, in the church, the result has been an increasing reliance upon non-educational processes in her efforts to promote the Christian religion. These have developed a theory of the process by which Christian character is attained that is as inadequate as a total theory of life development, and as lacking in an understanding of the educational processes as are some current theories of education deficient in a proper appreciation of the place of religion in education. The result is often in our colleges as Professor Coe has so pointedly said: "As to denominational academies and colleges it is not unfair to say that, though they are interested in both education and religion, they have rarely conceived of education in religion as the central function and the reason for their existence. There has been lack of a definite conception of religious education as a specilized undertaking based upon laws of growth and therefore requiring both continuity and technical care. Administrators who sincerely desire to promote Christian character have believed in technical proficiency and continuity anywhere but here, and they have rarely been ready to pay the costs of it. Instead, they have added inexpensive non-educational religion to expensive non-religious education."

If the Church in her institutions of learning had provided courses in education developed directly in accordance with our own Christian view of life, the case for religious education today would be very much better than it is. That is, if the Church had been creative and original rather than imitative of the state in the development of her departments and chairs of education in her own colleges and universities, then these institutions of the Church would in a large measure have preserved the balance of religious emphasis in courses in education, and very probably, as an indirect result, religion would occupy a much more central and controlling place in courses in general education.

Now, it has sometimes been mistakenly assumed that these courses only need to be taught by Christian men in order to supply all that is lacking. I presume the idea is that the Christian philosophy of life and the Christian tbeory of religious education will be "caught" and hence need not be taught, or is it that it does not matter what they are taught, provided the atmosphere is satisfactory, though how it is to be hoped that tbere will develop the proper appreciation of the essential relation of religion and education, unless this is made a part of tbe body of instruction, it is hard to say. Here we have one of the results of the long prevalent acceptance on the part of the Church of what Dr. Coe has called a "non-educational religion" and of our easy satisfaction with the "atmosphere" argument.

The atmosphere and the Christian teacher, essentials which can not be insisted upon too much, will not alone give a fundamental interpretation to the value and function of religion in life and in the educational process. Students being trained for religious leadership must be given a true understanding of the place of religion and in the development of the idividual and the social life. When the text books on education used are conspicuous for the small amount of religious appreciation evinced, when the courses in education in the church colleges have been primarily modeled according to the state standards, and even when the instructors themselves in their chairs have often had their training in education under conditions where no particular emphasis is placed upon religious values, I think it will be found very exceptional, indeed, that the courses in education give that place to religion in education and that attention to education for religious ends that would be the case if the courses had been inspired primarily by the desire to make education serve the supreme end and aim of the Church—the Christianization of the world.

For the sake, then, of an education that is religious and for the sake of a religion that is educational, the Church college, the exponent both of education and religion, has at the present time, a most important service to perform—a service to education and to religion alike. The church college will fail in its duty, to education and to society if it does not take the lead in putting religion in its proper place in educational thought and practice. And it will fail in its duty to the cause of religion and the Church if it does not lend its support to demonstrating the fact that the way of triumph for the Christian religion is through the educational process.

The purpose of the Christian Education Movement in seeking to establish chairs of Religious Education is to put religion into the central dynamic place which the Christian people believe it must have in any adequate or complete system of education. We cannot therefore afford to soft-pedal the word "religious" or treat religion as an incidental element in education. If, indeed, the Church has set out to Christianize the world she will place the religious dynamic and the religion of Jesus Christ at the heart of her teaching system.

BENEFITS FROM TITHING

Business Man Speaks Out of a Long Experience.

I have always hesitated to give my personal experience concerning tithing, but break this rule with the hope that my testimony may help others. I have been practicing tithing for 28 years, and numerous astounding experiences have come to me directly in this connection. I shall attempt here to give only a few outstanding impressions resulting from actual experiences.

A fixed and unalterable purpose of the heart to do that which is most pleasing to God must be the tither's attitude constantly. Otherwise satisfactory results are uncertain. You sure cannot fool God!

The prayerful striving after a correct understanding which an earnest tither finds absolutely necessary, brings with it manifold and constant spiritual growth unconsciously. A right purpose maintained in tithing, absolutely solves all of the ordinary hard points about giving, for then the question, 'How much shall I give to this, or that purpose,' becomes both pleasant and profitable, for the tither finds that he must not depend on his own judgment alone. Here spiritual growth and experience again come unconsciously, and the habit of looking to Him, who knoweth all things, grows even beyond the matter of giving.

One who honestly and earnestly enters upon tithing, must trust in God absolutely and hew to the line of his obligation in spite of debts or any other creature. If he does this, he will always get through difficult times, (and they will come) and come out with a shout in his heart. A tither becomes conscious that he is a distinct part of God's plan in making up His kiugdom as it could hardly be possible for him to feel when giving in a haphazard manner.

All these statements come from actual experience, and I have only just skimmed a little off the top.—R. S. Rudolph.

WHY AN AID FUND

For the Education of Ministers and Other Christian Workers?

Because lack of means is the reason given by three-fourths of the men who do not get an education. And while one boy in a hundred after a forty-mile walk over the mountains can appear before a college door with a calf tied with a rope as his sole possession and work his way through college, ninety-nine others do not have the financial nimbleness or heroism or what not to go through college without funds.

Because without aid thousands of our choice young people will walk the twilight vale of illiteracy instead of treading the shining heights of knowledge, and a little needed help will put into their hands a golden key to fabulous treasure houses of delight and service.

Because the cost of education is high and ever growing higher, while the time spent in study is a financially unproductive period in a student's life.

Because the world war has slaughtered thousands of Europe's choicest young leaders and the world is depending on America to help fill their places.

Because in the flame of war and reeking conflict old governments, old social orders, old false faiths, old heathen creeds are dissolving into their original elements and can be recombined into new and beauteous forms and combinations if we supply the hand to press the plastic mass into new and fairer shapes.

Because with the Centenary offering filling our coffers for a great world-wide forward movement that calls for thousands of new workers, we are like a nation with a full treasury and a sadly insufficient army. Where are we to get the preachers, teachers, nurses, specialists, clerical and mechanical helpers for this great advance?

Because a broken-hearted world is everywhere looking to Christian education as its only hope to lead it out of darkness and despair up to truth and hope.

Because civilization crumbles without Christianity and the Church wanders into swamp of failure and death without educated leaders.

Because the Church, all churches, are woefully short of preachers, and such a fund will stop some of us from making further "assaults upon the audience with attempt to preach." We know not how many of our hearers, as they patiently listen to us in the pulpit, are vowing in their hearts a mighty vow to contribute liberally to such a fund in order to hear better preaching in the future.

Because it will give us better church workers of every kind, better stewards with wider vision.

Because it will give us better teachers in our schools. Where shall we get our Christian teachers except from our church colleges and universities? We must have, if not Christian language, history and science, at least these ologies taught from a Christian outlook and by a Christian heart and brain.

Because other churches have shown us the way and revealed the priceless value of such help in thousands of lives ennobled for high service for their fellowmen. The Presbyterian churches have hundreds of thousands of dollars in their loan funds transformed each year into brain power, spiritual energy and moral fibre, the money returning regularly into the treasury to fare forth again and again through the years on its mission of light and liberation, weaving golden threads into the life of the nation and the destinies of the race. The greatest educational church in America is the Methodist. The Methodist Episcopal Church has made loans to 23,952 of her students, amounting to more than $2,500,453. To date more than $600,000 has been returned, and these returns are coming back at the rate of $50,000 per year. And this amount of $50,000 is being sent out again each year on its gracious errand of untold blessing. This precious good seed of the Kingdom has been sown in lands all over the earth. What a host in "that day" will rise up and call that fund blessed.

Because the seminaries and universities of other churches are outbidding us for our own boys and giving them scholarships.

Because the Church can afford to do no less than the nation does when young men and women turn their backs on wealth and, obeying the call for higher service, lay their lives upon the altar. Shall we not at least furnish them the opportunity to develop that life for such higher service?

These, and many others, furnish compelling reasons why our Church should provide an aid fund for worthy young men and women who would give themselves to Christian life service. The Christian Education Movement of the Methodist Episcopal Church, South, has in its budget $1,000,000 as an aid fund for the education of our future ministers, missionaries, and other workers. This will be invested in lives that shall bless the world. What an opportunity it offers to our Methodist people of the present generation to project life and influence into generations yet to come.

There are fathers and mothers who have lost for a while sons and daughters in whom they had great hopes for the future. What better memorial could they provide for these loved ones than an investment in other young lives? The aid fund offers such a chance.

Men and women rich in earthly possessions, whether their riches be measured by hundreds or millions, can multiply themselves many times by using some of their money in helping sons and daughters of other parents to better serve the world.

How many scholarships of $250 each will you give to help build the temple of God's truth in human lives?

WHY THE FINANCIAL APPEAL AT THIS TIME?

Schools Stood Aside During Years of Prosperity—Church Must Not Fail Them Now—Future Life and Service of Methodism in the Movement.

By John S. Chadwick.

When the General Conference spoke in 1918 it was a real venture of faith. The nation was at war, and in such a world struggle as appeared then would end only in world bankruptcy. In May. 1918, we did not see victory except in faith. We believed that America would come out of the struggle with such a burden of debt as would delay for years the return of prosperity to the nation. And even with that financial burden upon us for a generation and more, we saw America giving herself in service to a world's needs. In a day such as this can the Church surrender ideals that moved us in 1918 to pledge the faith of the nation and of Methodism to sacrificial service?

We must compare ourselves with ourselves in 1918 and not with ourselves in 1920. Our financial situation is not a favorable one, but, with two years of unparalleled prosperity, are we not in better condition than three years ago?

Our schools have stood aside during the years of prosperity. How they have lived and have served so well the thousands who have come to them only the men and women who have carried the heavy burdens for a rich church will ever know. Can we afford to send them into another scholastic year with no definite pledge of the Church's help?

An extension of the time for the financial appeal means an additional expense such as our schools can ill afford to bear.

This is no day for the Church to join forces with those who cry calamity; no time for the Church to be a prophet of evil. Prosperity and stable business conditions will come through the people who, in the day of adversity, see the better day ahead, the people who hearten humanity by deeds as well as words. The Church must not fail the nation in its time of need.

The considerations named, and others, were factors in determining a policy for the Church. But one that in the thought of our leaders has been first is—the future life and service of our Methodism is in the issues of the Christian Education Movement. It is a matter so vital that there can be but one thought and purpose in the mind and soul of Southern Methodism—it must be carried through. For an issue such as this our help is in God. He was with us when we declared our purpose to attempt and to carry through this enterprise. He will not fail us now. Whether or not we have willed that it be thus, we have come to a day where we must prove our loyalty to the ideals of the Master. We can better prove it in a time such as this.

The financial objectives of the Christian Education Movement have been in the minds of our people for many months. We now know the time appointed for the response by Southern Methodists to this call. Until now we have considered the financial objectives in the light of business conditions throughout the nation. It is our duty from now to face that question in the light of our obligations to the kingdom and to one who rules in that Kingdom. And it is our privilege to be of that company of Methodists who shall have a share in the carrying through of the greatest enterprise our Church has undertaken.

WHAT MONEY CAN DO

Brings Best Types of Christian Life Into Brotherly Contact With World

Bishop F. J. McConnell

In the first place. Christianity asks me to give up money because money gives control over consumption capital. It asks me to consume less so that my less favored brother may consume a little more. If we are to interpret Christianity by the spirit of Jesus the appeal is in harmony with the very essence of Christianity. Christianity means a chance to live.

But money gives control over production capital, as well. It puts tools under my control. Christianity comes to its adherents with the call. "Let me have your money that I may have power over tools—that I may have hospital and surgical instruments and school-houses and books and churches for the revelation of the Gospel. Instead of using all your income for the purchase of more property let me have an instrument that will teach a young Chinaman a trade, or that will cure sickness in India, or print the truth in Mexico.

But money is more than all this. It is control over men. Money makes it possible to bring the best types of Christian life into brotherly contact with non-Christians. And the world will finally be won to Christ by Christly contacts. Money makes it possible to put the Christian and the non-Christian side by side. Once together, the foundation of mutual respect and sympathy are laid on which it is possible to build those fine friendships which mean the most for the spread of Christianity. In just making it possible for the Christian to live among non-Christians money does its mightiest for the advancement of the Kingdom.

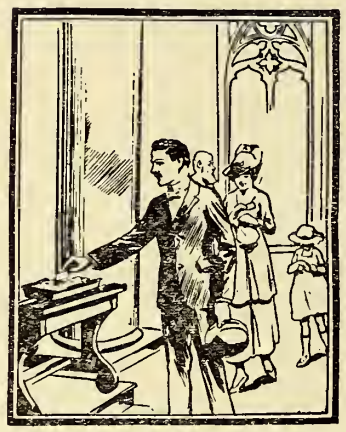
EDUCATIONAL MASS MEETINGS

Asheville—W. J. Young, 11 a. m., April 17th.
Asheville—Mrs. J. H. McKoy, May 8th.
Hendersonville—W. J. Young, 7:30 p. m., April 17th.
Brevard—Zeb Curtis, 11 a. m., April 17th.
Charlotte—E. B. Chapell, April 17th.
Charlotte—Josephus Daniels, April 17th.
Charlotte—Mrs. J. H. McKoy, 7:30 p. m., May 4th.
Monroe—W. J. Young, 11 a. m., April 10th.
Wadesboro—R. H. Bennett, 11 a. m., April 17th.
Morven—R. H. Bennett, 7:30 p. m., April 17th.
Greensboro—W. J. Young, 7:30 p. m., April 24th.
Greensboro—Mrs. J. H. McCoy, 730 p. m., May 6th.
Reidsville—W. J. Young, 11 a. m., April 24th.
High Point—H. N. Snyder.
High Point— W. I. Cranford.
Morganton—P. T. Durham, 11 a. m., April 10th.
Morganton—Dorman Thompson, 11 a. m., April 10th.
Marion—P. T. Durham, 7:30 p. m., April 10th.
Marion—Dorman Thompson, 7:30 p. m., April 10th.
Rutherfordton—Clyde Hoey
Mount Airy—G. T. Rowe, 11 a. m., May 3rd.
Elkin—R. H. Bennett, 7:30 p. m., April 24th.
North Wilkesboro—R. H. Bennett, 11 a. m., April 24.
Jefferson—G. T. Rowe, 11 a. m., May 3rd.
Jefferson—J. F. Kirk, 11 a. m., May 4th.
Jefferson—C. C. Weaver, 7:30 p. m., May 3rd.
Salisbury—F. N. Parker, 11 a. m., April 10th.
Albemarle—F. N. Parker, 7:30 p. m., April 10th.
Concord—F. N. Parker, 7:30 p. m., April 17th.
Gastonia—P. T. Durham, 11 a. m., April 24th.
Gastonia—R. L. Smith, 11 a. m., April 24th.
King's Mountain—P. T. Durham, 7:30 p. m., April 24.
King's Mountain—R. L. Smith, 7:30 p. m., April 24.
Shelby—P. T. Durham, 11 a. m., April 17th.
Shelby—J. F. Newell—11 a. m., April 17th.
Lincolnton—P. T. Durham, 7:30 p. m., April 17th.
Lincolnton—J. F. Newell, 7:30 p. m., April 17th.
Statesville—G. T. Rowe, 11 a. m., April 10th.
Mooresville—H. G. Hardin, 11 a. m., April 3rd.
Cornelius—H. G. Hardin, 11 a. m., April 17th.
Lenoir—H. N. Snyder.
Hickory—H. N. Snyder.
Hickory—Mrs. J. H. McKoy, 7:30 p. m., May 9th.
Waynesville—E. K. McLarty, 11 a. m., April 10th.
Canton—E. K. McLarty, 7:30 p. m., April 10th.
Andrews—Geo. D. Herman, 11 a. m., April 3rd.
Murphy—Geo. D. Herman, 11 a. m., April 10th.
Winston-Salem—Bishop Darlington.
Winston-Salem—T. F. Marr.
Winston-Salem—Mrs. J. H. McKoy, 7:30 p. m., May 5.
Lexington—F. N. Parker, 11 a. m., April 17th.
Thomsaville—H. N. Snyder.
Thomasville— W. I. Cranford.
Mocksville—Dorman Thompson, 11 a. m., April 3rd.



GOD required the Tithe of the Jews Four Thousand Years Ago.....

HE surely expects no less of us today.....



IS IT GOD'S CALL?

Less Cannot Be Expected of the Christian Today Than of the Jew Thousands of Years Ago.

Almost every Methodist preacher is in the ministry because of a definite clear-cut call from Almighty God. Almost without exception these leaders of the militant hosts called Methodists are eager to hear what the Lord would say unto them, and willing at any cost of material things to follow where He leads. The majority of the men and women, who read the church papers, are anxious to do the will of God. A large per cent of those who constitute our congregations on Sunday are making an effort to be loyal to Him, who is Lord over all.

Being intelligent, we refuse to accept the old Latin adage, which says, "The voice of the people is the voice of God." Being Protestant, we do not claim that even the voice of the Church is always and necessarily the voice of God. Being loyal Methodists, we are usually ready to respond to any summons the Church may send out, but is the Church only speaking, or have we reason to believe that God is calling today through the Church, for renewed study of the principles of Christian stewardship and an added emphasis upon the matter of the relation of money to Christian character? A study of the synoptic gospels will undoubtedly answer this question.

From the records left us, Christ gave more time and attention to the question of money than to any other one subject. He must have considered it of primary importance to give it such prominence and emphasis. Can we preach His gospel and ignore or treat incidenally what He treated with such frequency and forecfulness?

Avarice is the most universal and insiduous of sins. Money is not a sin. The possession of money, even in large amounts if come by equitably, and held as a trust from God is not a crime. John Wesley said, "Make all you can, save all you can, give all you can.'

It is evidently providential that a new and country-wide interest in the question of Christian stewardship has come at this time. Our day sorely needs to hear repeated and explained Christ's message concerning property. Entirely too many of our people measure success by the standard of the market place. "What is John Smith worth?" is answered almost every time by a statement of the cash he controls, not the character he possesses. Unfortunately, there are some who would even measure a minister by his income, and label Christ's messenger with a dollar mark. One is shocked to hear at times that "Jones is a thousand dollar preacher; Brown is a two-thousand dollar preacher; Smith is a three-thousand dollar preacher." In most cases it is only an easy, but vicious way to indicate the place a man has, or is capable of filling. Such standards are necessary when we deal with mules in the market place, but utterly bad when we deal with God's ministers and the work of His Kingdom. Our people, for the most part, speak and act in the terms of individual ownership of property which they possess. This idea is pagan, pure and simple, for Christ proclaimed with all possible emphasis the truth of God's ownership and man's stewardship of the property coming into his possession.

He who accepts the doctrine Christ proclaimed regarding property will accept the same principle as applied to time, life and all entrusted to him in the providence of God. This is not a matter of increasing the Church's income, important and necessary as that may be, it is a subject dealing with the eternal, spiritual verities. The Master said, "Why call me Lord, Lord, and do not the things that I say?"

Congregations in ever increasing numbers are finding that the acceptance of this basic truth of Christian stewardship revolutionizes the spiritual life and solves all financial problems. What has tithing to do with this matter? Christ, who had so much to say about stewardship, had very little to say about tithing. He did not specifically reaffirm the age old law of the tithe; He did not specifically abrogate this law; He was dealing with great principles rather than formulating specific rules or regulations; but no honest, intelligent man would claim that Christ expects less in proportion to our income from us today than God definitely commanded the Jews to pay thousands of years ago. God required the tithe of the Jew as an acknowledgement of his stewardship. Who can think He set us a lower standard of liberality?

THOUGHTS ON STEWARDSHIP

The Principle of Stewardship Becoming Universal—Christian Knows He Belongs to God by Creation and Redemption—As Friend and Brother of Jesus Ready to Give All.

By George W. Read, D. D.

The principle of stewardship is becoming rapidly recognized in the world, even by men who do not take God into account.

There was a time when the dominant idea in the mind of every un-Christian man was to get all, and to keep all that he could. Whether his getting was money, land or power, his ambition was to get it, and to use it, for himself alone. Out of this idea grew the despotic monarchy. Out of it came the lord of the serf. Despotic kings are a thing of the past. The world war overthrew the last of them. No man henceforth will be secure on a throne who does not rule in the interest of the subject. Serfdom likewise has passed away in the memory of those living; and men now use their landed estates not solely for personal ends, but to bless and serve the world.

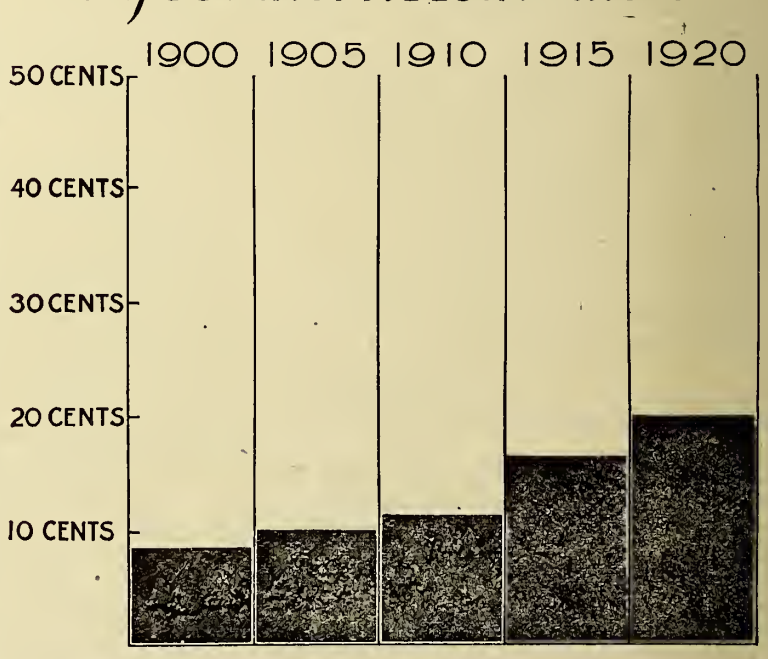
In other words, the king recognizes that he holds his power as a steward. The landlord holds his land as a steward. In this country, where we have neither kings nor great landlords, but where instead we have captains of industry and masters of finance, the same idea is more and more recognized. Some few men have the ability to amass great fortunes in a few years; and these great fortunes are being used not for selfish, but for altruistic ends. Libraries, hospitals and educational institutions are being built and endowed by our rich men who thus acknowledge that they are stewards. They may simply regard themselves as stewards of society and ignore God altogether; but much has been gained in the recognition as a law and principle of the social order, what we Christians know to be the law and principle of Christianity.

Surely the Christian does not for a moment deny that he is a steward and not the owner of his possessions, and of all that he is capable of earning. The Christian knows that he is God's by creation. He knows where life comes from. He knows that he is made in God's image, and that the spirit of the living God dwells in him. He knows that God is his providence, his strong tower, his deliverer, and his very present help in trouble. Then he knows that he is God's by redemption. He knows that he is God's by redemption. He assents to the declaration of the apostle who says "Ye are not your own; ye are bought with a price." And he joints those Christians who came into the church following Pentecost of whom it is written, "neither said any of them that aught of the things which he possessed was his own."

Still as a faithful steward he must administer that which is committed to him with wisdom and in accordance with his Master's will.

God has not entrusted our lives to

Per Capita Contributions for Christian Education by Southern Methodists



In 1900 the Methodist Episcopal Church, South, paid 8 cents per member for Christian Education—this on regular assessments for Connectional and Conference schools. By 1905 the per capita contribution was nearly 9 cents, and by 1910 we had reached the 10 cents per member standard.

For 1915 the average per member was 15 cents, and by 1920 we had reached the 18 cents per member standard.

And what of our permanent investments in Christian Education?

During the past fifteen years we have added to the value of our holdings—buildings, lands, equipment, endowment—nearly $16,000,000. This, if all came from Methodist people, represents a contribution of about 65 cents per member a year.

De we really believe in Christian Education? Is not the Christian Education Movement a necessity if we make good our claim that we hold to the faith of the fathers; if we vindicate our right to have some share in the building of the Kingdom of Christ?

Southern Methodists, let's face these facts. And let's set a standard of giving worthy of a great Church.

CHRISTIAN EDUCATION MOVEMENT

Methodist Episcopal Church, South, Nashville, Tennessee.



THE HOD CARRIER'S WAGE

The average wage of the hod carrier is $3.27 per day, or $981 for 300 working days in the year. According to present-day standards of living and present day prices it is not a "living wage."

But do you know that—

If one out of four members of the Methodist Episcopal Church, South, had an income equal to the average wage of the hod carrier—and tithed that income—we could pay the regular church budget for 1920, $23,000,000

Our Cent. Pledge for 1 yr.	7,500,000
Causes Outside	7,500,000
Christ'n Ed. Pledge for 1 yr.	6,600,000
Total	$44,600,000

And leave for the further extension of the Kingdom of Christ $10,726,500?

Have we reached the limit of our ability in giving?

---

us without telling us how to live them. And it is unreasonable to suppose he will entrust money to us without telling us how to use it. It has been said, that if we were to take out of the Bible all those books which tell us how to use money or warn us against its misuse, we would have but little Bible left. To the Jews he commanded that a tenth of all income should be dedicated to the service of His kingdom. It is silly and presumptuous to say that He requires less of the Christian.

The tenth is the least any faithful steward dare bring to his Lord. When he does that, he is a good servant. He has kept the letter to his Lord's command. Let us at least be faithful servants. But after the tenth, has the Lord's claim been cancelled? Yes, if we are content to be simply servants, but not if we wish to be friends and brothers of Jesus. Does His cause require all we have? A true friend does not hesitate. Does he need even life? A true friend does not hesitate. Even in the heathen world, friendship did not count the cost. Remember the story of Damon and Pythias. Shall a man do more for a human friend than he will do for Jesus, who is not only a friend, but who died for us?

Jesus did not hesitate to put the friendship of men to the test. He called some to leave their fishing nets and to follow Him.

He called Matthew from a lucrative business to be one of His disciples. He told a rich young man to dispossess himself of his wealth, and to follow Him as the others were doing. If He calls us to life service, to give up all our money, or even to die for Him, He is only doing what He has a right to do, because of what He has done for us.

SETTING UP MEETINGS

Winston-Salem, N. C.,
March 15, 1921.

After consultation with pastors and financial directors, Rev. E. O. Cole, district director, and myself will visit practicaly all the churches in the Winston-Salem District to aid in the final details of the Financial Setting Up Meetings for the Educational Movement in the churches according to the foregoing list of appointments.

Each pastor is requested to publish services within the given dates to cover all churches in his charge to the best possible advantage to the Educational Movement.

The third Quarterly Conference except where otherwise agreed upon will be held for each charge at the place appointed and at a time to be decided by the preacher in charge. Circuit preachers are hereby requested to mail me in due time their list of appointments.

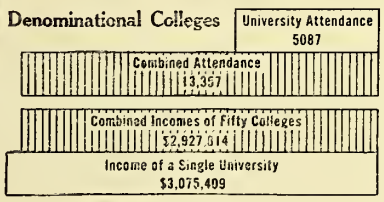
Thomasville Circuit, April 23-26.
Thomasville, Main Street, April 24, night.
South Thomasville, April 26, night.
New Hope Circuit, April 27-28.
Denton Circuit, April 29-May 1.
Linwood Circuit, May 2-3.
Welcome Circuit, May 4-5.
Lexington, First Church, May 4, night.
Davidson Circuit, May 6-8.
Advance Circuit, May 9-10.
Davie Circuit, May 11-13.
Mocksville, May 11, night.
Cooleemee, May 12, night.
Farmington Circuit, May 14-16.
West Davie Circuit, May 17-18.
Hanes—Clemmons, May 19.
Lewisville Circuit, May 20-22.
Southside Circuit, May 23.
Winston-Salem, May 23, night.
Kernersville-Oak Ridge, May 24.
Walkertown, May 25, night.
Forsyth Circuit, May 26-29.

Let us have a full attendance of all church officials and members at these meetings, local church directors, teams and team captains are especially wanted. Remember date of drive, May 29-June 5.

Frank Siler.

One Large State University

beside 50 representative



In fifty representative denominational colleges student enrollment is 13,357, while one state university reports an enrollment of 5,087. The combined incomes of the fifty church schools fall below the figures of the one great university. And yet there are those who are asking why increase the endowments of the church schools.

To bring this closer home to our own people, we would call the attention of Southern Methodism to this fact: **The combined incomes of all of the schools of the Methodist Episcopal Church, South, for 1919-20 total $2,932,600, or $142,809 less than the income of one secular institution.** Can Southern Methodists face this fact and ask whether the program of the Christian Education Movement ought to be carried through at this time? IT MUST BE DONE.

THE RELATION OF COLLEGE AND ALUMNI

An Alumnus Fostered, Nourished, Mothered by His College Honors Himself in Honoring His Alma Mater.

By Prof. M. C. White, Millsaps College.

The relation of a college or university to one of its alumni, has, since time immemorial, been represented by the figure of mother and son. This figure of speech is of more than ordinary meaning, and gives voice to a deep-lying truth, the significance of which is generally, though not always, understood and appreciated. And as a son may forget the allegiance and the gratitude which he owes his blood mother, so it sometimes happens that an alumnus fails to remember his relation and his duty to that mother who has nourished him in spiritual ways. And yet, to her his obligation, and through her is his opportunity.

The college is a spiritual mother, and the students are her children. The terms expressing this relation probably originated in the dim and far-off days of mediaeval universities; and because of their significance, they have come down through unbroken generations to our modern speech. A student entering college matriculates, that is, by enrolling his name on the college register, he applies for membership in the spiritual household of the "little mother"—"matricula" being the diminutive of the late Latin word "matrix," a mother that has produced or nourished anything. So again he speaks of his college as his "Alma Mater," literally "nourishing mother," a term used by the Romans as an appellation for Cybele, Ceres, and so forth. It is, also, not without significance that the word "alma" in the Italian, carried the meaning of spirit or soul, and is thus used in English by Spencer.

So the student's "Alma Mater" may well be regarded as his "soul mother" or "spirit mother." Again, the idea of a college graduate as a foster son of his institution is expressed by the term "alumnus" applied to him. "Alumnus" is derived from the Latin word "alere," meaning "to nourish." So an alumnus is one who has been fostered, nourished, mothered, by his institution.

The figure of speech is expressive of a real and vital relationship. As from our mothers we have imbibed the food which supports physical life and growth, so from our Alma Maters we have received that nourishment which enters into the making of the mind and spirit and the growth of the soul. It is a recognized fact, not only that college training and instruction are largely responsible for the content of a man's man's mind, but also that college influence and environment go far toward the moulding of his character. So the offspring fostered by different institutions are as diverse as the children of different mothers. In one, knowledge, good or bad, is stressed as the essential thing, and the resultant is likely to be intellect, recognizing no difference between good and bad; an unmoral force, potential of great evil. In another institution, the instruction and the environment are productive of personalities, not merely unmoral, but immortal. Still another institution, not failing to impart those facts and that training by which the mind grows, yet lays for knowledge a sure and firm foundation on the basis of moral and religious truth.

That the deep significance of this relationship between a college and its alumni is generally appreciated may be seen in the history of our noblest and best institutions. From the founding of Oxford and Cambridge to the present day, certain ancient and honorable families of England have given both their patronage and their unswerving loyalty to one or the other of these great institutions. They feel that their Alma Mater's honor and prosperity are closely linked with their own. No misfortune comes to one without sorrow to the other; no honor to one, but glory, though reflected, shines upon the other. So it is with the great American universities. In 1914, a Harvard and a Mather attended Harvard University. Loyalty is traditional; generation succeeds generation at the breast of that spiritual mother, whose youth is renewed like the eagle's. At every festal day of the great schools there is a homecoming of the children. And, when these children prosper, their first desire is to honor themselves by honoring their Alma Mater. And as they come to die, both what they have acquired and what they have accomplished, they bequeath to their children of the blood and their mother of the spirit. They take a double bond of Time and purchase immortality.

SOME EARLY HISTORY

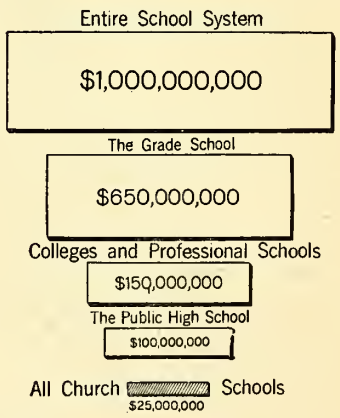
I have an old book of Minutes of Methodist Annual Conferences from 1773 to 1813. These Minutes show that Daniel Asbury was pastor of French Broad circuit four years before "Swananoa," mentioned by Dr. Atkins, appears as a charge. Instead of erecting a tablet, as Dr. Atkins suggests, suppose we establish scholarships in some of our colleges as an active, living memorial to some of these heroic, faithful, pioneer servants of God. William Duke preached on Carolina circuit in 1778. Annual Conferences were held at McKnight's Church in North Carolina before the famous one was held at Green Hills, N. C.

John M. Price.

Bald Creek, N. C., Mar. 17, 1921.

WHAT EDUCATION COSTS FOR ONE YEAR

A BILLION DOLLARS BY THE NATION ONLY 1/40 BY THE CHURCH



The Nation is spending now for education $1,000,000,000 a year—this total representing expenditures for all classes of educational institutions. And it is no large total when we place it alongside the expenditures of our government.

But when we place alongside this total the expenditures for education by all of the churches of America—$25,000,000—we must realize that there is need of an awakening on the part of the church people of our country. And the per capita contribution of Southern Methodism is far below the low average of all the churches of the country. It is not time for an advance by Southern Methodism?

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

FAITH

By John R. Morehead.

In every leaf that crowds the plain,
In every violet 'neath the hill,
In every golden daffodil—
I see the risen Lord again!
In each arbutus flower I see
A faith that lived through frost and snow,
And in the birds that northward go,
A guiding hand's revealed to me.

Ye hearts that mourn, rise up and sing!
Death hath no power to hold his prey;
The grave is only where we lay
The Soul for its Eternal Spring.
In every leaf that crowds the plain,
In every violet 'neath the hill,
In every golden daffodil—
I SEE THE RISEN LORD AGAIN.

ANNUAL MEETING

The ninth annual meeting of the Woman's Missionary Societies of the Western North Carolina Conference will be held at Lenoir, N. C., on May 10th-13th. All auxiliaries are urged to elect their delegates as early as possible and send names to Mrs. A. N. Todd, Lenoir, N. C., chairman of entertainment committee. This meeting promises to be one of the most interesting ever held and it is hoped that each auxiliary in the Conference will be represented. One or two Council officers and several missionaries are expected to be present to add to the pleasure and profit of the meetings.

Each year we find that the entertainment committee has to make an urgent appeal for the names to be sent in early so that homes may be arranged without delay, and now let us insist that every society attend to this matter of electing a delegate at once and forward names to Mrs. Todd. It is no easy matter to find homes for so large a delegation as that of the Woman's Missionary Society, and we can aid the committee in their work by being prompt in this matter. It means so much to them to have the names early. Elect your delegate and see that her name is in Mrs. Todd's hands not later than 10th of April.

TRAIN SCHEDULES TO LENOIR

We find by consulting time table that trains for Lenoir leave Hickory at 8:30 and 11:54 a. m., reaching Lenoir at 10:30 and 12:55.

Returning trains leave Lenoir at 8:30 a. m. and 1:15 p. m., reaching Hickory at 10:30 a. m. and 2:08 p. m., connecting with trains east and west. There is also a jitney service between Hickory and Lenoir.

REPRESENTATION AT ANNUAL MEETING

Each year we have inquiries as to how many representatives each society is expected to have at the annual meeting. In order to refresh the minds of those who have forgotten or are not familiar with the rule referring to representation we quote the following from the Standing Rules of our Conference:

"The delegation shall consist of executive officers of the Conference; district secretaries; presidents of adult societies or their appointees, and one elected adult delegate; one represenative from the Young People's Society; and the second vice president (now superintendent of Children's Work) representing the children's society."

ANOTHER NEW ORGANIZATION

We are glad to add to the "Conference family" of the Young People's Societies the society recently organized at Park Place Church, Greensboro, N. C., with Mrs. James B. Fleet as leader, and the following as officers: President, Miss Elizabeth Harrison; vice president, Miss Effie Whittington; recording secretary, Mr. Raymond Boyst; corresponding secretary, Mr. Perry Hyams; treasurer, Miss Sarah Longest; Supt. Study and Publicity, Miss Rebecca Fortsom; Supt. Social Service, Miss Dorothy Albright; Supt. Supplies, Miss Alice Carmichael.

We are glad to note that boys as well as girls constitute the membership of this society and to know that all the members are most enthusiastic in their work. They recently gave a candy sale from which they realized a nice sum, and are now planning a "rummage sale." We extend most cordial greetings to these young people and assure them of our very best wishes.

N. C. CONFERENCE

PRAYER REMINDERS

No not forget to pray often for the Council meeting to be held in Richmond, April 13-20.

Do not forget to pray for the various annual conferences of the Woman's Missionary Society now being held from time to time.

Do not forget that Good Friday has been set apart as a day of special prayer for volunteers for both home and foreign fields.

Subscribe today for the Council Bulletin and get the full proceedings of the Council meeting within ten days after its close. Price 25 cents. Address Mrs. S. G. Barnett, P. O. Box 510, Nashville, Tenn.

CHRISTIAN EDCUATION

It is with genuine pleasure that we give precedence to the Christian Education Movement in this issue. Education is the master key that unlocks all the doors in the House of Success when held in the hand of determined application, and we would urge our people to do all in their power to promote this particular effort to enlarge our own plants and equipment for putting the golden key, called "Christian Education," into the hands of all the youth of our country. Our colleges are sending out every year many representative young men and women, who are taking their stand firmly for righteousness in civic as well as religious life. Remembering our own Alma Mater, the G. F. C. of our day, we know that "her daughters rse up and call her blessed" for her gracious influence in shaping their lives into lives of Christian usefulness. Who of us, so fortunate as to have come in touch with them, can ever forget our own Mrs. Robertson, our good patient. "Miss Gena" Bumpass, or our "dear old 'Fessor Alderman!" For years they WERE G. F. C. They stood as the truest, finest types of Christian educators, and the impress for good they made upon the lives that passed under their moulding tutorage can never be effaced. It was most interesting, when a rising census was taken at our conference in Oxford, to note how great a number of the splendid women there were "old G. F. C. girls," women who are in the forefront of all Christian endeavor of all movements for the uplift of humanity. And this is only one example of the product of one of our institutions for Christian education—there are many such institutions, and the effort to increase their efficiency should have our earnest endorsement, and faithful support.

CHRISTIANIZING OUR ORIENTALS

Pagan worship is still extensively taught and practised on the Pacific coast, and the large number of Buddhist, Taoist, and Shinto temples exist ing there are said to indicate the need of continued activity on the part of 154 missions now established along our western shores. Of the rivals of the Christian Church the Buddhist temples are the most numerous, writes the Rev. Rodney W. Roundy, Associate Secretary of the Home Missions Council, in The Missionary Review of the World. In Los Angeles, he says, the temple building is the finest in its section. As an especially inviting attraction, an extensive Chinese gambling outfit is conducted on the third floor. The temple auditorium is on the ground floor, so that one may pass without difficulty from praying to gambling. Many Japanese cling to the Shinto faith, which, "with its exaltation, if not worship, of the Emperor, its teaching of the Japanese language out of school hours, together with social and business ostracism practised by many Americans, tends strongly to the unifying of the people and to the keeping alive of the Japanese customs and allegiance." But "against these things is the all-conquering Christian spirit and teaching in the persons of its faithful representatives, effectively arrayed. In these witnesses is the heart of the solution of the Japanese, as of all other racial, social, moral, and political questions." Much important work remains to be done. Traffic in Chinese slave girls, for instance, actually exists, states the writer; and American gold is used in the barter. Rescue work among these girls is conducted by the Presbyterian Mission Home and the Methodist Episcopal Rescue Home in San Francisco. There are other encouraging signs. During interdenominational conferences of missionary workers among Orientals held last autumn visits were paid to forty missions in Los Angeles and San Francisco, to Japanese farm-camps near Los Angeles, and to missionary posts among Japanese fishermen near San Pedro. The survey shows, according to the writer: denominations at work, 14; missions for Chinese in northern California, 43; missions for Chinese in southern California, 10; missions for Japanese in northern California, 40; missions for Japanese in southern California, 32; Korean missions in the whole state of California, 15. As a result of missionary effort.

"Five per cent of the Japanese in this country are Christians, in contrast with one-half of one per cent of the population of Japan. The Christian success here has resulted in sending to Japan some seventy-five preachers who were converted and trained in America. Similar results are shown in the Christian Chinese leaders returned to China. Moreover, a compelling initiative has developed, particularly among the Japanese Christians. Eighty-five per cent of the Japanese missions are reported as self-supporting. This independence is one of the chief elements in the springing up of a number of missions not really needed, especially among the Japanese of Los Angeles."—Literary Digest.

SEND IN YOUR SUBSCRIPTION TO THE COUNCIL BULLETIN

Order now your Council Bulletin for proceedings of the annual meeting to be held in Richmond, Va., April 13-20. You will receive the gist of all the speeches, the committee reports as adopted, and snapshots showing the spirit of the meeting.

Subscription price 25c. Order from Mrs. S. G. Barnett, Box 500, Nashville, Tenn.

"Women and Missions in the Methodist Episcopal Church, South," by Miss Sarah Estelle Haskin. The book you need. Every Methodist woman should have a copy. Now ready. Price in cloth, $1.25; paper, 75 cents. Order of Smith & Lamar, 810 Broadway, Nashville, Tenn. A mission study supplement. Every auxiliary should study the history of Woman's Work in Missions. It will give renewed inspiration for large endeavor. A mission study supplement, intended to aid in the class study of "Women and Missions," has been prepared by Miss Mary De Bardeleben. Price 20 cents per copy.

The denominations of North America are just now seeking to find out whether or not it is possible for them to discover some plan for effective cooperation between denominational educational agencies and the International Sunday School Association. There is no thought on the part of these denominations of weakening, much less surrendering, their own educational programs. All of them expect to go on enlarging and strengthening these programs. Herein lies the significance of the Christian Education Movement in the Methodist Episcopal Church, South, and of similar movements in other churches. They mean that the denominations are at last awakening to a realization of their responsibility as agencies in Christian education, that they are determined to prepare themselves to meet this responsibility and that they clearly understand that the first step in such preparation is the raising up of a large force of trained leaders. The Christian Education Movement is simply an extension of the work of the Department of Teacher Training.

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"THE TITHE IS THE LORD'S"

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Conference..... Adress.....

District..... Charge.....

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Is it unreasonable to expect that one million members of the Methodist Episcopal Church, South, will come during the month of March to the Jewish standard of giving? Certainly we cannot fix a standard lower than this.

Your pastor has the Stewardship Covenant Cards. Secure one from him, or sign this and give to your pastor—or mail to Stewardship Secretary, No. 160 Fourth Avenue North, Nashville, Tenn.

Sunday School Work

W. N. C. OCNFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

W. N. C. CONFERENCE

To Pastor and Superintendent of our W. N. C. Conf. Sunday Schools. Greetings:

There are more than 15,000 Wesley Bible classes in Southern Methodism, of which number just 425 are located in our Conference. We want at least 200 additional Wesley classes—we ought to have them and we want you to help us get them.

The North Carolina Conference, which by the way has over 100 more Wesley classes than we have, has challenged us for a contest on new Wesley classes organized before August 1, 1921. The challenge was accepted right off the bat and the contest is now on. It is clearly up to us "Hillbillies" to beat those "Flatwoodsers" in the splendid enterprise of organizing our present Sunday school classes into hustling Wesley classes. You remember our great Church was started in a Bible class led by John and Charles Wesley.

What classes ought to organize into Wesley classes?

All classes numbering students over twelve years of age. Those having 12 to 14 year old students should become Intermediate Wesley classes; 15 to 17, Senior Wesley classes; 18 to 24, Young People's Wesley classes; over these ages, Adult Wesley classes.

What will it cost to organize?

Just twenty-five cents to cover mailing charges on charter. There are no dues. Class and Sunday school regulate appropriation of offering from class.

What is the advantage obtained by organizing into Wesley class?

Mutual helpfulness. Our big family of Methodist Bible classes would be federated into Conference organization to help one another. Our doings would be passed on to the other. Delegates could attend annual Wesley Federation. The Wesley class constitution, emblem, motto and literature would be available. In short we would all be in the big Methodist family to aid one another.

What is the first step toward organization?

Write O. V. Woosley, Lexington, N. C., for free literature.

WESLEY WORKERS

Following are given some snapshots of busy Wesley Bible classes:

Comrades, Granite Falls—Feeding one Chinese till next crop.

Wesley Philathea, First Church, Gastonia—One-half funds goes to Sunday school. With other half one girl is kept in college, ministerial students helped at Rutherford College, one orphan is supported and local charity accomplished.

Willing Workers, Boone—Look after the sick of the town.

Charles Wesley Byrd, Central, Asheville—Home relief work, three Armenians kept and contributions to Chinese relief fund.

Young Men's Wesley, Central, Asheville—B. & L. for addition to church. Keeping boy in college and helps support Buncombe county children in Children's Home.

Epworth Wesley, Hawthorne Lane, Charlotte—Visits new people, cares for sick. Gets acquainted with cotton mill conditions.

Young Men's Wesley, East End, Gastonia—Keeping up B. & L. for new church.

Daughters of Wesley, Brevard—Securing new hymnals for church.

R-O-S-E Wesley, Stony Point—Paying for new piano for church.

Wesley Baraca, Hickory—Financing student at Rutherford College.

Susannah Wesley, Centenary, Greensboro—Send flowers and fruit to shut-ins. Lend the helping hand.

Wesley, Lenoir—Look after the town's needy.

Men's Wesley, Albemarle—Two hundred dollars to Sunday school's needs.

Daughters of Wesley, Hendersonville—Misionary in Korea.

Stamey Wesley, West Market Street, Grensboro—Leper relief work. Hospital in China. Scholarship in Sue Bennett Memorial School, London, $864.00 for the year.

Wesley Philathea, Shelby — One thousand dollars for new church.

Wesley Adult, Wadesboro — Two $100.00 Centenary Specials.

Wesley Adult, Spencer—Carrying B. & L. for completion of church.

Church Helpers (Intermediate), Spencer—Twenty-five dollars to new church. Ten dollars to Sunday school. Two dollars in treasury.

King's Daughters, King's Mountain—Have furnished half of school's teachers.

Louise Franklin, West End, Winston-Salem—Visit the aged and sick of the church.

Wesley Adult, Asheboro—Near East relief. Liberal supporter of Sunday school's needs.

Wesley, Walnut Street, Greensboro—Conduct weekly singing class and debating society.

Wesley Philathea, Franklinville — Holding Christian services and helping the poor.

Young Men's Wesley, Antioch, Rural Hall Circuit—Hold weekly prayer meeting.

Win One, Lenoir—Regular contributor to pipe organ fund for church.

Men's Wesley, Lincolnton — Five hundred dollars for good purposes.

Wesley, Caraway Memorial, Greensboro—Provided additional rooms for Sunday school. Increased attendance 500 per cent.

HE DID IT

Just after the Salisbury Training School, Pastor W. B. Shinn, South Main, Salisbury, decided that every class in his Sunday school numbering students over twelve years of age should be organized into Wesley classes. Note the list of his classes and the presidents of same:

Women's Bible—Mrs. Carrie Barringer.

Comrades—Ernest Kendrick.

Philathea Wesley—Mrs. D. D. Russell.

Doers—Miss Mollie Wynick.

Junior Baraca—Carl P. Leonard.

Home Builders—Mrs. E. F. Shumaker.

Wesley Bible—S. T. Coburn.

Willing Workers—Miss Johnsie Brawley.

Pathfinders—Howard Simpson.

Pioneers—Ralph Simpson.

Busy Bees—Miss E. Z. Christy.

Last year Rev. J. M. Varner led the Conference by organizing all his available classes into Wesley units. This year Rev. W. B. Shinn leads the way. We are proud of both of them.

THE MEMPHIS CONFERENCE ON EDUCATIONAL WORK

Dates for Every Member Canvas Fixed for May 29-June 5.

Several historic meetings in connection with enterprises of our Methodism have been held in recent years at Hotel Chisca, Memphis, Tenn. It was there the Committee of One Hundred deliberated concerning the Methodist Centenary and fixed the financial goal that then startled the Church. Other meetings in connection with the Centenary and the Christian Education Movement have been held there during the past two years, but none more important than the Conference in session February 2 and 3.

A Representative Gathering.

This recent meeting was to give careful consideration to questions that are in the thoughts of Methodist people generally—the details of the financial plan and the date for the financial appeal in behalf of the schools of the Church. It was a representative gathering. The College of Bishops was in session, both for special meetings of its own and to have part in the conference. There were present, Bishops, W. A. Candler, James Atkins, Collins Denny, W. R. Lambuth. W. B. Murrah, John M. Moore, W. F. McMurry, U. V. W. Darlington, W. N. Ainsworth, and James Cannon, Jr. Our bishops helped much in the Memphis conference, and they are giving themselves to the work of the Christian Education Movement in the field with such devotion to this enterprise as makes appeal to preachers and laymen throughout the Church to give their best. The members of the Educational Commission were present for the two days session and for a meeting in advance of the conference. In addition to these were representatives of other connectional interests, the Conference Educational Secretaries, the Conference Financial Directors, and one or more other representatives from each Annual Conference in the South. The laymen were there in larger numbers than is usually found in a gathering such as this. Every Conference in Southern territory was represented.

The Educational Commission reached a unanimous decision that the period from May 29 to June 5 was the most favorable time for the financial appeal, the eight days during which the Church is to make its offering of at least $33.000,000 for its schools. This decision was approved by unanimous vote of the conference. The approval was not because this company of preachers and laymen were carried away with the enthusiasm of the moment. The leaders in the Christian Education Movement and the members of the Commission had been seeking expressions of opinion from men in every section of the church's territory—from laymen who know what is the general financial situation. From a careful study of all the questions and issues involved, it was the deliberate conclusion of the Commission that the period named was the most favorable time for the Every Member Canvass.

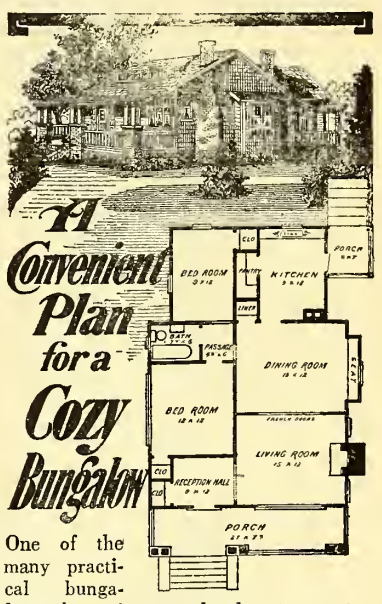
Now to the Work.

With this matter settled, the Church is to gird itself for this task. In due time the message is to be carried down, through Annual Conferences and districts to the congregations and to the individual members. The organization plan and the working plans were explained to the representatives of the various Conferences, and the people will not be kept in ignorance concerning any of the details. There will be carried straight to the individual Methodist the appeal of the schools of the Church. The needs of these institutions will be placed before the people who own them and who are pledged to sustain them. The pressing obligation of the Church to take up in earnest the work of Christian Education, to prove its faith by its works, will be emphasized as never before.

Keeping Always in Mind.

The conference at Memphis was marked by real spiritual power. Those present were conscious that the Lord was there. The difficulties were not brushed aside, but those men and women faced the real situation as presented by the general financial depression and the threatened moral bankruptcy of the nation. For the Church to give up in this hour is to take away from the people the only thing that will save the nation from more distressing conditions. It is the business of the Church to hearten humanity in this hour; not to give up and say it cannot be done. But a more compelling reason, as recognized by those in the Memphis Conference, is that until now the Lord has led us in the undertakings of the present quadrennium. We believe he was in the making of the four-year program. We shall not now fail to follow His leading and deny our faith in his power.

We have no easy work to perform. But in the realization of the difficulties the Church will come to better understanding that its help is in God. We face a new day for Methodism, and with faith in our leader, we shall go forward!



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RALEIGH, N. C.

HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
MRS. MATTIE JENKINS.....Matron
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FORM OF BEQUEST

I do hereby will and bequeath to the Methodist Orphanage, Raleigh, N. C., for the purpose contemplated by the charter under the Act of the General Assembly of North Carolina..... ..... (Here designate the bequest) .....

* * * *

By the time most of the readers get their Advocate it will be Good Friday, the day on which our Savior gave His life for the salvation of the world. Two days later we shall celebrate the most momentous fact of all history, His resurrection from death. This is a season for serious meditation. It was our sins that sent Him to the cross; it was for our justification that He arose from the grave. While our hearts are penitent for sin and joyous because we feel the power of the risen Christ, let us rededicate our lives to Him and do something worth while in His name. I am praying that the great heart of our North Carolina Methodism will be moved just at this season to do something for the little motherless and fatherless children within our bounds. I am pleading in their name and for the sake of Him who so beautifully and tenderly ministered to little children when He was on earth. I firmly believe if we will make ample provision for such little ones we will feel the rising tide of a fuller and richer life in our very souls. He wants us to do something commensurate with our means, which will more adequately express our love and gratitude toward Him for the supreme sacrifice He made for us. A Baby Cottage on our orphanage campus would be as pleasing to Him today as the breaking of the Alabaster box many centuries ago. Jesus appreciates noble deeds and loving service now just as much as He did in the days of His incarnation. Realizing the force of this truth, let us make sacrifice and build monuments that will not only perpetuate His memory but will minister to helpless childhood.

* * * *

With the approach of spring when all nature is making preparations to adorn itself with beautiful foliage and flowers I am reminded of the fact that our boys and girls are needing a new outfit. With the coming of spring and winter the attention of the noble women of our church turns toward their adopted sons and daughters at the Methodist Orphanage. These fine women, with true mother-love in their hearts, cannot be too highly commended for their labor of love. If those who make the clothes could realize just how the children appreciate such kindness, their efforts and sacrifice would bring them still greater joy. How I do wish other Missionary Societies and organized classes would join this noble band of consecrated women who are doing so much for our dear orphan children. One of our girls said to me the other day, "Mr. Barnes, I wish some of the good women would clothe me." Twice each year she witnesses other girls opening their boxes and knows just how happy they are over their new outfit. How I do wish that every one of our large family had some individual, Missionary Society or organized class who would promise to furnish their spring and winter outfits! This would establish a living link and thereby bind the friends and orphan children closer together in the bonds of love and good will. Let's resolve to do that very thing because it will increase the happiness of our children and intensify the interest of all our people in our great Methodist Orphanage!

THE CHILDREN'S HOME
Winston-Salem, N. C.

WALTER THOMPSON...Superintendent
Owned and maintained by the Western North Carolina Conference.

Mr. Hill, our farm supervisor, is pushing things during this fine weather, and the boys "go to it" with a vim. It doesn't smell like a rose garden up that way; but the fertilizer tankage, tobacco dust—purchased from the city camp-yards and abatoir, and stemmeries—means better ground and bigger crops, and who cares how it smells?

* * * *

As the fifth Sunday collections have been barred from these columns, we are preparing to give them in another form, and send them to all who may have part in this support to the Children's Home. The next fifth Sunday comes on May 29. At the close of June (or about Just 1st) a booklet will be published ,and this will contain a full and complete report as received from the contributing schools. Let every Sunday school get in line, and be sure to send their collection in time for this publication. Can we not make the fifth Sunday "unanimous" in Western North Carolina.

* * * *

The secretary had the pleasure of visits to the Winston-Salem and Marion district conferences, at both of which he was accorded the privilege of representing the Children's Home.

The Winston-Salem Conference, at Advance, under the guidance of Dr. Siler, dispatched business in an easy and quick way. It was made up of a fine body of representatives. That which pleased us most was: firstly, a strong pull to get every Sunday school in the district in line with the fifth Sunday collection; and, secondly, it was hinted that two leading churches were of the opinion that the Home needed a library building, and they—but we won't say it. With such strong men as Col. Frank Lambeth and Mr. George L. Hackney, such a thing can be done.

The Marion Conference, at Forest City, was guided in its deliberations by Bishop Darlington, and the first day the decks were cleared for the Educational Movement. A fine spirit throughout the day, and a great sermon by the Bishop. Rev. D. M. Litaker, the new presiding elder, is in popular favor; while Rev. Parker Holmes, the retired presiding elder, is the big man at Forest City. And they talked of more Sunday schools to enlist in the F. S. F.

A HYBRID SERMON

But the Greatest of These Is Charity —Room Enough for All—Whole Force of Church Needed in Movement.

As a result of a recent sermon delivered by one of the ministers of our Conference on the Christian Education Movement, I have felt constrained to say a word. This sermon mentioned was a cross between a tirade of pessimism and an attack on State educational institutions and their product. I had hoped that Methodism had developed beyond the stage where we are willing to waste our time and energy in minimizing our own State institutions.

If there are those in our church yet, belonging to the older school, who still think that no good can come out of Nazereth, let him hold his peace until the Christian Education Movement is over.

It is a fact that almost as many Methodists in North Carolina go to State institutions of learning as to Methodist institutions, and if we include high schools as State institutions the State schools will be much in the majority. If by unfair and untrue statements concerning our State institutions and their product we incur the disfavor of the friends and alumni and alumnae of these institutions we will eliminate a great source of support from the Educational Movement, thus defeating the very purpose we set out to accomplish.

It seems a pity that with fields ripe unto harvest, with all of our high institutions overflowing, that the church is not big and liberal enough to work in peace and harmony with the other fellow without calling him an agnostic, an atheist or an infidel.

The Methodist Church has undertaken a big job, a job that will take the unity, co-operation and strength of our whole membership to put over. If we are to do this task well and with credit to ourselves we must throw off every note of pessimism and line up the whole force of our church in order to complete the job.

M. L. Wright,
Financial Director Elizabeth City Dist.

A NEW ANGLE AND ARGUMENT

No Conflict Between Educational Work of Church and State—Neither Been Able to Provide for All—Christian College Must Help Supply Teachers for Elementary Schools.

By W. Edgar Poovey.

It will not get the Christian Education Movement forward to make invidious comparison between the schools financed by the State and those financed by the Church.

The Methodist layman who happens to be an alumnus of a State college or University will hardly increase his enthusiasm for, or his pledge to, the Christian Education Movement by having it dinned into his ears that his Alma Mater is a "paganized" institution.

The State educational system is here to stay, and has done a monumental work, because it has left no chasm unbridged on the road to learning from the kindergarten to the college diploma.

The policy of the educational systems of the Church and the State should be one of co-operation instead of unfriendly competition. It is a waste of eye water to shed tears over the fear that the students who failed to find accommodation in the overcrowded Methodist schools in North Carolina last year went into a State school. For the capacity of the State colleges was also wholly inadequate to accommodate all applicants for admission. While Trinity turned away 75, the University of N. C. turned away 250; and for the 100 denied admission to our College for Women at Greensboro, the State College for Women in the same city turned away 250 young women from her doors. It is not, therefore, a question of competing with the State College for patronage, but rather one of co-operation with it that every youth ambitious for a higher education may have opportunity to realize his or her ambition.

The recent legislature took steps to provide adequate equipment for the State institutions, taking care of last year's overflow of students by authorizing the raising of $6,000,000 in the next two years. In the light of this, if we as a church are to carry out a policy of co-operation, we can not afford to raise less than we have set as our goal within the next five years.

Our co-operation as a Church with the State educational system lays upon our Christian colleges another most tremendous responsibility. We have practically surrendered the field of elementary education to the State. And occasionally we are reminded that the tendency to eliminate the Bible from the public school is growing. But more important than having the Bible interpreted by an unregenerate teacher is that of having history and science interpreted, and the character of the pupil impressed by a Christian teacher.

Therefore it is morally mandatory upon the Christian college to turn out not only ministers to supply her own pulpits, but an adequate supply of young men and women who, coming out of the atmosphere of the Christian college, and going into the elementary school room, shall there create an atmosphere conducive to the formation of Christian character. And thus may the Church make of the elementary schools of the State schools that are both in tone and tendency distinctively Christian.

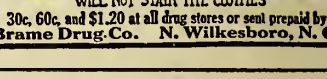
This is just another angle of emphasis, and line of argument which, taken with those already presented by our leaders in charge of the Educational Movement, should stir every Methodist to make a serious study of the needs of our Christian schools, and a liberal pledge toward equipping them for performing their work.

Shelby, N. C.



For CROUP, COLDS, INFLUENZA & PNEUMONIA

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Keeley Institute has brought happiness into thousands of homes, whose loved ones have been returned to them well. If you have any one in whom you are interested and want to see him or her once more free, write a confidential letter to the manager and he will reply in full confidence to you.

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That is suspicious—
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David Chemical Co., Henderson, N. C.

TOMATO PLANTS Variety Greater Baltimore. Prices by mail postpaid 100 for 50c; 500 for $1.50; 1,000 for $2.50 By express not prepaid, 1,000 to 4,000 at $2.00 per 1,000; 5,000 to 9,000 at $1.75 per 1,000; 10,000 and over at $1.50 per 1,000. PORTO RICA POTATO PLANTS and Cabbage plants same prices as tomato plants. Plants packed in damp moss and guaranteed to arrive in good condition. Can ship at once. P. D. FULWOOD, Tifton, Ga.

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We have sixty acres in seed beds. Nearly two tons of cabbage seed planted on them. The very choicest seed that we could buy now ready for shipment. Varieties Extra Early Jersey and Charleston Wakefield. Gold Medal Succession. Flat Dutch, Surehead, Drumhead. Prices by mail prepaid, 100, 50c; 250, $1.00; 500, $1.50; 1,000, $2.50. By express not prepaid $1.50 per 1,000; over ten thousand at $1.25 per 1,000. Nothing but good strong plants shipped.

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They Are Still Starving!

In spite of all that has been done Chinese millions still die of hunger. All statements to the contrary are contradicted by the facts from the field. It will require a multiplication of gifts that have already been so generously made to meet the situation. What has been done is only a fair beginning.

Hunger knows no race lines. It is an instinct that makes the whole world kin. Generosity and gratitude are Christian bonds that transform neighborhoods into brotherhoods. Feeding the hungry capitalizes confidence. We Americans are making a great investment in the Kingdom in this effort to save our yellow neighbors. We are feeding the flames of international good-will, and so building a highway for the Kingdom.

We have received $175,000 in about 5,000 contributions from churches, Sunday schools and individuals. The following letter speaks for itself:

Dr. W. W. Pinson, *Tientsin, January 28, 1921*
Board of Missions,
Nashville, Tennessee

Dear Sir: I am directed by my Board to express to you our deep gratitude for your gift of $20,000 Mex. At times we are almost in despair. One feels for a moment elated to think that in our half of this Chihli Province we have sustained for three months 311,000 people, but our hearts sink when we realize that we must support most of these for a further two months to the wheat harvest in June, and we are in despair, knowing that in this half of Chihli there are still over three million destitute for whom we can as yet make no provision.

Yours very truly,
(Signed) FRANK B. TURNER, Chairman,
Distribution Board, North China International Society for Famine Relief

This refers to a part of our first $25,000. Note that nine-tenths in the area are unprovided for.

Americans in China are doing their share. Students in Huchow Middle School raised $260, in part by denying themselves meat and fish for a month. The girls of Virginia School contributed $220. These Chinese people are awake to the needs and are contributing largely but are poorly organized and equipped for so great a crisis.

According to the estimates, we have kept alive 50,000 people in these three months, yet there are still three months until harvest, and the need increases with each passing day. We should swell our contributions in a short time to a quarter of a million dollars. We ought not to stop at that. It would mean a little more than ten cents each for our Methodist constituency.

The Sunday schools are now called into line and we look for a great response from them in the next few days. The children of Methodism will help feed the starving children of the Chinese, if given a chance. Every church and every school should share in the blessedness of giving to relieve this great human agony.

We started on the front line and are holding our ground. We must keep an unwavering front until harvest. Act promptly and send the money to Mr. J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tennessee. We remit as received and will keep the church posted as to the amount given by our people.

OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

THE BOY WHO DISCOVERED THE SPRING

There came once a little Elf Boy to live on this earth. No one knew where he came from nor why he came, but he seemed quite happy and no one ever heard him say he did not like it.

In the valley where the little Boy had first come there lived a Hermit, who was very sorrowful because his only child had died. The Hermit lived all alone, but as he had a room in his house for a visitor, he took the little Boy in, and they grew to like each other so well that the child did not care to go away, nor did the Hermit care to have him.

The valley with its lovely green meadows full of gay flowers and its rippling brook was a very pleasant place in which to live. It was summer-time when the little Elf Boy came, and the flowers and the trees and the brook and the frogs made him very happy. He did not ask to go and play in the village over the hill, but was quite content with the meadows and the brook-side. He was surprised that the old Hermit remained sorrowful, thinking always of the child who had died; this the Elf Boy did not understand, for in the world from which he came nothing ever died, and he thought it strange that the Hermit did not patiently wait for him to come back again.

During this first summer the Elf Boy learned the names of all the flowers in the valley. He made friends with the birds so that they would sit on the branches close by to sing to him; the frogs sang to him also, and although the little Boy did not think their voices as sweet as those of the birds, he was too polite to let them know it.

But when September came the Elf Boy noticed that the birds began to disappear from the meadows. They had gone South and would come back again, the Hermit explained; but when the last of them took their flight and the air became still, he began to lose heart.

What was worse, the flowers began to disappear. They were dead, the Hermit said, and in this way the Elf Boy learned what that meant. The mornings grew colder, and the leaves on the trees grew red and yellow instead of green. When they began to fall, the Elf Boy was very sad indeed. At last there came a day when every limb was bare, and then he was almost broken-hearted.

One morning he went out early to see what new and dreadful thing had happened in the night. When he reached the place where he usually heard the brook calling to him as it ran merrily over the stones, he could not hear a sound. He ran as fast as his feet would carry him to the border of the brook. It was covered with a hard sheet of ice.

The Elf Boy turned and went to the Hermit's house. By the time he reached it the tears were running down his cheeks.

"Why, what is the matter?" asked the Hermit.

"The brook is dead," said the Elf Boy.

"I think not," said the Hermit. "It is frozen over, but be patient, and it will sing to you again."

"No," said the Elf Boy. "You told me that the birds would come back, and they have not come. You told me that the flowers had seeds that did not die, but would make other flowers; but I cannot find them, and the meadow is bare and dark. It is a dead world. In the summer-time I did not see how you could be sorrowful; but now I do not see how anyone can be happy."

The Hermit thought it would be no use to try to explain anything more to the Elf Boy; so he tried to find some books in which he could teach the Boy to read, and make him forget the outside world.

When they went for a walk to the village, the Elf Boy was very much surprised to see everyone looking as cheerful as ever. There were some boys playing on the street corner, who seemed to be as happy as boys could be. One of them spoke to the Elf Boy, and he answered:

"How can you play so happily, when such a dreadful thing has happened to the world?"

"Why, what has happened?"

"The flowers and trees are dead," said the Elf Boy, "and the birds are gone, and the meadow is bare and gray. Even the grass is not green any more."

But the boys laughed merrily, and did not answer the Elf Boy, for they remembered that he was a stranger in the world, and supposed that he would not understand if they tried to talk to him.

As the winter came on, the Hermit taught him many things from the books in his house, and the Boy grew interested and was not always sad. He became very fond of the Hermit, who was now the only friend he could remember.

So the weeks went by. One day in March, as he and the Hermit sat at their books, drops of water began to fall from the eaves of the roof, and they saw that the snow was melting in the sunshine.

Do you want to take a little walk down toward the brook?" asked the Hermit.

When they reached the foot of the hillside the sheet of ice was still there, as he expected.

"Never mind," said the Hermit. "Put down your ear and listen."

So the Elf Boy put down his ear and listened; and he heard, as plainly as though there was no ice between, the voice of the brook gurgling in the bottom of its bed. He clapped his hands for joy.

"It is waking up, you see," said the Hermit. "Other things will waken, too, if you will be patient."

So with ears and eyes wide open, the Elf Boy began to see wonderful things happen. One morning he heard a chirping sound, and looking from his window, saw a red robin outside asking for his breakfast.

"Why," cried the Boy, "have you really come back again?"

"Certainly," said the robin, "don't you know it is almost spring?"

But the Elf Boy did not understand what he said.

And now where the sun shone warmest on the meadow, the blades of grass came up into the daylight greener than anything the Elf Boy had ever seen. Then the pink buds came on the maple trees, and unfolded day by day. And the fruit trees in the Hermit's orchard were white with blossoms.

"Not a single tree is dead," said the Elf Boy.

Last of all came the flowers—violets dandelons, buttercups—until the world glowed with white and green and gold.

The Boy was wild with delight. He could not bear to stay in the house for many minutes from morning to night; and he began to wonder again that the Hermit could be sad in so beautiful a world.

One morning the church bells in the village rang so much longer and more joyfully than usual, that the Elf Boy asked the Hermit why they did so. The Hermit looked in one of his books, and answered:

"It is Easter Day. The village people celebrate it on one Sunday every spring."

"May we not go also?" asked the Elf Boy, and as it was the first time he had ever asked to go to the village, the Hermit could not refuse to take him.

The village was glowing with flowers. Every one on the street seemed either to wear flowers or to carry them in his hand. The people entered the churchyard; and here the graves, which had looked so bare and cold, were beautiful with flowers that the people had strewn over them for Easter.

The people all passed into the church, leaving the Hermit and the Elf Boy outside where the humming birds and bees were flying happily among the flowers. Suddenly there came from the church a burst of music. To the Elf Boy it seemed the most beautiful sound he had ever heard. He put his finger on his lip to show the Hermit that he wished to listen. These were the words they sang: "I am He that liveth, and was dead; and behold I am alive for evermore!"

The Boy took hold of the Hermit's hand and led him to the church door, that they might hear still better. He was very happy.

"Oh," he cried, "I do not believe that anything ever really dies."

The Hermit looked down at him and smiled.

"Perhaps not," he said.

When the music began again, a strange thing happened. The Hermit sang the Easter song with the others. It was the first time he had sung for many years.—Raymond MacDonald Alden.

PEEPS INTO THE LETTER BOX

Norwood: My Sunday school teacher is Mrs. Joe A. Lilly. She is a good teacher. I have a pet dog. His name is Frisky. He is yellow. He will run rabbits. He is smart. I dare any little boy to write me. If they don't think I will answer, just try me.

Clegg B. Honeycutt (age 9.)

Salisbury: I go to the First Methodist church and haven't missed a Sunday in the last four or five years. My Sunday school teacher is Miss Tillett. She is so sweet and nice, I have been reading the Advocate ever since I learned to read and loved the stories very much. I would like very much for any girl my age to suggest any good books to read. I would like to correspond with any girls that are my age.

Inez Winecoff. (age 13.)

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R. L. FLOWERS, Secretary to the Corporation.

In the Name of God, Amen

"Having undertaken for the glory of God, and the advancement of the Christian Faith, a voyage to plant the first Colony in the northern part of Virginia—"

Thus reads the Mayflower Compact, signed by the Pilgrims on landing in America three hundred years ago. Our country was founded "for the glory of God and advancement of the Christian faith." When our first Congress met it declared: "Religion, morality, and knowledge being necessary to good government, schools and the means of education shall be forever encouraged." Our forefathers founded the first college in America because they "dreaded to leave an illiterate ministry to the churches when our present ministers shall lie in dust."

All elementary schools were distinctively Christian. The school house was built by the meeting house. The minister was inspector of schools and chairman of the school committee. The text books in all the colonies were the New Testament, the Psalms, the Proverbs, the Sermon on the Mount, and the New England Primer, which was largely a catechism.

And Now What?

Religion, God, and the Christian Faith have been excluded by law or custom from every state school in America—and in some quarters the science of war has been put in. The schools may—and do—teach Hindu philosophy and pagan mythology, but the law forbids the Bible. Children memorize "The Boy Stood on the Burning Deck." But they dare not recite the Shepherd Psalm.

Under the materialistic influence of the past fifty years we have drifted far from Americanism. We have inclined to the path which led Prussia to ruin.

The Pilgrims Were Right

America should stand "for the glory of God and the advancement of the Christian Faith." There is no other course of safety in this turbulent century.

This is the program of the Christian Education Movement with its policy of making education thoroughly Christian and maintaining the finest system of Christian colleges in America under the control of the M. E. Church, South. The college inculcates the ideas that should rule in human affairs. The Christian Education Movement harks back to true Americanism—the Christian Religion, Christian Education, constitutional government, and civil liberty.



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M.E CHURCH. SOUTH

Christian Education Movement

M. E. Church, South -- Nashville, Tenn.

NORTH CAROLINA CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences, Methodist Episcopal Church, South, Established 1855.

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G. T. ROWE.....Editor and Gen. Mgr.
T. A. SIKES..Asst. Editor and Bus. Mgr.

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PEOPLE AND THINGS

Rev. J. H. Ambrust, of Charlotte, spent last week in Mocksville, assisting Rev. W. L. Sherrill in a meeting.

Rev. W. F. Galloway asks that all correspondents address him in care of Dr. C. H. Creedman, Greensboro, N. C., for the present.

Mr. John Myers, son of Rev. and Mrs. E. Myers, and Miss Hesse Gordon, of Waxhaw, were married on the 6th of March, 1921.

Dr. W. P. Few, president of Trinity College, has past the crisis in a serious attack of pneumonia and is on the way to recovery.

Rev. W. L. Dawson, fine of physique, big of heart and always good humored, was the center of attraction in our office Monday. That was a nice check he left with us for new subscribers.

Rev. H. B. Porter, the good looking and optimistic pastor of that top notch charge around Siler City, called Monday to tell that things are going good down his way, and to leave a nice, juicy check for new subscribers.

Rev. H. M. Blair reports that the influence of his recent meeting still abides with his people. He has received more than 25, the number who gave their names during the meeting, and is receiving new members each Sunday.

Rev. G. T. Bond and the Spring Garden congregation are in the midst of a series of meetings this week. Bro. Bond received eight into the membership of his church last Sunday, and a fine consecration service concluded the exercises at the morning hour.

Mrs. J. F. Starnes came in Tuesday to hand in some new subscriptions and renewals to the Advocate. She said that the people of East Burlington were saying good things about the paper. By the way, Brother Starnes is not the only preacher that sends his wife when he wishes to present his best front.

Rev. Thomas F. Higgins, now studying in Yale Divinity School, writes: "I would like to do some sort of religious work in North Carolina this summer. If any of the presiding elders have any work open or if any of the pastors could use me I shall be free from June 10th until September 20th. My present address is Box 1199, Yale Station, New Haven, Conn."

Rev. A. L. Lucas, of High Point, ran into the office one day last week on his way back from Raleigh, where he had been attending a good roads meeting. Brother Lucas is quite enthusiastic about roads, but something he dropped in the conversation led us to suspect that there was another magnet that was drawing him down that way.

Rev. Tom P. Jimison, of Winston-Salem, gave the Advocate the pleasure of his conversation last Saturday, while spending the afternoon in Greensboro. Brother Jimison is chaplain of the central labor body of Winston-Salem, and consequently a pastor-at-large in his community. He is engaged in revival services with Rev. R. C. Kirk at East Spencer this week.

A beautiful marriage took place in Reidsville, Thursday, March 17, at 4 p. m. The contracting parties were Mr. James Pritchett and Miss Ruby Walker. Rev. C. F. Sherrill, the bride's pastor, performed the ceremony. Mr. Pritchett is the son of the late Jefferson Pritchett, and Mrs. Pritchett is the daughter of Mr. and Mrs. R. A. Walker, of the Lowe's community. The happy couple will occupy their new home at McIver.

Rev. J. R. Church, of the Shoal Creek charge, sends in some new subscriptions and says: "The people are as good to us here as they can be, keeping us well supplied with provisions and paying the salary as it falls due. Attèandance is increasing at all of the appointments, and we are growing in grace. We closed a good meeting at Olivet church not long ago with about 53 conversions and reclamations."

Rev. L. C. Delp, pastor of Avery charge, writes: "We have just closed a ten days' meeting at Mt. Zion. It was one of the old time revivals. God poured out His love in such power that people were converted in their homes, along the roads and at church. The church is in first class condition. We organized prayer meeting, and established fifteen family altars. Received fourteen into the church, baptized nine infants. There are still more to join yet. Don't know just how many conversions, but a large number."

Rev. R. G. Grant, of Oriental, adds to a business letter this note: "Say, if you could be here just one Sunday, you would see that there is a Grant-Aldridge Co. here and doing a hundred per cent business in the Sunday school. We have outgrown our Sunday school accommodations, overrun the church and we, too, will have to resort to tents as we haven't time—before we need it—to make additions to our present Sunday school room. Kershaw church has everybody in the church community in their Sunday school except four persons. I don't know where you can beat that."

Rev. W. F. Galloway, who for a number of years was one of the most faithful of the ministers in the North Carolina Conference, but who, on accountof failing health, was forced to take the superannuate relation at the session of the conference 1919, has been in Greensboro under treatment by a specialist, and he hopes to soon be able to resume work, certainly by next conference. Sister W. F. Galloway, who had assumed the responsibility of the home since her husband's illness, we are sorry to note, has completely broken down, and has had to give up her position. We are sure that the brethren will remember Brother and Sister Galloway in prayer.

MT. AIRY DISTRICT CONFERENCE

The Mt. Airy District Conference will meet in Mayodan on Tuesday, April 19th, at 2 p. m. Committee on License, Orders and Admission are Rev. J. W. Kennedy, Rev. J. W. Combs and Rev. J. W. Campbell.

W. F. Womble, P. E.

SEND IN NAME

To All Preachers and Delegates in Washington District and Honored Visitors:

Please send me your names if you template attending our District Conference at Robersonville, April 19-21.

Do not bring wives unless as delegates on account of scarcity of room.

C. M. Pegram, P. C.

DESIRING ENTERTAINMENT

All those except delegates and members of the Warrenton District Conference, desiring entertainment at the session the 6th of April, will please notify the pastor not later than April first. This will apply to financial directors and others of the Education Movement who will attend the Set-up Meeting at the same time the District Conference will convene. The conference and set-up meeting will meet in Weldon.

L. D. Hayman, Pastor.

MARION DISTRICT CONFERENCE

Greatest in History of District—Expect Victory in Educational Movement— Inspiring Utterances of Bishop Darlington.

The 29th session of the Marion District Conference convened in Pleasant Grove Church the evening of the 15th of March. Everything conspired to make this the greatest conference ever held in this district. The attendance was good from the first. The second roll call found 90 delegates in their places ready for business. In addition to the regular delegates, a great number of visitors were present. Never in the writer's memory has a district conference in his knowledge been so well attended. The church was filled with people even for the business sessions.

The attendance was not the only thing remarkable about the Marion District Conference. The spirit of the conference was even more remarkable than the attendance. Pessimism was about the only fellow absent, and he was conspicuous for his absence. In the whole conference no discordant note was heard. It seemed to be the determination of the members of the conference to TO DO THE WORK BEFORE US FOR THE SAKE OF THE FUTURE OF THE CHURCH. The Marion District serves notice that there are no slackers in her borders. When the Educational campaign is over victory will be written on our banners.

"Count that day really worse than lost
You might have made divine,
Through which you scattered lots of frost
And ne'er a speck of shine."

For the first time in the history of the Marion District we had a bishop. And not only was he with us but he said something. Bishop Darlington was not in physical condition to preach but one sermon, but that one sermon made a profound impression on the large audience which heard him. His sermon and his short addresses took the frost out of our souls. The thoughts presented by Bishop Darlington in the great sermon of the conference will linger long in the minds of those who heard him. There are notes of praise in many hearts that God sent Bishop Darlington to us. In his inimitable way he brought home to the Marion District the vital importance of the Educational campaign.

With the inspiration caught from the conference, with the leadership of our far-seeing presiding elder, and with a firm faith that God is with us in the great work before us, we confidently face the future.

R. L. Foster, Sec.

Old Fort, N. C., Mar. 19, 1921.

DISTRICT MEETINGS

Statesville, at Statesville, March 29.
Greensboro, at Greensboro, April 5.
Mt. Airy, at Walnut Cove, April 1st.
Shelby, at Lincolnton, April 9th.
Charlotte, at Monroe, April 11th.
Waynesville, at Waynesville, April 13th, and Andrews the 15th.

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District Appointments

DURHAM DISTRICT
M. T. Plyler, P. E.
Durham, N. C.
SECOND ROUND

March
Burlington Ct., New Salem ..26
East Burlington, 11 a. m. ..27
Graham and Haw River, Haw River, 7:30 ..27
April
Hillsboro, Walnut Grove ..2-3
Milton, Yanceyville ..7-8
Yanceville, Yanceyville ..7-8

At this joint meeting stress will be put upon Sunday schools and education. Special speakers both days.

Leasburg, Union ..9-10
Special speakers at this meeting.
Roxboro, Brooksdale, Person and East Roxboro will be held at Roxboro during the District Conference, April 20-21.

April
South Alamance, Saxapahaw ..17
Mebane, 8 p. m. ..17
Durham Ct., 11 a. m. ..23-24
Carr, 8 p. m. ..24
Lakewood ..27

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
Elizabeth City, N. C.
SECOND ROUND

March
Perquimans, Woodland ..26-27
April
South Camden, Shiloh ..2-3
Gates, Zion ..9-10
North Gates, Parkers ..11
Pasquotank, Mt. Hermon ..16-17
Edenton ..24
Columbia, Holly Grove ..30, May 1
May
Belhaven, Belhaven ..6

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Second Semester begins Jan. 24, 1921 For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

Congratulations
We extend our congratulations to the man or congregation who has a home in which to live or a Church in which to worship. At this time SAFETY should be our watchword. Building material has more than doubled, in some instances it costs three times as much to build as it did three years ago. Think about the cost to replace your Church, and then be sure that it is adequately protected by insurance in the Methodist Mutual Fire Insurance Company. The cost is very much reduced by the dividends which we are returning to our policy holders.
W. E. Webb. Secretary.
Statesville, N. C.

Roper, Mackeys (morning) ..8
Plymouth, (night) ..8
Chowan, Evans ..14-15
Hertford, (night) ..15
Tyrrel, East Lake, ..21-22
Hatteras, Buxton, ..22
Kennekeet, Big Kennekeet, ..23
Kitty Hawk, Collington, ..25
Roanike Island, Wanchese, ..26
Dare, Stumpy Point, ..28-29

FAYETTEVILLE DISTRICT
J. O. Bundy, Presiding Elder
SECOND ROUND

March
Fayetteville, St. Andrews ..27-28
Person St, Calvary, ..27
April
Carthage, Center ..2-3
Sanford, night ..3
Josesboro, ..5
Buckhorn, Olive Branch ..9-10
Glendon ..23-24
Roseboro ..16-17
May
Haw River, ..April 30 and 1
Pittsboro, ..8-9
Duke, Duke, night ..14
Dunn, Dunn ..15

NEW BERN DISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
FIRST ROUND
SECOND ROUND

March
Elm St. & Pikeville, Pikeville, 11 a. m. ..26-27
Goldsboro, St. Paul at night ..27
Newport Ct., Havelock, 11 a. m. ..30
April
Pamlico Ct., Reelsboro, 11 a. m. ..2-3
Jones Ct. Maple Grove 11 a. m. ..6
Holkerton Ct., Rainbow, 11 a. m. ..9-10
Snow Hill Ct., Mt. Hermon, 3-11 ..10-11
Vandermere Ct., Vandermere, night & a. m. ..13-14
Oriental Ct., Pamlico, 11 a. m. ..15
Harlowe Ct., Adams Creek, 11 a. m. ..16-17
Craven Ct., Beach Grove, 11 a. m. ..20
Crifton Ct., Edwards Chapel, 11 a. m. ..23-24
Dover Ct., Dover, at night and 11 a. m. ..24-25
Goldsboro, St. John, at night ..27
Goldsboro Ct., Daniels Chapel, 11 a. m. ..28
May
Straits Ct., Williston, 11 a. m. April 30 and ..1
Beaufort, at night ..3
Mt. Olive Ct., Browning, 11 a. m. ..7-8
Mt. Olive and Claypso, Mt. Olive ..8
LaGrange Ct., Hickory Grove, 11 a. m. ..11
Atlantic and Soa Level, Sea Level, 11 a. m. ..14-15
Ocracoke & Portsmouth, Ocracoke, 11 a. m. ..21-22
Morehead, at night ..25

RALEIGH DISTRICT
Rev. John C. Wooten, P. E.
Raleigh, N. C.
SECOND ROUND

March
Kenley, Lucama, a. m. & p. m. ..27
April
Millbrook, Rollesville, a. m. ..2-3
Edenton Street, p. m. ..3
Youngsville, Bunn, a. m. ..16-17
Louisburg, p. m. ..16-17
Princeton, Fellowship, a. m. ..23-24
May
Oxford, a. m. ..1
Oxford Ct., Gray Rock, p. m. ..1
Jenkins Memorial, p. m. ..4
Clayton, a. m. ..8
Garner, Mt. Zion, a. m. & p. m. ..7-8
Selma, a. m. ..15
Benson, p. m. ..15
Granville, Roberts Chapel. a. m. ..21-22
Creedmore Bullocks, a. m. ..28

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
SECOND ROUND

March
Robeson, Bethesda ..25
Lumberton Ct., Pine Grove ..26-27
Lumberton ..27-28
April
St. John-Gibson, St. John ..1
Laurel Hill, Tabernacle ..2-3
Laurinburg ..3-4
Biscoe, Pleasant Hill ..8
Montgomery, Prospect ..9-10
Troy ..10-11
St. Paul, Regans ..16-17
Elizabeth, Singletary, 3 p. m. ..17
Raeford, Bowmore ..22
Red Springs ..23-24
Maxton ..24-25
Caledonia, E. Laurinburg ..29
Rowland, Purvis ..30
May
Mt. Gilead Ct. ..7-8
Mt. Gilead ..8-9

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
SECOND ROUND

March
Warrenton, Macon ..25
Warren, Bethlehem ..26-27
April
Norlina, Zion ..2-3
Middleburg, Shocco ..9-10
Henderson ..16-17
N. & S. Henderson, S. Henderson ..17
Bertie, Cashie ..22
Murfreesboro & Winston, Union ..23-24
Northampton, Rehobotb ..29
May
Roanoke, Ebenezer April 30 and ..
Littleton ..1
Ahoskie, Colerain ..7 8
Scotland Neck ..13
Williamston & Hamilton, Williamston ..14-15

WASHINGTON DISTRICT
N. H. D. WILSON, P. E.
Washington, N. C.
SECOND ROUND

March
Grismesland, morning ..25
Ayden, night ..25
Farmville, Bethlehem, day ..26
Wilson, First Church, night ..27-28
Elm City, night ..27-28
Aurora, Campbells Creek ..30
April
Greenville, night ..1
Bailey ..2-3
Wilson, Calvary ..3-4
Swan Quarter, Soule ..8
Mattamuskett, Englehard ..9-10
Fairfield ..10-11
Bath, Bethany ..15
Robersonville, Whartons ..17
Washington ..13-17
District Conference, Robersonville, night ..19-21

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
SECOND ROUND

March
Wilmington Ct., at Bethany ..27
Wilmington, at Grace ..27-28
April
Hallshoro, at Pierce ..1
Carvers Creek, at Freeman ..2-3
Tabor, at Lebanon ..8
Chadbourn, at Cerro Gordo ..9-10
Whiteville, at Whiteville ..10-11
Wilmington, at Trinity ..17-18
Wilmington, at Epworth ..17-20
Wallace-Rose Hill, at Wallace ..22 24
Magnolia, at Centenary ..23-24
Onslow, at Hopewell ..29
May
Swansboro, at Queens Creek, April 30 and ..1
Shallotte, at Shallotte Village ..6
Town Creek, at Bethel ..7-8

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C.
SECOND ROUND

March
West Asheville ..23
Black Mountain ..23
Chestnut Street, ..27
Haywood Street, ..27
Bethel ..3
Mount Picasant ..3
Swannanoa, Betheesda, ..9-10
Central, ..10
Henderson, Edneyville, ..16-17
Hendersonville, ..17
Hominy, Acton, ..23-24
West Asheville, ..24
Asheville Ct., Sardis, ..April 30-May 1
Weaverville Ct., Flint Hill, ..7-8
May
Weaverville Station, ..15
Black Mountain, ..21-22
Biltmore, ..22
Fairview, Skyland, ..28-29
Flat Rock, Fletcher, Naples, ..29
June
Spring Creek, Balm Grove ..4-5
Hot Springs ..5
Summer School, ..12
Leicester, Teague, ..18-19
Mill's River, Avery's Creek, ..25-26
Saluda, ..26
July
Antioch, ..2-3
Roseman, Toxaway, ..9-10
Brevard, Oak Grove, ..9-10
Mars Hill, Laurel, ..16 17

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
SECOND ROUND

March
Mathews, Indian Trail, 11 a. m. ..26
Unionville, Zion, 11 a. m. ..27
April
Thrift-Moores, Pleasant Grove, 11 a. m. ..2
Seversville, Trinity, 11 a. m. ..3
Trinity, (Charlotte) night ..3
Ansonville, Wyghtman, 11 a. m. ..8
Polkton, Fountain Hill, 11 a. m. ..9-10
Morven, Morven, 11 a. m. ..13 17
Wadesboro, night ..16-17
Hickory Grove, 11 a. m. ..24
Duncan Memorial, night ..24

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
508 Summit Ave., Greensboro, N. C.
SECOND ROUND

March
Pleasant Garden, Rehobeth, 26 and 3 p. m. ..27
Randleman, St. Pauls, 11 a. m. ..27
Carraway Memorial, night ..27
April
Coleridge, Rehobeth ..2-3
Ramseur and Franklinville, Franklinville, night ..3
Park Place, 11 a. m. ..10
Centenary, night ..10

MARION DISTRICT
O. M. LITAKER, Presiding Elder
Marion, N. C.
SECOND ROUND

March
Thermal City, Pisgah, sun 11 ..27
April
McDowell, Nebo, sat 11 and sun 11 ..2-3
Marion Ct., Carsons, sun 3 ..3
Burnsville Sta., sat and sun 7 ..9-10
Bald Creek, Riverside, sun 11 and 2 ..9
Micaville, S. T. River, sat 7 and sun 11 ..16-17
Spruce Pine, Bakersville, S. P. sun 7 mon 10..17-18
District Conference meets a. Forest City in Pleasant Grove Church on March 15th at 7:30 p. m. Bishop Darlington will preside and will preach Wednesday at 11.

MT. AIRY DISTRICT
W. F. Womble, Presiding Elder
Mt. Airy, N. C.
SECOND ROUND

March
Summerfield, Gethsemine ..26 27
April
Madison-Stoneville, Stoneville, 11 a. m. ..3
Mayodan, Mayodan, 3 p. m. and night ..3
Yadkinville, Prospect ..9-10
Walnut Cove, Pine Hall ..16-17

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
THIRD ROUND

April
Elkland Ct. at Bowie Creek ..2-3
Jefferson Ct. at Zion, 3:00 ..3
Creston Ct., at Southerland, ..9-10
Warrenville Ct., at Rich Hill ..16-17
Helton Ct., at Healing Springs, ..23-24
Boone Ct., at Boone, ..April 30, May1
May
Watauga Ct., at Marble ..7-8
Elk Park Ct., at Newland ..14-15
Avery Ct,. at Pisgah, ..21-22
Laurel Springs Ct., at Nathan's Creek, ..28-29
June
Sparta ..4-5
North Wilkesboro Ct., at Miller's Creek, ..11-12
Wilkesboro Station at Wilkesboro, night ..12-13
Wilkes Ct., ..18-19
North Wilkesboro St. at North Wilkesboro night 19-20
The District Conference will convene at Henson's Chapel June 28-30.

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
SECOND ROUND

Lincoln Ct., Pisgah, 11 a. m. ..26-27
Main St., 7 p. m. ..27
April
Stanley, Iron Sta., 11 a. m. ..2-3
Lowesville, New Hope 3 p. m. ..3
Lowell, Bethesda, 11 a. m. ..9-10
McAdenville, 7 p. m. ..10
Bessemer, Concord, 11 a. m. ..16-17
South Gastonia, 7 p. m. ..17
Dallas, 11 a. m. ..24
Mt. Holly, 7 p. m. ..24
May
Mayworth, 11 a. m. ..1
East Belmont, 3 p. m. ..1
Belmont, 7 p. m. ..1
The Shelby District Conference will be held May 5-6 in McAdenville.

STATESVILLE DISTRICT
W. A. NEWELL, Presiding Elder
Statesville N. C.
SECOND ROUND

March
Lenoir Ct., Moores, 11 a. m. ..26
Lenoir First, Lenoir, 11 a. m. ..27
April
Dudley Shoals, Ebenezer, 11 a. m. ..2-3
Granite Falls, Granite, 3 p. m. ..2-3
Rhodhiss, Rhodhiss, night ..2-3
Westview, Marvin, 11 a. m. ..9-10
Hickory First, Hickory, night ..9-10
April
Alexander, Rocky Springs 11 a. m. ..23-24
Hiddenite, Center, 3 p. m. ..23-24
THIRD ROUND
April
Mooresville, Central, Central, 11 a. m. ..16-17
Mooresville, Broad Street, Jones Memorial 10 a. m. ..15-17
Race Stroet, St. Johns, 3 p. m. ..17
Statesville, Broad St. Bread St, night ..24

WAYNESVILLE DISTRICT
J. H. WEST, Presiding Elder
Box 312, Waynesville, N. C.
SECOND ROUND

March
Jonathan, Delwood ..27-27
Waynesville Ct. ..27
April
Pines Creek, Pines Creek ..2-3
Glenville, Double Springs ..9-10
Highlands, ..16-17

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
WINSTON-SALEM, N. C.
SECOND ROUND

March
Davie Circuit, Oak Grove, ..26-27
Lexington First Ch. Q. C., night ..31
April
Lenwood Circuit, 2 p. m. ..1
Denton Circuit Clarksbury ..2-3
Farmington Circuit, Wesley, ..9 10
Southside Circuit, Vernon ..16-17
South Thomasville, 3 p. m. ..17
Thomasville Main St. ..17
District Conference at Advance March 14th 2:30 p. m. March 16th.



The Spaniard Searched For Gold— The Pilgrim For God.

"Why is South America, with its wonderful resources and climate, so backward as compared with the United States?" asked the President of the Argentine Republic.

When Mr. Babson hesitated the President answered his own question: "Because the Spaniards came in quest of Gold, while the Pilgrim Fathers came in quest of God."

Because the Spaniards were traders, gold hunters, grasping wealth grabbers, they left behind them a mongrel people and a group of unstable, revolutionary, turbulent, superstition-ridden little states which depend upon America for protection.

Because the Pilgrims came for conscience and not for conquest---for God and not for Gold---they shaped the greatest Republic on earth and made it the moral leader of the world.

Christianity is True Americanism

The first day after landing the Pilgrims kept the Christian Sabbath. The Mayflower Compact declared the settlement of America was "for the glory of God and the advancement of the Christian faith." The charters of all the thirteen original states affirmed the religious purposes of the founders.

Christian Education was wrought into the fabric of American institutions. All the early colleges were Christian, and each early educational pronouncement affirmed its Christian character.

Shall Gold Now Dethrone God?

The Christian note has departed from our secularized educational institutions. Around the world we are called a commercialized people.

Shall Gold dethrone God in America? Have we decided that, after all, the Spaniards were right and the Pilgrims were wrong? Are we ready to reject the policy which made us great---to adopt the policy which made our neighbors puny?

The Christian Education Movement decrees otherwise. We must transmute our Gold into Character through the medium of the Christian college. We must continue in American life the quest for God.

CHRISTIAN EDUCATION MOVEMENT

M.E. Church, South Nashville, Tenn.

NORTH CAROLINA

Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, MARCH 31, 1921 Number 13

J. P. Breedlove, Atlanta
407 Walls St.

SEEING IT DONE

Bishop Darlington had just finished a great sermon on the temptations of the preacher to fall back into secular lines of work. While the editor was sitting in the automobile waiting for his host and hostess to come out, two stalwart mountaineers, who had come out of the church, passed by in the darkness. Not knowing that their conversation was being unintentionally overheard, one of them remarked: "If I could preach like that, I would like to be a preacher myself." "I'd ruther be him, as to be president of the United States," the other replied.

Among the chief means that God uses for bringing home to young men the call to the ministry is preaching itself. Nothing presents to the young mind the glory of the privilege of preaching the gospel more forcibly than actually seeing it done. When a boy hears a preacher dawdle along through a sermon, it seems to his immature mind that there isn't much to it. But when the word goes forth with earnestness, conviction and power, those in whom the Spirit is moving, are drawn with a strong desire to find their places in the work. Listening to such preaching, the boy hopes that he, too, may be able sometime to preach somewhat like that.

But let none think that such preaching, seemingly so spontaneous and unstudied, comes without effort. Great sermons are the outcome of a lifetime of study, prayer, meditation, experience and work. "How long did it take you to prepare your reply to Hayne?" someone asked Daniel Webster. "All my life," was the reply. In a conversation about a certain preacher, a good woman remarked: "That man is too strong to preach. The delicate men ought to preach, and the strong men ought to work." Needless to say, she hadn't tried it.

The greatest preaching is done during revivals. Then the word is uttered with deepest fervor, and it is then that the call to preach is most convincingly felt. As the young man hears the preacher utter the great truths of the gospel and sees the effect upon the hearer, he longs to begin to talk in simple, earnest fashion upon those great themes in the hope that as time goes on he will mature into a great preacher himself.

Great preaching is contagious. God confirms the call to preach through men, who are able, all unconsciously, to show by example how it is done.

BREAK IT UP

A few years ago, a student at the University lost his life, as the victim of a hazing escapade. Last year at another institution, a boy was disfigured for life by having acid thrown in his face. Recently, a student was compelled to go to a hospital in Durham on account of a knife wound, inflicted by a student in the act of defending himself from being hazed.

For many years, college authorities have been engaged in a determined effort to bring to an end this barbarous practice, which is charged with so many tragedies. At times their efforts have seemed to be successful, but now and then the ancient custom recurs. Usually no harm results. But occasionally, life is endangered, and sometimes even destroyed.

Hazing must be stopped. It cannot be broken up by the college authorities alone. But the united efforts of college authorities and student bodies can bring it to an end. College students are impulsive and often mischievous, but they are also generous-minded and very responsive to any appeal to their manhood and sense of right.

Such united action, participated in by every board of trustees and college faculty and by every student body, should be taken that every father and mother in the Sate may be assured that any boy can go to any educational institution without being subjected to insult or having his life endangered through hazing.

Of course, the expected thing among students is that the freshman will submit and take his punishment with whatever grace he may. As a rule, the less resistance he offers, the lighter he will get off. But occasionally there is found a student, who is not disposed to enter into the fun at his own expense, and being minded to attend to his own business in the expectation that others will do the same, defends himself at the risk of somebody's life. And whatever other students may think of such a student as "a good sport," there is no law, written or unwritten, that prohibits a man from defending himself when he has a mind to do so.

The only sensible thing to do is to eradicate the custom entirely and toss it on the junk heap along with other practices of a by-gone age.

THOUGHTS ON THE CONTEST

Fundamental in human nature is the desire to do and out-do. People both love to get to the goal and to beat others to it. Friendly rivalry in good works is used more than once in apostolic exhortation. The contest between the Recorder and the Advocate has been referred to as "a stroke of genius," "a happy hit," and "the greatest thing that has ever happened for religious journalism in the State."

When this paper reaches the reader, the contest will have come to an end. Which paper will have gotten the greater number of subscribers remains to be seen, but regardless of the outcome, the victory will be for all, in that both the Recorder and the Advocate will have many more subscribers than they would have had if the contest had not been carried on.

Methodists and Baptists have been thrown closer together, the elements of strength in each have been studied by the other, and mutual respect and regard have been increased. This office has scanned the pages of the Recorder and other Baptist papers with unprecedented interest, Baptist names have become more familiar, and Baptist enterprises have been watched and admired. Reports from the field on the campaign have given especial pleasure, second only to that which has been kindled by reports from Methodist workers themselves.

Dr. A. T. Robertson says: "Given a New Testament in hand and a conscience in good working order, the result will be a Baptist." We had been rather inclined to think that the result would be a Methodist. And it is just possible that the result might be not altogether either, but something a little better than both, as each denomination becomes possessed of the prominent virtues of every other.

It speaks well for both churches, that it has been possible to carry on an enthusiastic campaign for two months without a single disagreeable incident. So far as we know, no unkind or unbrotherly word has been uttered, and the workers for each paper have spoken as highly of the other as they have of their own. All have been told repeatedly that no Baptist can afford to do without the Recorder and no Methodist without the Advocate.

The editors of the Advocate have been surprised, amazed and astonished at the universal response of presiding elders, pastors and laymen to the request to work for the Advocate. Many times tears of joy and gratitude have filled their eyes, as they have listened to tidings from the field.

The directors of the Advocate campaign have endeared themselves to us for life. Through their earnest calls, to which the pastors and people responded, there is promise of a measure of success beyond our most hopeful dreams.

JAMES CARDINAL GIBBONS

When Cardinal Gibbons died in Baltimore last week, one of the most conspicuous personalities in American life passed out. Born in Baltimore of Catholic parents and baptized in infancy into the Catholic Church, he began his life in honest, faithful service to that church. But while he was a devoted churchman, his patriotism commanded the respect of Catholic and Protestant alike.

Being an ardent Catholic himself, Cardinal Gibbons frankly endeavored to persuade other people to enter that church. His book, "The Faith of Our Fathers," first given to the public in 1876, has passed through eighty-three editions, the number of copies distributed reaching a million and a half. It is what its author declares it to be, an honest effort to substantiate the claims of the Roman Catholic Church, as the one divinely established and perpetuated organization through which the gospel is to be given authoritatively to the world.

In the mind of the editor, Cardinal Gibbons makes out the best possible case for Rome. Admitting that he is a special pleader, he attempts to examine the question from both sides, handicapped, of course, by the fact that no Catholic is allowed to call into question any decision on doctrine, morals or polity, rendered by council or pope. In the main, he treats Protestants respectfully, and like a gentle father, urges them to return from the error of their wanderings into the peaceful fold of mother church.

Roman Catholicism, modified as it necessarily is by Protestantism, appears in America at its best, and "The Faith of Our Fathers" is the best sympathetic interpretation of that church in existence for English speaking people. Any preacher that feels called upon to combat the claims and encroachments of Rome would do well to read this book in order to ascertain what Catholics think of themselves. The New Menace alone is not sufficient for conveying all information needed, as it deals with the scandals and abuses connected with that church, rather than with its sober claims.

But while the book of Cardinal Gibbons will enable a reader to understand why a Catholic can be a Catholic, it will never convince a Protestant that it is his duty to enter that church. Those that are bound may be soothed into willingness to bear their bonds, but those who have tasted the new wine of liberty can never be induced to enter again into the spiritual servitude that Roman Catholicism demands.

John Henry Newman was the last great man to return to the Catholic fold. In his craving for some authority to tell him just what to believe and do, he sought refuge with the pope. His return was a tragical disappointment to himself, and his experience a warning to others. The only great minds that Catholicism will have in the future will be born within its pale. It is too late in the world's day for a Protestant to return.

The passing of Cardinal Gibbons is especially interesting to North Carolinians, as soon after the war, he performed the duties of the office of bishop in this State for several years.

CONTINUANCE OF CATHOLICISM

"There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church." "She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and she may still exist in undiminished vigor when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

Thus wrote Macaulay over eighty years ago. Four separate times has the life of that institution been threatened, and as many times it has rallied and recovered its strength. The most desperate struggle was occasioned by the Reformation, the blows of which were parried by the counter reformation and Loyola's Society of Jesus. "The force which ought to have fought the battle of the Reformation was exhausted in civil conflict. While Jesuit preachers, Jesuit confessors, Jesuit teachers of youth, overspread Europe, eager to expand every faculty of their minds and every drop of their blood in the

cause of their church, Protestant doctors were confuting, and Protestant rulers were punishing sectaries who were just as good Protestants as themselves."

The great essayist is generous in admiration. "It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. In truth, nothing but such a polity could, against such assaults have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection that, among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place."

But Macaulay's sympathies are with Protestantism, and he thinks that the line of the world's progress is indicated by the Reformation. "It cannot be doubted that, since the sixteenth century, the Protestant nations have made decidedly greater progress than their neighbors." "Compare the history of England and that of Spain during the last century. In arms, arts, sciences, letters, commerce, agriculture the contrast is most striking. Yet we have no reason to believe that, at the beginning of the sixteenth century, the Castilian was in any respect inferior to the Englishman. Our firm belief is, that the North owes its great civilization and prosperity chiefly to the moral effect of the Protestant Reformation, and that the decay of the Southern countries of Europe is to be mainly ascribed to the Catholic revival."

At a time when the world knew nothing of democracy and people had no desire to think for themselves, the Church of Rome grew up to govern men and do their thinking for them. At last the time came for the human mind to be unfettered and for people to have a voice in making the laws to be obeyed. Freedom of thought and liberty of action have become thoroughly established as principles in the modern world, and now there are millions of men that would rather die than surrender these privileges. For such the authority of Rome has no place or meaning.

But for a long, long time there will be many people who will prefer to relieve themselves of responsibility and effort by turning their minds and consciences over to that venerable institution, which claims infallibility in thought and conduct. And just so long is the continuance of Catholicism assured.

LARGER EQUIPMENT

The Western North Carolina Conference has among its membership three preachers who are doing fine work for the church—the three Green boys—Jim, John and Joseph M. The latter is the leader of our people at Mayodan, the little city with a musical name, which is derived from the two rivers, the Mayo and Dan, which form a confluence just below the town. Methodism is well entrenched there, and is moving out along all lines under the guiding hand of that wise preacher. A few weeks ago it became apparent that more equipment was necessary in order to take care of the growing Sunday school and all hands went to work and in a short space of time two nice class rooms were added, and Easter Sunday was chosen as an ideal day to throw them open, and the assistant editor was asked to preach the sermon on that glad occasion, and he, after breaking some other engagements, consented to do so. Sunday morning was an ideal day, and large crowds attended the Sunday school and preaching services. There is every reason to believe that this church will soon have to add more rooms, and possibly erect a new church to take care of the demands being made upon it.

In the afternoon we drove out to Dan Valley, a school house appointment, and a large congregation listened attentively to the message of the hour. It is evident that Methodism must build a church out there. That is a fine rural section, and the people are anxious to have a house of worship all their own, and the church should rally to the support of the local members and see to it that our church is as well prepared to look after the needs of the good people there as any other denomination.

Bro. Green is in high favor with his people, and is doing a most excellent work. He is also in favor at the Advocate office. He is placing the paper in the homes of his people.

"CHARACTER CLOTH"

Twelve years ago, when the editor was pastor in Charlotte, he noticed in the congregation from time to time a tall strongly built young man, whose earnest eye gave indication of a vision and a purpose. He was at that time working with Rev. J. A. Baldwin as one of the teachers in the Southern Industrial Institute. A short time afterward, he began to build an institution at Spartanburg, S. C., known as the Textile Industrial Institute, and "character cloth" is one of the results.

President D. E. Camak believed that it was possible for young men and women without means to get an education and earn their living at the same time by alternating between study and work, and laid his plans with that end in view. His effort has succeeded beyond his own dreams and beyond the expectations of his friends. The school has already sent out scores of young men and women to serve as preachers and workers in industrial communities, and as cultivated and skilled overseers in mills.

Dr. Anderson, president of Randolph Macon College, frequently refers to the Textile Industrial Institute as a remarkable achievement in educational endeavor. It gives poor boys and girls an opportunity to earn an honest living, while they are preparing themselves for Christian service, and at the same time, it furnishes to the public a necessary article of as good quality as can be made. "Character cloth" not only enables young men and women to make character, but it also has put into it the character of the people that make it.

The Christian brethren who are laboring in this institution are not asking the readers of this paper for any money as a donation, but they are asking to give value received in the form of "character cloth" and "character cloth" shirts tailored to fit. Samples of this remarkable cloth, made by the remarkable young people in this remarkable school, may be had by addressing the Textile Industrial Institute, Spartanburg, S. C., and any amount of goods from one yard up may be procured by parcel post prepaid direct from the mill.

THE STATE OF WILKES

Last Sunday the editor set foot for the first time on the soil of the "State of Wilkes." While there is some history of that county with which he is not familiar, he does know that it is the largest in the State and that at one time it extended on its western boundary to the Pacific Ocean.

Rev. R. E. Hunt now occupies the pulpit in the capital city, Wilkesboro, having landed at this point in the valley of the Yadkin from the the capital of Swain in the valley of the Tuckaseegee. He had spread the word that the editor was coming in a way that was evidently complimentary, for at the evening hour the large brick church was well filled with a congregation of responsive people, among whom was the Baptist minister, Brother Linney. At the close of the service, a number came up and took the Advocate, and Brother Hunt appointed a committee of ladies to finish the canvass. Brother Hunt has entered upon what promises to be a most successful pastorate.

The morning hour was spent with Dr. W. R. Ware, who is now in the fourth year of a term of service, which, measured by any standard, is one of the most fruitful of his entire ministry. The members of his congregation are devoted to him, and respond to every good cause that he lays before them. Seventeen young men and women have recently responded to the call for life service.

Dr. Ware had already marvelously increased the circulation of the Advocate in North Wilkesboro, but there were still some left, and on Sunday night he handed the editor several new names, together with a check to cover their subscriptions.

After having called the editor up by long distance on Saturday morning to find out what train he was coming on, Dr. Peter Brame met him at the train and took him to his home, where he looked again into the faces of a large number, that had been members of his congregation at Winston-Salem. Dr. Brame and his wife are Methodists by inheritance, choice and cultivation, and any Methodist preacher receives a cordial welcome in their home, but the editor of the Advocate for several reasons has a peculiarly warm place there. It was a source of keen joy to learn that two of the children in this home had volunteered for life service.

AN ENTHUSIASTIC CONFERENCE

It is rather a long jump from Greensboro to Forest City, but when the Marion District Conference is in session there one is fully repaid for making the effort to get there. It was necessary for us to go by way of Marion, and to spend the night in the capital of McDowell. But we were in company with the companionable secretary of the Children's Home, Bro. W. F. Sanford, and instead of the trip being wearisome it was a delight. Well, it was not so delightful to have to get out of a perfectly good bed at 4 in the morning, but Sanford had to do the same thing, hence it had its reward.

We arrived in Forest City about sun up, and were driven to the hotel where we found Bishop Darlington and Presiding Elder Litaker planning for a full day's work at the seat of conference, Pleasant Grove, a large, flourishing church about one mile from the town limits.

Exactly at nine-thirty Bishop Darlington opened the conference with religious services, and entered upon what proved to be one of the best, and hardest working district conferences we have ever attended.

The good Bishop had his hand on the throttle and kept things in high gear all the time.

Although Bishop Darlington was physically exhausted, he rallied his forces, and talked, exhorted, and presided in a way that even excelled himself. At 11 o'clock he delivered a sermon of great power, and held a consecration service that will linger with those present through the years.

Presiding Elder Litaker is making a great impression on the Marion district. He has his hand upon every interest of the church, and is bringing things to pass up that way. His preachers are fond of him, and they are all working to make this a banner year in that district.

Bro. Sanford and I had our say at a good hour—just before the Bishop preached, and we had a large hearing. Those people certainly are good to the Advocate. They swamped us with new subscribers and renewals. Bishop Darlington gave a chance for all who wished to subscribe to go forward and do so, and a large number went forward, and left the writer with his pockets bulging with the long green.

This session of the conference will be treasured in the memory of those present as one of the big things along life's way.

CONFERENCE AT BLACK MOUNTAIN

The first sight that met the editor's eye as he stepped into the conference room at Black Mountain was the large chart, which displayed in tabulated form the whole work of the district for the year. Rev. W. H. Willis works in such a systematic way that it is impossible for any phase of the work to be overlooked either at the conference or during the year.

The Advocate column was the last and the only one that was blank. However, the editor was assured that it had been led open for fuller returns, and after he made his informal speech, Bishop Darlington not only followed with an exhortation, but then and there called for subscriptions to the Advocate. Several new subscribers were added to the list, several of the brethren handed names and money to the editor, and twelve hundred copies of the special education number were taken.

Rev. E. W. Fox, the district director for the Advocate, has been busy, and both preachers and laymen are giving the paper their most hearty support. It begins to look as if it will not be long until the Advocate will go into every home in the district.

When the editor arrived, Brother O. V. Woosley was making a telling speech on Sunday school work. A little later Miss Grace Bradley made a sprightly speech, in which she showed the opportunity that the pastor has with the young people through the Epworth League. Mrs. Stone, of Asheville, presented the work of the Woman's Missionary Society, Mrs. Dunham following with an exhortation.

Rev. R. L. Davis, deeply concerned and a little alarmed at conditions prevailing in North Carolina, spoke earnestly concerning the situation, as brought about by lawlessness and the illegal manufacture and sale of intoxicating liquors. Bishop Darlington followed with the statement that North Carolina was making an unenviable reputation in the matter of blockading liquor, saying that it was getting far ahead of Kentucky in that line.

Rev. J. J. Gray, the affable host, found excellent entertainment for the large number of delegates and visitors, and recognizing the fact that the editorship of the Advocate carries with it the privilege of the best entertainment that any community affords, placed the editor in the hands of Major and Mrs. Zebulon Vance, who made his stay so delightful that the memory of it will linger for many a day.

PEOPLE AND THINGS

At midnight tonight the campaign for new subscribers and renewals to the Christian Advocate ends. In the main the preachers have been loyal to this interest of the church committed to their care. The laity have stood by us in a way that leaves us forever under obligations to them. This has been a spontaneous effort to put the Advocate where it should have been for a long time—in the forefront ranks in circulation with all the other Advocates. Of course, we cannot tell at this time, but we are confident that we are well past the 20,000 mark in matter of circulation. Although the campaign has come to an end we hope that our brethren will not cease in their efforts to put the church organ in every Methodist home in the state. Let this be our goal, and not cease to work till it is reached. Especially would we urge our pastors to look after the matter of renewals, and as fast as the time of their members expire see that they renew at once. Let all of us pull together to keep alive the interest that has been created by the campaign, and conserve the prestige gained, and in a year or two the Advocate will be leading the way for all the rest.

The management wishes to thank all who have helped in this contest, and assures one and all that their efforts are fully appreciated, and they here and now pledge to our great church the very best that is within their power, and pray that they may prove themselves worthy the confidence bestowed in them. God bless you all.

The final results will be published in next week's issue. It will be some time before we can give a complete tabulated summary of the contest, but the total number of new subscribers and renewals will be given next week.

Bishop U. V. W. Darlington was a guest in the home of Presiding Elder and Mrs. D. M. Litaker, of Marion, several days last week.

At the Methodist Circuit parsonage, March 17th, Mr. Clarence Culbreth and Miss Blanche Biggs, both of Cumberland, N. C., were married, Rev. G. F. Taylor officiating.

Mr. J. P. Jessup, a layman from Hertford, called to see us last week. He says that T. M. Grant, his pastor is a sure-to-goodness preacher, and that the people are desperately in love with him.

The Woman's Missionary Society at Benson is handling live questions. At the last meeting the topic for discussion was, "The Rural Community's Tenantry Problem."

At the Fayetteville Circuit Methodist parsonage on the night of December 5, 1920, Mr. Charles G. Piner and Miss Rachel M. Darden were married, R. F. Taylor, P. C., officiating.

Rev. T. A. Plyler, pastor of the Deep River charge, called at the Advocate office Tuesday, and reported his work in good shape. A nice club of new subscribers were handed to the business office.

Messrs. Sam Underwood and Hay Taylor, superintendent of Pitt county schools and Franklinton graded schools respectively, two of the bright luminaries in the North Carolina educational sky, were delightful visitors to the Advocate office last week.

On the night of February 6th at the Methodist Circuit parsonage in Fayetteville, N. C., Mr. John W. Cain, of Fayetteville, and Miss Eva May Thrower, of Eastern Cumberland county, were married, R. F. Taylor officiating.

Rev. J. T. Mangum, pastor of the Lincolnton station, has been engaged in a series of meetings for the past two weeks, and has been preaching to capacity houses at each service. The meeting has been a success from the beginning. Mr. D. Ward Milan has been directing the singing.

Rev. W. E. Poovey, pastor of Central Church, Shelby, will deliver the commencement address at the Belwood High School, Thursday, April 14, and preach the sermon to the graduating class of the King's Mountain High School on Sunday evening, May 1st.

The Advocate is in receipt of the following: Mr. and Mrs. Albert Sidney Cowan request the presence of your company at the marriage of their daughter, Marie Timmons, to Mr. Earl Heflin Mahone on Thursday, April 7, 1921, at eight p. m., Methodist Church, Hamlet, N. C.

Dr. Dan Atkins in his paper on Ecumenical Methodism has unintentionally defined the Advocate's position on unification. Needless waste must be remedied, undue haste toward organic union must be avoided, and all must realize that Methodists are one.

The meeting which has been in progress for two weeks at Centenary, this city, came to a close Sunday. Brother Sprinkle, the pastor, did a fine piece of work during the two weeks, and will receive quite a number into the membership of the church as a result of his efforts.

Rev. W. V. McRae, the gool looking and far-seeing pastor of Hay Street, Fayetteville, spent a few days in Greensboro recently observing the church work of some of the Greensboro churches. Mack is a hard worker and is determined that Hay Street shall have the best that he can produce. He left with us a nice order for job printing.

Rev. R. N. Fitts and the Dare circuit are pleased with the movement of church affairs on that charge. The Sunday schools are increasing and the congregations large. The sum of $31 was raised for Chinese relief recently by the Sunday school at Stumpy Point, and the ladies' Bible class has decided to take care of an orphan at Raleigh, making two that this Sunday school supports.

It is a real treat to hear George Daniels, of Graham, talk about the progress of his work. He likes his new charge, and it seems that they are more than pleased with him. He is especially given to bragging about his two Epworth Leagues. The Senior and Junior Leagues together have a membership of 150. At the last regular meeting the former had an attendance of 59 and the latter 17.

There ought to be a regular way for getting all of the men of a congregation together and dividing out the work of the church among them. The Methodist Men's Club, originated by Rev. G. Stanly Frazer and explained by him in this issue, is such a way. This method has been tried by several denominations under various names with great success.

Rev. G. W. Starling, of St. Pauls, knows how to get next to a preacher-editor. He writes: "Many of my people seem to have but little money just now. Some of those need and want the Advocate. It was suggested yesterday that some of them could spare a nice grown chicken if this would bring the Advocate to them for six months. Could you use a few nice chickens in exchange for the Advocate?"

Dr. T. F. Marr arrived on Thursday morning, ready to take his part in the day set apart for a consideration of the Christian Education Movement. The editor, much to his regret, found it necessary to start for the office on the same train that landed Dr. Marr at Black Mountain. However, it is safe to say that education received due consideration, as the people in that district are thoroughly awake to the significance of this great undertaking.

Rev. D. H. Tuttle, the wise and consecrated pastor of the Smithfield church, has been leading his peole in a great revival of religion during the past two weeks. He held two services a day, one at sunrise and one in the evening. From the beginning his large church was taxed to capacity to accommodate the throngs from nearby towns as well as Smithfirld. A large number of additions are expected to be received as immediate results.

Rev. G. T. Bond, and that splendid Spring Garden congregation are in the midst of a series of meetings and large congregations listen to the preacher each night. Brother Bond is a fine gospel preacher, and knows how to get the people and hold them. The people at Spring Garden have made themselves believe that they have just about the best preacher the conference affords.

The assistant editor has been attending district conferences for the past 25 years, and he boldly makes the statement that the Marion was the most enthusiastic he has ever attended. Every report was short, spicy and reflected an optimism that at once became contagious. Even the Advocate man got a large dose of it, and felt that he was compelled to walk a little faster in order to keep up with that fine body of religious workers.

Lectures on the John McTyeire Flowers Foundation are being delivered at Trinity College by Hon. Paul S. Reinsch, of Washington, D. C., recently envoy extraordinary and minister plenipotentiary from the United States to China, in Craven Memorial Hall, Durham, N. C., this week. The subjects of the lectures are: "American Duties and Interests in the Far East;" "American Relations with China," and "American Achievements and Duties in the Philippine Islands."

The contract for the erection of the Southgate Memorial buliding has been let to the S. E. Fergeson Company, of New York, and work will be begun at once in order that 136 girl students may find accommodation in the new structure, when the college opens in the fall. Alspaugh Hall, which has been occupied by girl students, will be turned over to the boys. This new building to be erected at an approximate cost of $200,000 as a memorial to James H. Southgate, who served as chairman of the board of trustees of Trinity College for about 20 years, will meet a pressing need.

This good lady is a Methodist, although she doesn't seem to know it. See how she is working for the Advocate: "I am sending you some subscriptions for the Advocate which I hope will be some help to you in your effort to "beat the Baptists or bust" with check to pay for same. Neither my husband nor myself are church members, but we know our desire as to who should win in your contest with the Recorder, and I hope you will not regard me as an intruder because I come, uninvited, with my offering. I thought I saw an opportunity to pick up a few subscribers, most of whom could not have been reached or would have been overlooked by your appointed workers. Rev. T. E. Wagg has charge of the church we attend. He is one of Ashe county's most gifted sons, of which she is justly proud."

A great piece of news comes through Brother W. C. Thompson. He writes: "I am enclosing 17 new subscribers to the Advocate which I wish you would add to your mailing list and credit to Rev. M. B. Woosley, pastor of the Davidson charge, Statesville District. You will find check inclosed. This new list goes from Fair View church in the Davidson charge. This makes 36 new subscribers from Fair View. It will now go into every home in our church. The Epworth League has had charge of the campaign and has done splendid work. Brother Woosley has led in this work and has accomplished results. He is the right man in the right place. The only regret is he is serving his last year with us. I hope we have been the first church in the Statesville District to do this, but may others follow. Hope that we win in the campaign."

The people of the Wentworth circuit have a novel way of furnishing the parsonage—each church keeps up a room and, of course, each wishes its room to look the best. The parsonage has received a new coat of paint, electric lights have been installed, several rooms have been paperd, and a new range has been put in the kitchen. By the way, that circuit has one of the most studious, scholarly, industrious and devoted pastors in the State. The Reidsville Review reports the following: "A fine quarterly meeting was held at Lowe's Methodist Church last Saturday and Sunday. The pastor, Rev. C. F. Sherrill, reports that the financial showing was one of the best for years. A committee was appointed to raise $300 to paint and beautify Lowe's church. A large number of official members were present, and Rev. A. W. Plyler, the presiding elder, did some fine preaching."

Rev. R. F. Taylor, of the Fayetteville charge, is looking forward to a great meeting. He writes: "We are having fine congregations at all our churches, and the spiritual growth of the church is very marked indeed. We had a great day yesterday at Camp Ground at 11 a. m., a large congregation that was very responsive and attentive to the preaching of the word. We were at Cumberland last night at 7:30. Our congregation overcrowded the house. We had a fine service, and about one hundred people came forward and reconsecrated their lives to a more faithful service to God, and to make some special effort to win souls to Christ during our revival that is to begin on the first Sunday night in April. The unusual of the present day happened at our service last night—some of our good sisters' cup got full and run over. So there was shouting in the camp of Israel last night."

ECUMENICAL METHODISM

Ties of Spiritual Kinship Bind All Methodists Together—Ecumenical Conference Should Affirm This Unity—May Be One Without Insisting Upon Uniformity—No Attempt at Universal and Sudden Amalgamation—World Wide Co-operative Effort.

By D. Atkins.

Ecumenical Methodism is all the Methodists in the whole wide world—all the Christian bodies who can trace their origin to the Wesleyan Movement. Among all Methodists there is a charm in the name, a sense of kinship, and pleasure in the sense. This kinship should be emphasized and cultivated. John Wesley said we must all be one and so remain. We would like to be one. A tender cord of the heart vibrates whenever it is mentioned. A time or two we thought we would try to make it so. We failed because we did not recognize the unity we already have, and in its place we sought after a uniformity which is by no means essential, which should not be attempted and which we may never have. A tree is one although none of its branches are exactly uniform. So Methodism may be one without insisting upon uniformity in its branches.

Methodist unity is largely psychological; it is as we think it is. There is ample ground for the thought. One in origin, in devotion, in spirit, in method, in aim. What are rules of order and ecclesiastical forms to these things? The forms and functions of Methodism have grown out of its life and spirit. The ecumenical conference is one of such developments, the last and the greatest. It flourished a while, then waned, waned because we did not quite discern the signs of the times and give it its place and work. Now let it come in and become integral in Methodist economy. Let it declare and stress the oneness of all Methodism, recommend mutual good will and co-operation, and be ready to take up whatever inter-branch legislation that may come to its hand, provide for regular stated meetings and a constituted membership.

This is the place and this the way for unity to come. We can not untangle the knotted skein or tie together the frayed and frazzled rents in the outer garment—we tried that—it wouldn't work; but we can send down a current of life from the heart which will bring the estranged parts closer together, heal the torn tissues, knit the broken bones, and develop a consciousness of unity which will as time goes on eliminate friction and rivalry and waste, conserve means, agencies and forces, and give the name we bear a new meaning in the earth.

The times are propitious and the call is imperative for the very kind of readjustment and co-operation in all Methodism to which a Methodist ecumenical conference can lead the way. There are thousands of vacant charges, or charges inadequately supplied, and there are thousands of open doors in mission fields which no body of Christians have the men to fill, and there are thousands of overlaps and duplications in all Methodism where a wise adjustment would liberate workers enough to fill the crying vacancies. Much of that kind of work might extend beyond Methodism, but I am thinking now about our own house.

Time was when a representative conference of Methodism met, took an inventory of its greatness, indulged in fruitless boastings, evaporated and adjourned. Times have changed, a new vision has come, new doors are open, a new call comes over the seas. There is real work ahead, real work for an ecumenical conference. I should think its very first work, as representatives from every Methodist body met in solemn assembly, would be to affirm the unity of all Methodism in every part of the world on the basis of the vital principles which gave it birth and sustained its life, disregarding the form of its outer garments such as we call church government. No one believes these peculiarities of the outword form are essential. There should be no attempt at any universal and sudden amalgamation, but many practical things could be done which would bring all the bodies close together. The name should be simplified as the Methodist Church. There should be one form of worship, optional to all alike, one catechism, one hymnal, one ritual, one course of study for the ministry, uniform Sunday school methods and literature, one form of organization for young people, one missionary program for home and abroad, uniformity in publishing interests and education, a simple transfer of members and ministers from one body to any other by certificate.

And the most transcendent work of all would be to put its own house in order and to inaugurate the most gigantic evangelistic and missionary movement ever attempted or conceived. The heart of John Wesley's program was "to spread scriptural holiness over these lands." This would be interpreted in the light of this new day and made to signify Christ enthroned in all phases of life and His principles pervading and shaping political life, business life, social life, individual life, and extending these happy conditions with all possible enthusiasm and consecrated activities to the ends of the earth. As John Wesley led the way to scriptural holiness, so united Methodism should lead the way to earth's new day of the reigning Christ.

Methodism has never done its best. Its divisions have been a source of weakness. In some cases there have been unfriendly rivalries and efforts to supplant. Some of these divisions originated over matters of secondary importance. But in every case men were sincere and have fought their fight in good faith, but the fight has caused a waste of money and men which is hard to justify, and which to perpetuate in the face of present conditions would be treason to the King.

Moreover it is pitiable and tragic that each division, whether large or small, without any consultation or co-operation with any of the others whether at home or abroad, should be undertaking to Christianize the world, and Christianize our own country. The French, the British and the Italians fighting independently of each other fought a losing battle and faced defeat and disaster. An army ecumenical conference met and consolidated the commands and under General Foch they marched to victory.

To bring all the followers of Wesley into co-operative unity is not an easy task, but it is worth while. It cannot be accomplished at once, but right forces can be set in motion. It will not have universal acceptance, but can count on growing majorities. It may not fulfill the highest expectations of the most optimistic, but it will win the approval of our living Head.

We have been trying to grow great and strong and we now number as our assets millions upon millions of men and billions of gold. Wherefore this strength but to wield for Christ and the world? It is time to forget the things that are behind and reach forth unto the things that are before.

Asheville, N. C.

A GREAT MEETING AT SALISBURY

..Presiding Elder Laying Himself Out to the Limit in Education Movement—A Note of Certainty That Drowned Out Any Suggestion of Failure—Schedule of Mass Meetings for Every Local Church in District.

The financial setting up meeting for the Salisbury district was held in the city of Salisbury today and was attended by about 70 pastors and laymen. To say that there were unmistakable evidences of genuine and rapidly growing interest in the vital cause of Christian Education does not fully state the case. There was an optimism and an old time enthusiasm which this writer did not observe in any one of the many meetings held during the whole centenary campaign!

The inspirational addresses by President J. B. Craven, of Davenport College, District Director J. F. Shinn, of Norwood, and Dr. T. F. Marr, of Everywhere, were powerful impassioned appeals which went to the heart and lifted the company to the heights where mortals for the time utterly forget themselves and that which they sometimes fondly but erroneously call their own, and think only of that which concerns the Master of men and those in need of His saving grace! Truth to tell, there was a note of certainty which completely drowned out any faint suggestion of failure and we joyously anticipated "Victory Sunday" with all that it will bring in the way of a new opportunity to our schools and colleges!

Dr. Marr said with much feeling in the closing moments of the meeting that Salisbury district had by all odds the finest organization in the Western North Carolina Conference, and the presiding elder believes that his district is not surpassed by any he has visited. Brother Kirk is giving himself to this movement in a manner that simply electrifies his preachers and laymen. Time after time today they rose as one man to pledge their best and highest endeavor to make the thing succeed in this district.

If the district is proud of her great leader, we believe he is proud also of the way in which men are following him. He astonished us today when he laid before us a schedule of mass meetings for every local church in his district. Dates were arranged and speakers announced right on the spot. It is doubtful if any other district in the connection has attempted such a thing.

The ladies of First Church served free of cost an elegant lunch and thus brought us under many additional obligations. They are perfectly wonderful.

J. Frank Armstrong, Sec.

CONFERENCE AT ADVANCE

Winston-Salem District Holds One of Best Sessions in History—William Carl Wilson Licensed to Preach—Delegates to Annual Conference—Next Session at Kernersville.

Thirty-first session of Winston-Salem District Conference convened with the church at Advance March 14, at 2:30 p. m., with over 100 delegates in attendance. Devotional services were conducted by Rev. Frank Siler, presiding elder.

Dr. Siler addressed the conference on the necessity of each one doing his share, emphasizing the distributed responsibility on all. He stressed Faith and Love. He stated that "in the midst of the rattle of ecclesiastical machinery there must be the driving power of the Spirit within to accomplish the tasks before the church of this time."

A. C. Swofford was elected secretary. William Carl Wilson, a student at Rutherford College, was licensed to preach. He was recommended by the Davidson circuit quarterly conference.

Rev. W. F. Sandford made a very earnest address in the interest of the Children's Home.

Rev. W. F. Sanford made a very earnest address adopted, urging the directors of our two Methodist orphanages in the state to have a joint meeting and devise plans whereby orphan children for whom there is no room in the orphanages may be placed in Christian homes.

Rev. W. F. Elliott represented Rutherford College, and spoke of the great need of a church building of the college. The sum of $250 was given for the church and $225 was pledged on church building at Boone.

Rev. Z. E. Barnhardt preached a helpful sermon Monday night and the Sacrament of the Lord's Supper was administered by Revs. Courtney, Modlin, Johnson and Vestal.

Miss Grace Bradley, field secretary for the Epworth League, spoke enthusiastically of her work. Her address was followed by a report on League work in the rural church by Mr. R. B. Garrett, also our city League was discussed.

Methods of Church Finance were discussed by I. H. Redman and R. B. Miller. Centenary was thoroughly discussed by Rev. R. M. Courtney and others.

Dr. T. F. Marr, conference secretary of the Christian Education Movement, Rev. J. F. Kirk, presiding elder of Salisbury District, Rev. J. B. Craven, president of Davenport College, Rev. W. M. Curtis, secretary and treasurer of Greensboro College for Women, Rev. E. A. Cole, district director, and others, discussed the Christian Education Movement now on. A resolution was adopted pledging the district to make every possible effort to secure amount allotted by the conference authorities.

Charge and church mass meetings have been planned throughout the district in the interest of this cause.

F. S. Lambeth, J. F. Hanes, T. E. Whitaker, Geo. L. Hackney, H. G. Chatham, I. H. Redman, Mrs. Frank Siler and Mrs. C. D. Peebles were elected delegates to the annual conference.

Kernersville was selected as the place for the next district conference.

The closing session was given over to work of Sunday schools. Prayer meetings, spiritual state of the church, revivals, missionary societies, etc. This proved to be one of the most inspirational sessions of the conference.

The people of Advance gave us royal entertainment. The pastor, Rev. J. M. Varner, proved himself an ideal host.

A. C. Swofford, Sec.

A STATEMENT FROM THE FOUNDER OF THE METHODIST MEN'S CLUB

An Organization That Brings All of the Men of the Church Together at Stated Times and Relates Them to Its Work.

About four years ago, while pastor of our church at Washington, Georgia, in planning for increased efficiency in our work, it seemed to me that some plan should be devised to relate the men of the church more definitely to its work. We had a large number of men in the Bible classes and we had our various church boards and committees. Still there were men whose interest, great or small as the case may have been, was not being utilized for the development of our work. In many cases these men seemed rather uncertain as to just what service they might render; others were "lukewarm" toward the church in general. Having no place on the boards designed in the regular channels of the church's life, many of these men apparently felt no definite sense of responsibility. With these faces confronting me, I felt that there should be some organization where all the men of the church could be brought together at a stated time and related definitely to our work. I had watched with an increasing interest the various clubs, such as the Rotary and the Kiwanis Clubs, gathering business and professional men together and throwing the weight of their organization into matters of civic and business interests. I had also noted the splendid acomplishment of the Brotherhood of St. Andrew in the Episcopal Church—especially its success in the North. It occurred to me that Methodism could mobilize its man power in a Methodist Men's Club that would be fruitful of a large measure of service to all of the interests of the church.

Good Influence Immediately Felt—Requests for Plan—General Council Organized During Last General Conference.

The first Methodist Men's Club in the individual church was organized in my church at Washington. Its influence in stimulating our work was immediate. Requests began to come to me to furnish the plan to others. In the course of a few months several clubs had been organized in various churches. In response to the increasing number of these requests, the local club began to formulate plans for extending the organization. A quantity of printed matter, giving the details of our plan was sent to our ministers over the church. These requests continued to multiply in number and many encouraging reports of the results attained were received. At the time of the General Conference in Atlanta, twenty-two ministers and laymen met at a local hotel and organized the General Council of the Methodist Men's Club, and elected officers for the organization. This gathering included some of the most prominent leaders of the church. The local club at Washington, throught the establishment of a fund, made possible a plan of further extension. The number of new members continued to grow. During the war, by a plan of co-operation with the War Commission, a considerable impetus was given to the organization. The cordial manner in which the plan was received by ministers and laymen alike, gave evidence of the benefit of the club in the local church. It is not possible to undertake any work where the plan and intent is not thoroughly understood, without giving rise to a measure of criticism. While very little opposition was encountered, there were a few who cried out in the old stock phrase against "multiplying the organizations of the church." There were some, who forgetting or not knowing that one of the phases of the club work was the strengthening of the men's Bible classes, felt that the organization was a duplication of the work of the organized Bible class. But the opposition was confined to limited quarters and never gained any widespread influence. I mention this with no desire or intention to enter into an argument on the subject, but to make known that the new craft encountered adverse winds as well as favoring gales.

Work of the Organization in Wilmington—Still Being Extended Over the Church.

Last fall, at the request of the Bishop, I was transferred from the North Georgia Conference to the North Carolina Conference and stationed at Fifth Avenue, Wilmington. Without any aggression on my part, the official board requested me to organize a club in our church here. This was done and the club today numbers more than a hundred and fifty men, and is recognized in the whole city as one of the most potent factors in Christian work. As to its effect on the life of our own church, it is enough to say that the men are brought into a closer spirit of fellowship, that the church budget was greatly increased and pledged, and that through the influence of the club, a desire to build a large Sunday school plant has been transformed into actual plans and the work of construction is to be begun in the immediate future. Personally, I have felt that it would have been impossible to undertake plans so enlarged and extensive without the man power of the church thus organized. Our men know each other more intimately than ever before, and the emblem of the club has become familiar on the streets of Wilmington.

As to the present status of the club as a church-wide organization, it is still being extended over the church. It would be difficult to say how many clubs have been organized, for the reason that no reports have been required by the central office. It is conservative to estimate the present number between 150 and 200 clubs. Only last week three applications were received for charter. Several clubs are being organized in North Carolina as a result of the influence of the club at Wilmington and other older clubs in the state. Clubs have grown in Georgia and are still inspired by the splendid work of the parent club at Washington, that has been a potent factor in bringing the Sunday school there to unprecedented numbers. Never does a week pass without appeals from pastors and laymen for help in organizing the work, and in some districts, elders have organized their forces in line with our plans.

Club Needs Field Representative and Established Central Office—Inviting and Inspiring Work for the Proper Man.

The real purpose of this statement is not to offer an argument why the club should continue. The character of the work accomplished and the records of individual clubs are sufficient evidence of its worth. But the time has come when the work in general must be placed on a systematic basis, if churches desiring this form of service are to be assisted. I have not for more than two years attempted an aggressive policy of expansion. I have mailed out no literature, except by request. Many of the brethren have forgotten my postoffice address or where such information desired could be secured. I have felt that with the round of the regular pastorate and more especially in beginning a new pastorate, with a large membership, that I did not have the time to devote to extensive efforts along this line. It is not through any lack of interest on my part, in the work or through any idea, after an experimental period of four years, that the club did not meet the needs, or could not fulfill a larger mission of service. But rather it has been because of lack of resources to carry on the work. The fact is self-evident that the club needs at least one field representative and an established central office, to carry on the work with efficiency. No one has been able to devote their time exclusively to the work with their other duties. Up to the present the responsibility has rested on the writer as general secretary, and was shared by Mr. F. H. Ficklen, a banker of Washington, Ga., who, because of his never failing interest and belief in the organization, has given of his time and his substance to the work. But we have no system of report of club work, and while the existing clubs are in the main organized under the name and plan of the Methodist Men's Club, there is absent that policy of correlating the individual clubs in a way that would mean increased efficiency and enlarged activity. It would be of inestimable service to all the clubs to know of some special work that another club has planned and carried to success. With so much depending on the conception that a new organization gets of its work, it is not only desirable, but it is imperatively necessary that an efficient field representative devote his exclusive time to this task. My idea is that a capable, consecrated layman could best fit into such a place. It would be an inviting and inspiring field of service for the proper man.

Purpose of Statement to Bring Facts to Attention of Those Who Are Interested, So That Club May Be Used to Greatest Advantage.

There will be those who might suggest that in this there lies the prospect of "just another board." But the plans to be presented in the future, through the General Council, will not make of the club work "a board." The work will lay no special obligation on those who are already groaning under burdens "grievous to be borne." What is done, will be done voluntarily and because of interest in the work. I shall very deeply appreciate any suggestions from both ministers and laymen, dealing with this matter. It is probable that many who read this statement have in mind a practical plan of how the work of the club may be continued and made larger. Any ideas along this line will be gratefully received and carefully considered. My sole purpose in the publication of this statement is to bring the facts to the attention of those who are interested, in order that the plan of the Methodist Men's Club may be used to the greatest advantage. The fact that so many continue to request assistance in organization and that the work being accomplished continually by the clubs now organized has been so productive of good, has prompted this appeal to you for any helpful suggestions for the future. Personally, I shall continue to assist in the work, as I have done in the past, until that time when a larger and more efficient means of extension can be devised. I sincerely trust that someone can be found who will consent to carry forward this work. I have felt, and feel now, that my work is in the regular pastorate, and that others can carry forward with a greater degree of efficiency the club work.

George Stanley Frazer,
Gen. Sec. Methodist Men's Club.
1815 Market., Wilmington, N. C.

SUNDAY SCHOOL CONVENTION

Workers of All Denominations to Meet in Raleigh April 12-13-14.

Under the auspices of the North Carolina Sunday School Association a convention for all Sunday schools workers of all denominations of North Carolina is being arranged for Raleigh, April 12-13-14. Information comes that a strong array of speakers has been secured and that the church people of Raleigh are making preparations to entertain a large crowd.

Besides a number of prominent Sunday school and church workers of the state who are on the program, the following out-of-state speakers have been secured: Dr. Wm. A. Brown of Chicago, Ill., of the staff of the International Sunday School Association; Dr. Joseph Broughton, Atlanta, Superintendent of the Tabernacle Baptist Sunday School; Dr. Gilbert Glass, Superintendent Department of Sunday Schools, Presbyterian Committee of Publication; Prof. H. H. Harris, Professor of Religious Pedagogy, Candler School of Theology, Emory University; Mrs. Maud Junkin Baldwin, Chicago, Children's Division Superintendent of the International Sunday School Association.

The Sunday schools of the state are being requested by the program committee to send three delegates besides pastor and superintendent who are delegates by virtue of their office. No credentials are necessary. The convention will be open to all. No registration fee is charged. Trains will be met by the committee, and delegates so desiring will be furnished lodging in the private homes of Raleigh, at the rate of $1.00 per night.

Mr. Gilbert T. Stephenson, of Winston-Salem, is president of the organization; Mr. Joseph G. Brown, vice president; Mr. E. B. Crow, treasurer, both of Raleigh. The office of the association is 210 Law Building, Raleigh, with Mr. D. W. Sims as state superintendent.

Complete program and full particulars about the convention will be mailed free to anyone making such request to the office of the association as given above.

Brother H. A. Nading, a plutocratic citizen of Winston-Salem, writes from "Old People's Paradise," geographically known as St. Petersburg, Fla., that eleven hundred people attended prayer meeting at First Ave., Methodist Church in that city last Wednesday evening. Some of that number, among them Brother Nading, attended prayer meeting occasionally, when at home.

President R. E. Hinshaw, of Weddington Industrial Institute, writes that the new administration building, recently erected, is now in use. Though not completed, enough of the interior work has been done to furnish comfortable quarters for about two hundred students. The present enrollment is 154 students, working under seven teachers. The new administration building is a splendid brick structure valued at $40,000.

WELON NEXT WEEK

The Warrenton District Conference will be in session at Weldon on Wednesday and Thursday of next week—the 6th and 7th of April. The opening sermon will be preached Tuesday night, April 5th.

DESIRING ENTERTAINMENT

The connectional brethren who are contemplating attendance on the Mt. Airy District Conference will please send in their names to the pastor at Mayodan, N. C. Other visitors who hold no official relations will be expected to find their own entertainment. The conference will convene April 19 and 20.

J. M. Green, P. C.

GREENSBORO DISTRICT, TAKE NOTICE

The set up meeting of the Greensboro District will convene in Park Place Church, Greensboro, Tuesday morning, April 5, at 9:30 o'clock, and adjourn some time in the afternoon. The ladies of Park Place at the noon hour will serve a bountiful and delicious lunch in the dining room of the church. All pastors, church directors and minute men or women of the district are confidently expected to be on hand for this important and what promises to be an interesting meeting.

A. W. Plyler, P. E.
Fred N. Tate, Dis. Dir.

GREAT REVIVAL AT PALMYRA

This meeting was a real revival in the church and reached out into and unto the world—a real Pentecost. The old, the young, the busy middle age men and women came to the running over of old Palmyra church. We have an idea that there were one hundred people converted and reclaimed throug the wondrous powers of our Christ. Rev. J. W. Combs, of Pilot Mountain, did the preaching ,and did it well. Brother Combs walks and communes daily with his Lord. He preaches the Holy Ghost power and showed it in his own life. There were thirty-two joined our church, and more to come. We are now planning to build a new $8,000 church with Sunday school rooms, etc.

Jos. W. Kennedy.

REV. P. C. BATTLE ILL

Compelled to Go to Sanitarium—Write Him a Letter and Send Check.

Rev. P. C. Battle, one of our superannuates, is in a very feeble state of health and confined to his bed in a sanitarium in Asheville, N. C. Brother Battle has been in declining health for quite a while, but up until last November he was able to get around a little as he was still able to walk short distances. Since that time, however, he has been confined to his room. His condition is such that it is necessary for him to stay at a sanitarium, although his expenses are around $70 per month. This is a rather severe tax upon his two children, who both have to work in a hospital in order to pay it. By referring to the conference minutes it can be seen that Brother Battle gets only a small amount from the Conference Claimants Fund. As the earnings of his two children are his only resources aside from this small sum it can readily be seen that he is in need of help. If there is not a way to extend aid to Brother Battle out of some emergency fund in the hands of the Conference Board of Finance it will be necessary for kind-hearted friends to relieve him by contributions. He will greatly appreciate aid from some source. Let all who can send a contribution send it direct to him at 35 Victoria Road, Asheville, N. C.

Kind letters from friends will also do a great deal of good by bringing cheer and sunshine to Brother Battle in his loneliness. D. A. Lewis.

Swannanoa, N. C.

THE OLD NEGRO'S TEXT CONTRADICTED

A negro preacher announced to his congregation that his text was: "Blessed am dem dat 'specks nuthin', for dey shaint be disappointed." This text is no longer true at the Randleman parsonage. On the evening of March 26, while the preacher and his family were attending to the ordinary duties of the evening an automobile sidled up to the parsonage lawn and another and another. Then people commenced coming from every direction with sacks of flour, meal and potatoes, hams, sides of meat and sausage, bags of sugar and rice, boxes of coffee, canned goods of all kinds, a large cake and eggs to dye for Easter, besides a number of other things too tedious to mention. A crowd of at least fifty people had complete possession of the parsonage for some time, and when they left the dining room and kitchen looked like a village store and warehouse. It is very encouraging to a preacher and his family to live in the midst of a people so thoughtful and humiliating to the preacher when he is conscious of being unworthy of all these kindnesses. J. A. Cook.

REVIVAL AT PALMYRA

The revival at Palmyra Church came to a close Thursday night, March 10. This was one of the best revivals ever held at Palmyra. Rev. J. W. Combs, of Pilot Mountain, did the preaching. He soon proved to be a man of God and seemed to win almost every one for God. The congregations were too large to be seated. There was spiritual power present at every service of the eleven days and over 30 added to our church, and a large number of the members were edified and inspired to go deeper into the things of God. The Holy Spirit seemed to capture the souls of almost every one present at times and the shouts of God's people were heard as never before in old Palmyra. The whole community seems to have put on new life and are determined to do greater things for the Lord. Brother Combs is a faithful worker for the Lord, fighting sin in every form and every one of us dearly loves him, and in token of their appreciation they presented him with a purse of $120 and on the last night the children contributed $40. Sincerely,

J. B. Greene.

JONES MEMORIAL

Dear Advocate Readers:

After a struggle for more than six years in the Sunday school work at Dixie cotton mill, Mooresville, N. C., we have undertaken the erection of a M. E. Church, South, on the lot which has been donated for that purpose by Mr. E. W. Brawley, president of the Dixie mill.

As many of you know this charge was the last work served by our late Bro. John W. Jones, he being our pastor when God called him home. The church will be known as the Jones Memorial.

Believing that many of his friends will be glad of an opportunity to contribute to this cause, we are asking that you help us in our undertaking.

We are planning to build a church to cost when complete about $3,500, and we only have a membership of twenty and have from eighty-five to one hundred in Sunday school; so you can readily see our need and if you would like to help us and have an interest in this cause, please let us hear from you by making remittance to R. A. Galliher, Mooresville, N. C., and it will be judiciously used and appreciated. Yours in the work,

Zeb Deaton.

ROBINSON CIRCUIT

One Pounding After Another—Expecting Great Things This Year.

When we arrived at Fairmont, December 11, 1919, we found a number of ladies at the parsonage waiting dinner for us. We enjoyed the dinner and had a good social hour with the ladies who prepared it.

We were soon left alone and we at once begun to look about to see where we had landed. We found our new home to be a well arranged, splendidly furnished, two-story seven-room parsonage. In the pantry we found a nice pounding, which as I saw it, was in the right place at the right time.

Not many days hence a band of people from Olivet, without a word of warning, came to the parsonage and gave us another large pounding. Since that time we have received many good things from each congregation on the charge.

On Wednesday night, February 9, 1921, we were given a large pounding, by the Sunday school folks of Trinity Church. They put it over in fine order. I think I never enjoyed such an occasion any more than I did this one. It was a great sight to see little people, big people, young people, old people, boys, girls, men and women march in, such a crowd of them, and put their gifts on the dining table. It made us glad to see so many boys and girls having a part in this good work, for when they are old they will not depart from their early training, and other hearts will be made glad and God's work will continue. Come again, folks, we appreciate your coming.

Our work has been pleasant with these good people. We are on the up-grade and are working and praying for great things on the Robinson circuit this year. W. F. Trawick.

THE GRIMESLAND REVIVAL

A Great Meeting—Reaches All Classes—Seventy-four Join the Church—The Country Stirred for Miles Around.

Dear Dr. Rowe:

On Sunday, February 20 at 11 a. m. we closed a two weeks' meeting with Bro. E. T. Ipock, pastor of the Methodist church at Grimesland, N. C. This was truly a great meeting. From the beginning the church was full of people and the interest grew, the crowds increased until the church was not only packed to overflowing, but the yard was full of people anxious to hear.

Children, young men and women, old people, rich, poor, high and low, were all brought under the mighty power of the gospel and into the kingdom of His grace. We do not know how many were converted, reclaimed and renewed their covenant with God; but on the last day of the meeting seventy-four were received into the church on profession of faith and were baptized by sprinkling at the altar of the church except twelve, and these were baptized by immersion in Tar River.

Among those received into the church were some of the best-to-do people of the village and community and already they are beginning to talk the possibility of a new church.

Bro. Ipock is a consecrated, true servant of God and a splendid fellow to work with. We are to begin a meeting with the pastor at Bolivia, N. C., on March 12. Let everybody pray for us. A. B. Crumpler.

Clinton, N. C.

USING LOCAL PREACHER

Dear Dr. Rowe:—

Just a little space please to say a few things about the Cerver's Creek charge.

We are back for our third year; believing that we are in God's will so to be; and we say this although we have received simultaneous poundings. The Carvers Creek Sunday school first and Shiloh and Bolton following; and you will please take my word for it that there was nearly everything needed for the cook from corn in the shuck to soda in the package.

Listen, there was a dressed chicken in the lot.

We have arranged with the new local preacher to make a round each month and we thereby are giving all nine of the churches twice a month.

One church dedicated, one remodeled and equipped with three class rooms, and another church organized since we came to this work; and by the grace of God and co-operation of the people we believe we will get the church built at the new point.

The fifth Sunday in May is Layman's Day at Council, and if you will came down quietly I believe you will get a good dinner and they will let you talk a few minutes about the Advocate, even if you are a clergyman.

Had you heard about Rev. J. H. Frizzell taking the only Penny that a widow lady at Whiteville possessed? (Miss Penny Carter.)

Pray for us that we may have success this year; and that many souls may be born of God. In Him we trust, and by His grace and in His name we shall be victorious.

Sincerely,

T. W. Siler.

PERSON STREET AND CALVARY

Dear Editors:

We left our many friends at Goldston charge, and came to our new home in Fayetteville, December 1. On arriving at our new home late in the afternoon, we found that several of the good ladies of Person street had been to the parsonage, and placed on the dining table a very fine supper for their new pastor and his family. There were enough victuals on the table to last us two days without any extra cooking. One of the ladies was still waiting to greet us on our arrival, and soon after our arrival others came to welcome us in. There were some furnishings needed for the parsonage. These were soon secured, and we were soon comfortably settled down in our new home.

The pastor had, before moving, come to the charge and filled the appointments the fourth Sunday in November. At this time he spent two very enjoyable nights in the home with our good brother D. N. Geddie, who on Sunday, after our service at Calvary, took him to Brother Hair's for a good turkey dinner. This dinner was also enjoyed very much.

A few days before Christmas Brother Geddie drove to the parsonage and removed a very fine turkey from his car, and presented it to his pastor, saying that he wanted his preacher to have the turkey for Christmas as his compliments. Though we had our Brother and family from Parkton, to eat turkey with us Christmas day, we enjoyed eating turkey for days to come. After we had received the turkey, Brother Hair came to the parsonage and left a nice work ham with us for which we are also thankful.

We had three Christmas trees at all of which the pastor's family were remembered with a package. The entertainment at Calvary and Person Street was each very good. Following these Christmas entertainments, we were surprised one night when a good number of the good people of Person street stormed the parsonage with an old time Methodist pounding. Among other things which were enjoyed such as butter, eggs, meat, potatoes, fruit, and cereals, there were thirty pounds of sugar some of which we are still enjoying.

Our board of stewards at the first Quarterly Conference in making the assessment for pastor's salary made it such that with the mission appropriation the salary would be $1,750.00. For all these things we are very thankful, and pray that we may in return give these kind people such service as will be of lasting benefit to them. We are building a new house of worship for the newly organized church known as Gardner's Chapel. We are also planning to recover Person Street church very soon.

E. C. Maness.



The Childhood of America Learns Nothing About God

Religious Illiteracy a National Menace

There are 27,000,000 Protestant children and young people in America who receive no religious training of any kind.

In 1916 there were 21,888,521 children in the Sunday Schools of the nation, but in 1920 the number had shrunk to 15,617,000.

Three out of every five Protestant children receive no religious instruction whatever. The Jews are taught one hour each day, the Catholics four hours a week, the Protestants but half an hour a week.

In the 16 states served in a large way by the M. E. Church, South, there are 14,251,813 children growing up without the slightest religious educational influences.

The childhood of the nation is learning nothing about God, about religion, about Christian ideals. This is a great national question.

Moral Bankruptcy Threatened

This means spiritual, religious, moral bankruptcy eventually. How long can a nation call itself Christian when it permits such a situation to prevail? Yea, how long can the nation itself stand?

It is an impossible undertaking to make Christian ideals dominate the world while we neglect to train our own children in these ideals. We could as quickly dip the ocean dry with a spoon.

In our attitude of indifference to the religious instruction of the young, we are sowing the seeds of national decay. It will mean a profligate nation. It will mean a "hardshell" Church.

The Day of Correction Is Here

The Christian Education Movement offers the only solution of this problem. One difficulty is that our Sunday Schools are not real schools because of a lack of a sufficient number of trained leaders.

The Christian Education Movement will remedy this by putting a strong department of Bible and Religious Education in all of our colleges, so that these institutions may send back to the local churches a constantly growing stream of young men and women trained in the principles and the methods of Religious Education, and of Applied Christianity. From the college therefore will come large numbers of Sunday School superintendents, teachers, Epworth League presidents and other practical Church workers.

BY THIS SIGN EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M.E CHURCH, SOUTH

CHRISTIAN EDUCATION MOVEMENT

M. E. CHURCH, SOUTH NASHVILLE, TENN.

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

N. C. CONFERENCE

ANNUAL MEETING OF THE WOMAN'S MISSIONAY COUNCIL

The Woman's Missionary Council will hold its eleventh annual meeting in Centenary Methodist Episcopal Church, South, Richmond, Va., April 13-20, 1921.

The following five session committees will meet at ten o'clock, Wednesday morning, April 13: Oriental Felds, Latin-American Fields, Home Field, Home Educational Institutions, Social Service. In the afternoon of the same day, at 2:30 o'clock, a Workers' Conference will be held and the executive committee will meet. In the evening at eight o'clock an inspirational service will be held, and at nine o'clock Thursday morning the Council will meet for a business session.

Delegates and visitors should correspond with Mrs. H. T. Richeson, 1419 Hanover Avenue, Richmond, Va., Chairman of the Committee on Homes, who will furnish a list of hotels and boarding houses.

The Council hotel headquarters will be at the Richmond.

The Council hymn for the year will be:

"O Master, it is good to be
High on the mountain here with thee."
(No. 131, Hymnal.)

The Council Bulletin, containing items of general interest, as well as a record of the work of the session, will be issued at the close of the meeting.

Miss Belle H. Bennett, Pres.
Mrs. F. S. Parker, Sec.

NOTES FROM THE FOREIGN FIELD

The following missionaries from Oriental fields are expected to be present at the Council meeting in Richmond, Va.: Miss Nell Drake (China,) Miss Clara Steger (China), Miss Elizabeth Claiborne (China), Miss Ruth Brittain (China), Miss Lochie Rankin (China), Miss Kate Hackney (China), Miss Ellie Gray (Korea), Miss Rosa Lowder (Korea), Miss Charlie Holland (Japan), Miss Annette Gist (Japan.)

ANNUAL MEETING OF THE WOMAN'S MISSIONARY SOCIETY OF THE N. C. CONFERENCE

May 17-20 has been definitely settled as the date for this conference to be held in Fayetteville. Further particulars will appear later.

Miss May Edla Smith. Pres.
Mrs. E. M. Snipes, Sec.

REPORT OF MISSION AND BIBLE STUDY N. C. CONFERENCE, 4TH QUARTER 1920

Durham District.

Trinity Auxiliary, Durham—One mission study circle, 21 members; one Bible class.

Bethel Y. P., Ruffin—One mission study circle, 14 members.

Roxboro—One mission study Circle, 9 members.

Memorial B. J., Durham—One mission study circle, 65 members.

Memorial, Durham—One mission study circle, 23 members.

Brooksdale—One mission study circle, 8 members.

Calvary, Durham—One mission study circle, 12 members; one reading circle.

Leasburg—One mission study circle, 8 members; one Bible class.

Front St., Burlington—One mission study circle, 15 members; one reading circle; one Bible class.

Branson Auxiliary—One reading circle.

Graham—One mission study circle, 10 members.

Hillsboro Auxiliary — One Bible class.

Bethel—One mission study circle, 12 members.

Using Bulletin, 10 reporting.

Using newspaper space, none reporting.

Elizabeth City District.

Hertford—One mission study circle, 12 members.

Elizabeth City First Church— One mission study circle, 25 members.

Using Bulletin, two reporting.

Using newspaper space, one reporting.

Fayetteville District.

Sanford—One reading circle, one mission study quiz.

Belle Bennett, Fayetteville—One mission study circle, 30 members.

Hay Street, Fayetteville—One mission study circle, 17 members.

St. Andrews—One reading circle, 15 members.

Using Bulletin, none reporting.

Using newspaper space, none reporting.

New Bern District.

Jane Meadows, New Bern—One mission study circle, 20 members; one Bible class.

Snow Hill—One mission study circle, 12 members.

Snow Hill Bright Jewels—One mission study circle, 15 members.

Using Bulletin, one reporting.

Using newspaper space, two reporting.

Raleigh District.

Maria Brown, Oxford—One mission study circle, 15 members; one reading circle.

Shady Grove—One mission study circle, 11 members; one Bible class.

Salem—One mission study circle, 10 members; one reading circle; one Bible class.

Louisburg—One mission study circle, 20 members.

Clayton—One mission study circle, 20 members; one Bible class.

Fuquay Springs—One mission study circle, 25 members.

Cary—One mission study circle, 10 members.

Smithfield—One mission study class, 23 members; one Bible class.

Smithfield Y P.—One mission study circle, 16 members; one Bible class.

Benson Y. P.—One mission study circle, 9 members; one reading circle, one Bible class.

Central, Raleigh—One mission study circle, 20 members.

Edenton Street Bright Jewels—One mission study circle, 20 members.

Using Bulletin, 9 reporting.

Using newspaper space, 2 reporting.

The only perfect report in the conference was sent in by Mrs. D. H. Hunt, of Salem Church, Oxford circuit, whose circle is active in every department of mission and Bible study and publicity.

Rockingham District.

Fairmont—One mission study circle, 25 members.

Mary Steele, Rockingham—One mission study circle, 20 members; one Bible study.

Chestnut Street, Lumberton—One mission study class, 26 members.

Red Springs—One mission study circle, 17 members.

Rowland Y. P.—One mission study circle, 10 members.

Rebecca LeGrande Y. P., Rockingham—One mission study circle, 25 members; one Bible class.

Mt. Gilead—One mission study circle, 15 members.

Gibson B. J.—One mission study circle, 47 members.

Troy Y. P.—One mission study circle, 8 members.

Rockingham—One mission study circle, 18 members.

Aberdeen—One mission study circle, 30 members; one Bible class.

Ellen Willis, Laurinburg—One mission study circle, 25 members.

Troy—One mission study circle.

Using Bulletin, 10 reporting.

Using newspaper space, two (sometimes) reporting.

Warrenton District.

Garysburg Bright Jewels—One mission study circle, 10 members.

Ahoskie—One mission study circle, 12 members.

Winton—One mission study circle, 9 members.

Using Buletin, 3 reporting.

Using newspaper space, none reporting.

Washington District.

Farmville—One mission study circle, 26 members.

Stantonsburg—One mission study circle, 20 members.

Rocky Mount First Church — One mission study circle, 15 members.

Using Bulletin, 3 reporting.

Using newspaper space, one (sometimes) reporting.

Wilmington District.

Wesley Memorial, Wilmington—One mission study circle, 7 members.

Richlands—One mission study circle, 20 members; one Bible class.

Whiteville Y. P.—One mission study circle, 25 members.

Grace Church, Wilmington—One mission study circle, 24 members.

Trinity, Wilmington—One mission study circle, 18 members.

Rose Hill—One mission study circle, 6 members.

Using Bulletin, 4 reporting.

Using newspaper space, none reporting.

Mrs. J. LeGrand Everett,
Supt. Study and Publicity.

TREASURER'S REPORT FOR 1920

Dues	5,263.37
Pledge	10,272.51
Specials	4,389.63
Conf. Expense	478.16
	$20,403.67

This is indeed a fine report, and I congratulate you who have helped make it. I realize we could never have raised all of this money without much sacrifice and prayer. It has not been an easy task, but we know God blesses our efforts when they cost us something. While we did not quite reach the $50,000 goal we had set ourselves, I am rejoiced to tell you we sent the forty-five thousand dollars pledged by Miss Smith and Mrs. Boney for us to the Council, with a hundred and two dollars added for good measure.

Total amount sent your conference treasurer for the year 1920, $47,177.68
Local work 47,611.23

Grand total $94,788.91

This is indeed a most splendid report. Let us press forward to even better things. Most truly,

Mrs. F. B. McKinne.

AN ENTHUSIASTIC MEETING

The ladies of the Missionary Society of the M. E. Church held a very pleasant and enthusiastic meeting in the Baraca room of the church on Monday last. After the usual devotional exercises Mrs. Lee Johnson entered the business session and introduced the subject of a Wesley or community house in South Weldon, Rev. L. D. Hayman, who was present, stated the conditions and need of such work and offered timely suggestions which will be adopted. This being a regular social service meeting Mrs. S. B. Pierce, the superintendent of this department, carried out an interesting program which she had arranged and then assisted by other ladies, served coffee and sandwiches to the forty ladies present. This society was organized in March, 1889, by Mrs. L. A. Cunninggim, and has been an earnest, active organization ever since.

Mrs. Ida F. Wilkins.

W. N. C. CONFERENCE

At this writing, the literature for the second quarter, for the young people's missionary societies, has not been received from the publishing house at Nashville, but as soon as the conference superintendent of young people's work can get it, it will be sent out promptly to every society in the conference. We hope it will not be many days until we are able to issue it, for our societies are finding the "Missionary Tour" very interesting and we do not want a break in the program of travel.

ANNUAL MEETING

As was announced in last week's issue, the ninth annual meeting of the Woman's Missionary Society of the Western North Carolina Conference will be held at Lenoir, N. C., May 10th-13th. It is necessary that the societies elect their delegates at the April meeting and send in names to Mrs. A. N. Todd, Lenoir, N. C., that entertainment may be provided. Promptness in this matter will be greatly appreciated by those in charge of the entertainment. Let us consider the wishes of the good women of Lenoir who are to be our hostesses and see that these names are send in by April 10th.

"The Young Girls' Missionary Club" of Mt. Airy is the latest organization to be reported to us. This society is composed of the younger girls of the church who feel too young to be in the young people's society, and too old to longer take part in the children's work, so have formed themselves into a missionary club of their very own. Only seven members enrolled just now, but we feel safe in predicting that before the close of the second quarter the number will be doubled and perhaps trebled. We hope so, at least. These are the officers chosen: President, Louise Kochtitzky; vice president, Frances Leonard; recording secretary, Eleanor Long; corresponding secretary, Frances Foy; treasurer, Elizabeth Asheby; Supt. social service, Mary Moore; Supt. supplies, Minerva Moore.

We are rejoicing with Mrs. O. E. Scarboro, Supt. of Young People's Work at Kannapolis, over the organization on Monday evening, February 14th, of a Young People's Missionary Society with forty-four members. We are sure this must be an enthusiastic and wide awake crowd of girls and we shall expect great things from them. They are all members of the same Sunday school class, and we hope that they will put forth every effort to enroll the girls of the class who have not yet joined and make their class 100 per cent missionary members.

The officers chosen are: President, Miss Lou Riley; recording secretary, Miss Dolly Allen; corresponding secretary, Miss Lila McDuffie; treasurer, Miss Norma Scarboro. Mrs. O. E. Scarboro is leader.

ANOTHER CITY FEDERATION OF MISSIONS

For several months it has been in the hearts of the missionary women of Kannapolis to form a Federation of Missions in that growing little city, and on Friday, February 18th, at a joint service by the ladies of the Presbyterian and Methodist churches, the organization was effected. They are starting out with most encouraging prospects for a splendid work. They had hoped to be the first town in the conference to report such an organization, but Winston-Salem and Salisbury were just a few days ahead in reporting, although each federation was organized the same day. Perhaps there are other towns that have taken this step. Let us hear from them.

NEW ADULT SOCIETY

Mrs. L. N. Presson reports a new adult missionary society at Hawthorne Lane Church, Charlotte, with Mrs. E. S. DeLaney, 469 Louise Avenue, Char-

(Continued on page 13.)

Sunday School Work

W. N. C. OCNFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

W. N. C. CONFERENCE

NEW TRAINING CLASSES

Between January 20 and February 20 the following new Sunday school training classes were organized in the Western North Carolina Conference:

Mocksville, W. H. Barneycastle, teacher, 17 students.

Salisbury, Rev. H. H. Robbins, 19 students.

Winston-Salem, C. C. Armfield, 7 students.

Charlotte, P. S. Carmichael, 9 students.

CREDIT STUDENTS

Recently the following students have passed examinations and have received credit on Southern Methodist Training Course:

A. C. Sherrill, Annie Cook and Eva Wilkinson, of Newton.

Jennie L. Hunt, Irma Sadler, Ethel Sadler, Mary Lee Watson, and Katherine Gregg, of Spring Garden Street, Greensboro.

WATTS HYMN DAY

Supt. J. B. Ivey has carefully prepared programs for his Hawthorne Lane, Charlotte, Sunday School each Sunday. Recently he had a Watts Hymn Study Day. Note the program:

1. Orchestra; 2. Song; 3. Prayer; 4. Roll Call; 5. Sketch of Life of Isaac Watts; 6. History of following hymns in turn: 577, 146, 604, 183, 22. All out of Methodist Hymnal. 7. Announcements; 12. Classes; 8. Closing.

HAWTHORNE LANE

Our Sunday school is still growing. Our attendance last Sunday was 380. Our church membership is 500. Out of 27 stewards, every one is a member of our Sunday school.

J. B. Ivey, Supt.

NEWTON

Will you please send me some instructions on organizing Wesley classes? We are going some, one class organized and five more want to get organized this week. Three hundred and seventy present yesterday and offering good. The last two Sundays have brought offerings of $50 each. We hope to reach 500 students present one Sunday this month.

T. W. Saunders, Supt.

BROAD STREET, STATESVILLE

Our Sunday school is coming fine. Had 400 present yesterday morning and we expect our attendance to increase till we have at least 500 present each Sunday. Of course you know we are up against a proposition for room, but we are going to take care of all who come. I am planning to use the closing exercises. Hope to show you a much larger and better school on your next visit to us.

R. C. Bunch, Supt.

DUDLEY SHOALS CIRCUIT

I am planning to put forth special effort to have the best Sunday school in each church that it has known in its history. In order to do this there must be some "sitting up" done with some of our workers. There must be some special work done in the organization, too, and if it is so that you can possibly do so come to our work in the very near future. Come on Friday and stay over Sunday. We plan to hold our "Four-Times-A-Year-Circuit Sunday School Institute the fifth Sunday in May.

B. C. Reavis, Pastor.

UNCLE JACK BURRUS

My heart was made to rejoice within me last Sunday when the secretary of our Sunday school announced that all our classes except the senior Baraca and senior Philathea would have our entire graded course of literature for the remainder of the year. As you remember, I announced at the Marion district conference that you and Miss Womack should come to us the first opportunity. I think it good to let you conduct an institute of at least four sessions while you are with us. I feel that this would inspire our Teachers' Training Class and give us a general livening up. How does this strike you?

A. J. Burrus, Pastor.

Rev. A. J. Burrus is a grand old man with a live young heart. He and the Cliffside congregation are doing business, the King's business, with readiness of heart and they are getting results.

SOUTH SHELBY

I am ordering 48 Sunday School Day programs and we will have a good observance of Sunday School Day this year. We are having the biggest and best Sunday school at LaFayette Street in our history. We do not have any contest "on." Our people are doing personal work and we are working all the time to have something good for our folks when they attend Sunday school. I know that if our school keeps growing we will have to build our church larger. We had 307 present last Sunday, 97 men in the Bible class. We have had an increase of 69 in the last three Sundays. Say, I want you to visit our Sunday school.

Marvin Blanton, Supt.

EPWORTH, CONCORD

I have ordered programs and we will observe Sunday School Day the fourth Sunday in April. I would like for you to suggest a good speaker for the day. We are going to make an earnest effort to have 400 present on this day, 400 besides the Cradle Roll and Home Department, both of which are flourishing. We have a men's Wesley Bible class of 140 members.

John R. Query, Supt.

N. C. CONFERENCE FIELD NOTES

At the present writing a Sunday School Training School is being conducted at Warrenton for the Warrenton and Warren Circuits. Miss Lucile Womble, of the faculty of Louisburg College, is teaching a course on Methods of Teaching. The field secretary is teaching a course on The Pupil. Thirty-five Sunday school workers are enrolled for the two courses. Pastors, superintendents and officers, as well as teachers, are attending regularly each evening. The two circuits are going to become more efficient in Sunday school work as a result of the program of teacher training which they have adopted.

Last week Rev. J. Q. Schisler and the field secretary visited a number of cities in the conference with a view to the establishment of Standard Training Schools to be held during the month of May. Mr. Schisler is assistant superintendent of Teacher Training for the M. E. Church, South. As a result of his efforts in our conference, the cities of Rockingham and Hamlet will have a Standard School the second week in May. Wilmington will doubtless have a Training School during the first week in May. Kinston is planning for a Training School during April, and Elizabeth City will have one during the third week in May.

At the meeting in Rockingham last Monday night, fifty-six teachers and officers from the Sunday schools at Rockingham, Hamlet, Roberdel, Piedmont and Richmond circuits were present. The presiding elder, Rev. J H. Shore, and all pastors on the several circuits were present, and made the meeting an enthusiastic one for Teacher Training.

Rev. J. M. Daniels, presiding elder on the Wilmington District, was present at the meeting in Wilmington, and gave his full endorsement to the Teacher Training School idea. All pastors in Wilmington were present at this meeting, and quite a number of officers and teachers.

The ladies of the Queen Street Church in Kinston served a real supper to the visitors, pastors, officers and teachers of the two churches in Kinston, on the occasion of the visit to that town in the interest of a Training School.

The new church and Sunday school building now being erected in Elizabeth City is the best Sunday school building that I have ever seen. I doubt if there are any in the South that surpass it. First Church is justly proud of its modern building. The Sunday school is planning to move in some time during the summer months. I wish every Sunday school worker in our conference could see this building. We hope to see many of the superintendents there at our next annual conference.

Rev. R. H. Willis, presiding elder of the Elizabeth City District, met with the secretaries, pastors, officers and teachers of Elizabeth City last Friday evening to consider the question of a Training School for that place. Revs. J. M. Ormond, A. W. Price and E. L. Stack were present and gave their hearty endorsement of the movement.

Since the first day of February your field secretary has visited thirty places in the interest of Sunday schools, and spoken to more than eight thousand people on some phase of the work, conducted two Training Classes for a week each, with a total enrollment of 62, and spent three full days at home. In some respects he will soon be qualified for an elder, at the present rate.

Rev. T. M. Grant, pastor of the church at Hertford, invited his people out to hear the field secretary and see the pictures on the night of March 4. Most of the Sunday school workers were present. They decided to have a week of Training later in the year. The Sunday school at Hertford is increasing rapidly ,and much interest is manifested in it by the community.

The program of the Wesley Bible Class Federation meeting in Goldsboro, April 8-9-10, will be announced in the next issue. The Wesley classes of St. Paul's Church at Goldsboro are making arrangements to entertain the representatives at the smallest cost possible. Each representative will be expected to bear his own expenses. The meeting promises to be the greatest in the history of our federation. Those expecting to attend are requested to send their names to Mr. Daniel W. Terry, Raleigh, N. C.

Sunday, March 6, was spent with Rev. T. G. Vickers at Ayden. The secretary spoke to the congregation in Ayden in the morning and gave an illustrated lecture at night.

Sunday afternoon I had the pleasure of helping Brother Vickers to organize a Sunday school at a church in the country. We had about one hundred enrolled as members. Teachers and officers were selected and classes were organized to suit the various needs. Vickers has been doing some good missionary work in that vicinity.

The programs for Sunday School Day are ready for distribution. If you wish to observe this day, according to the Discipline, write the field secretary, J. T. Jerome, Durham, N. C., asking for the number of programs you need. One program, called "The Sweet Story," is for the use of smaller, ungraded Sunday schools. The other program is for Graded Sunday schools and is called "The Sunday School and the Efficient Church."

The officers and teachers of the Sunday school at Belhaven came out to hear an illustrated lecture by the field secretary on Monday, March 7. Rev. T. E. Davis is pastor of the church at Belhaven. Brother Davis is planning a week of Teacher Training later during the year.

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Night and Morning. Have Clean, Healthy Eyes. If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes. Refreshes. Safe for Infant or Adult. At all Druggists and Opticians. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

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FRECKLES
Now Is the Time to Get Rid of These Ugly Spots.
There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.
Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles

BOILS
Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn

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Mothers should keep a jar of Brame's Vapomentha Salve convenient. When Croup, Influenza or Pneumonia threatens this delightful salve rubbed well into the throat, chest and under the arms, will relieve the choking, break congestion and promote restful sleep.
BRAME'S VAPOMENTHA SALVE
WILL NOT STAIN THE CLOTHES
30c, 60c, and $1.20 at all drug stores or sent prepaid by
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To sell Nursery Stock—all kinds of fruit trees, ornamentals and plants. Beautiful illustrations supplied with full information on growing trees and plants. Two propositions offered. Commission agreement and confidential terms to dealers. Big profits. Only TRUSTWORTHY men need apply. Write today.
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UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
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Removes Dandruff—Stops Hair Falling
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Landscape Gardeners-Nurserymen
HICKORY, NORTH CAROLINA
Send for "The Dixie Planter." Free
Trustworthy Trees & Plants
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THE CHILDREN'S HOME

Winston-Salem, N. C.

WALTER THOMPSON...Superintendent
Owned and maintained by the Western North Carolina Conference.

The first meeting of the trustees was held November 16, 1907, and plans were launched for the establishment of the Children's Home. The location was considered in a meeting held at Salisbury, April 14, 1908, and Winston-Salem was selected. It was chartered and incorporated June 12, 1908. Purchase of the present site was made on July 1, 1908. It was formally opened for the admission of children on Wednesday, September 1, 1909. By the close of October, 1909, forty-one children had been admitted. At the end of the fiscal year, the number stood at 84. The original cost of the plant was around $30,000.

The years have shown a gradual and substantial growth. We began with three cottages of five rooms each, two cottages of six rooms each, a schoolhouse (of small dimensions), a barn and a washhouse. The old "landmarks" will soon be a thing of the past. Cottages, No. 1, 3 and 4, "down on the row," are on the way to the "scrap heap," for the Methodists of this Conference are going to see to it that the institution is equipped with permanent buildings. Six splendid brick buildings make a decided change in the appearance, comfort and ability of the Home. The value of the plant is around $400,000 now.

* * * *

Mr. W. G. Campbell, the manager of our printshop, after a three months' absence at his old home in Woodstock, Va., is back on the job. He is like many of us out here, "there is no place like the Home." In his absence one of our boys—Reuben Sprinkle—kept the shop going and turned out some "high class work."

* * * *

Four more additions to our growing family during the past week: Marvin and Wilbur Harris, from Randleman; Gertrude and Mary Hassell, from Jamestown. And many more "knocking at the door."

* * * *

Not long since a good brother sent us a contribution—at least he thought he did—but it went elsewhere. He wrote us about it; then we had to get busy to locate it. After some correspondence it finally reached its destination. To avoid such trouble please do not address us as "The Orphanage," "The Methodist Orphanage," "The Children's Orphanage." Our name is THE CHILDREN'S HOME; our address, Winston-Salem; our superintendent, Mr. Walter Thompson.

* * * *

The Asheville District Conference, held at Black Mountain, was presided over by Bishop Darlington, and had a fine attendance. Presiding Elder W. H. Willis had everything in ship-shape and the business moved without a hitch or jar. Of course we enjoyed it, for we felt that The Children's Home has some strong friends in that district. On our way back home we "dropped off" at Old Fort and spent a night with Rev. R. L. Foster, the pastor, who gave us his time and help in looking after some little children for whom applications have been made for admittance into The Home. The sad part of it all is that there is so little room in The Home, and so many that are needy.

* * * *

The truck garden begins to show signs of life, in the way it is being ploughed and planted. About 45 bushels of potatoes planted on the place ought to give us a few to spare to the market. Our little garden—about ten acres—usually supplies us plentifully with good, fresh vegetables. And we are expecting a good crop.

* * * *

Our sand pile begins to look like a small hill, and it comes in at the rate of two carloads a week. No, it's not for the children to play in; we are going to put up those buildings with it. Piles of brick on the ground, a big gravel dump nearby, and the first car of lime on the side-track (as we write) begins to look good to us.

* * * *

The dining room has been equipped with new Sanatex tables, which both lightens the work of the girls and adds to the appearance of things. They were all so pleased with them that they went so far as to ask the secretary to "stay to supper" and see how nice they were but we "had to go home."

* * * *

We have had no special rules governing the visits of friends on Sunday, and the grounds have always been open to them. But it has come to pass that it is extremely hard for us to "Remember the Sabbath day to keep it holy," and very difficult to keep this in the minds of the children. The "quiet hour," broken by a stream of rushing automobiles or the merriness of a picnic party, is too often put to little good effect. Example has much to do with the training of a child; and, as he sees others do, so he wants to do. We hope our friends will think of this. But we want all to know that visitors are welcome any other day, at almost any hour, and we will take pleasure in showing them around, or they may look over the place at their pleasure.

ANOTHER PENTECOST

Elk Park, N. C., March 5, 1921.

My Dear Dr. Rowe:

Sunday morning, February 13th, Bro. J. S. Gibbs, our pastor, began a meeting at Elk Park and it continued two weeks. Words are meaningless when it comes to the point of trying to picture the glorious manifestation of the Holy Spirit made during the meeting.

God worked mightily with us. It truly was a Pentecostal meeting. The Spirit came and camped with us. Oh, how glad we are that the days of Pentecost are not over.

God over and over again substantiates His truths by giving us duplicate blessings of those that were felt by the apostles and the early believers.

We believe His promise, "I will not leave you comfortless, but will send you another Comforter even the Spirit." So the Spirit was with us and many hearts were comforted.

I say again, the days of Pentecost are not over, but heaven is just full of Pentecost, for those who believe and are willing to pay the price.

The revival reached every person that came to the church and many even who did not attend were made to cry out over the community, "You people are killing me," but they found that the death they died was unto life. Oh, that all might die to self, but live to Christ.

A large number were converted to Christ through His grace. Many were reclaimed and made to rejoice in their Saviour's love. The whole church became active from the least to the greatest. God gave them power of speech and prayer. Some of the sweetest testimonials were given during the meeting I have ever heard.

The meeting closed with a sermon on the general rules of the church, using for a text, "Ye are the light of the world." Following the sermon sixteen were baptized and taken into the church; others are to join soon. The whole congregation was made to rejoice at this service. At our first quarterly conference for this year our presiding elder, Bro. J. W. Williams, made this remark, that our pastor was as good as gold and to take care of him. He was a stranger then, but is not now—we love him and know that he is finer than gold, "yea finer than much gold."

Yours truly,
A. P. Brinkley.

METHODIST ORPHANAGE

RALEIGH, N. C.

HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
MRS. MATTIE JENKINS.....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to the Methodist Orphanage, Raleigh, N. C., for the purpose contemplated by the charter under the Act of the General Assembly of North Carolina..... ..... (Here designate the bequest) .....

* * * *

OUR NEED

1. A swimming pool.

* * * *

For the past few weeks we have bent our energies toward improving and beautifying our campus. Nature has done much for us and we want to do our part and then we will have one of the most beautiful campuses in the state. Brother A. H. Vann, of Franklinton, is deeply interested in this feature of our work. Last year he gave us one thousand dollars for such improvement. With Brother Vann's financial backing and fine aesthetic taste we have every reason for making our grounds surpassingly beautiful.

* * * *

If there are those who have not yet sent me their contribution for the Baby Cottage I sincerely trust they will do so at their earliest convenience. It is pretty generally understood that I am making special efforts to secure the entire amount for the cottage during the Easter holidays. Before letting the contract we will need at least six thousand dollars more than we now have in cash and subscriptions. I know money is tight and many people are hard pressed, but all can make sacrifices to help a most worthy cause. Here and there are those who have money in their possession who could give us a good lift. I want contributions of all sizes. Let everybody respond to this pressing and urgent need.

* * * *

In view of the financial depression that is upon the country, I want to call upon all the Churches, Sunday schools, Woman's Missionary Societies, Epworth Leagues, organized classes and individuals who have so generously aided us in the past to redouble their efforts in behalf of our beloved Methodist Orphanage. It is a time when everybody practically is hard pressed. Unless all practice self-denial in our interest we shall not be able to finance our great home. As much as lieth in our power let us share what we have with those who are absolutely dependent upon us for their daily bread. To fail in a time like this would prove our unworthiness to be intrusted with a great task like caring for two hundred and fifty orphan children. After more than six years' experience with the supporters of our cause I can with assurance count on these friends for their continued support and hearty co-operation.

* * * *

Throughout the bounds of the North Carolina Conference there are those who have been called upon to pass through the deep waters of sorrow because of the going of loved ones from their embrace. The memory of these is one of the most priceless heritages of earth. The love and devotion which was so generously lavished upon them still stirs strange emotions in the inmost soul. To appropriately perpetuate their memory is one of the noblest things that can be done as a token of our love and appreciation of the unselfish life which they daily illustrated when with us in the flesh. A cold marble shaft out in the cemetery does little to keep green the memory of loved ones, and nothing to minister to the suffering ones of earth. A building at our Methodist Orphanage would not only perpetuate the memory of some precious loved ones, but would bless hundreds of orphan children who need a home and friends in the time of their loneliness and helplessness. It is sincerely hoped that our friends who have such precious treasures in heaven will think about the suggestion contained in this paragraph.

* * * *

St. Paul Sunday school, Maxton, has assumed the support of another one of our children. No doubt that act of kindness will increase the interest of our good Maxton friends in our worthy cause. For such helpful service I wish to record our sincere gratitude.

* * * *

Much to my regret measles broke out among our little children several days ago. We have had about twenty-five cases, but no serious illness. I am hoping that we will have no bad after effects. Dr. J. H. McGee, our faithful and devoted physician, has been in attendance upon all these cases. Without any financial reward he cheerfully ministers to the physical needs of our children. He is loved sincerely by all on the campus.

* * * *

I have visited quite a large number of orphanages in and out of the State and I don't think I have ever found as fine set of teachers and matrons, as a whole, as we have in our Methodist Orphanage. Our official family is composed of trained, refined Christians who would command respect and admiration in any community in the State. This fact explains in a large measure the courteous and noble-bearing of our children, which is so often complimented by the numerous visitors who come our way.

* * * *

On last Saturday Miss Annie Stanbury, sister of Rev. W. A. Stanbury, brought her Sunday school class from Wilson to visit the orphanage. It was a fine set of boys and they have a teacher worthy of their trust and love. This class has under consideration the support of one of our little boys. From the way they expressed themselves to me I am persuaded to believe that they will assume his full support. Keep your eye on this page and see if my prediction does not come true.

* * * *

Sister Carrie Lilly, of Mount Gilead, sent me her check last week for one hundred and twenty dollars on the support of a child. By this generous deed she has gladdened the heart of an orphan child. After all, is there any service we can render that pays such large dividends of real joy as doing something for the fatherless? I wish so much that scores of others would follow the fine example of Sister Lilly and find out for themselves the real helpfulness of such service.

* * * *

The kind invitation from Brother D. N. Caviness to take our singing class to Cary on the first Sunday night in this month was gladly accepted. A great audience greeted our class. The many expressions of approval from those who attended the sacred concert lead me to the conclusion that the folks would enjoy having us at other churches. Brother Caviness heard the class at Central while he was pastor there and he was so delighted with the sacred concert that he wanted us at Cary. He invited us to visit Holly Springs during the spring. We have visited three churches on the Cary circuit. It is always a delight to be thrown with Brother D. N. Caviness, for he is a consecrated pastor who believes in bringing things to pass. He is going to have a great year among these appreciative people.

DRUG AND ALCOHOLIC ADDICTIONS
Successfully Treated
Williams Private Sanitarium
Greensboro, N. C.
Established in 1910
DR. B. B. WILLIAMS
Physician in charge.

Epworth League Work

Rev. C. K. Proctor, Raleigh, N. C.
Miss Grace Bradley, Asheville, N. C.

NORTH CAROLINA CONFERENCE

SPECIAL NEWS ITEMS

The conference officers have selected June 20-25 as dates for the assembly. The place will be Louisburg. Get ready to attend.

The writer has been asked to announce that Bro. J. H. Miller, of Wilson, has been appointed district secretary for the Washington District. Mr. Guy Bagwell of Raleigh, is secretary of tbe Raleigh district. The chairman of the Epworth League Board with the district secretary will constitute a committee on policy for the conference in the future.

SOUTH HENDERSON ORGANIZES

I wish to say in behalf of the Methodist Episcopal Church of South Henderson, of which Rev. Mr. W. N. Vaughan is the pastor, that they have organized an Epworth League composed of the following officers: President, Mr. F. A. Farris; vice president, Mrs. Geo. W. Ayscue; recording secretary. Mr. Geo. W. Ayscue; corresponding secretary, Miss Nettie O. Clopton; first Supt., Mr. Clarence Clark; second Supt., Mrs. F. A. Farris; third Supt., Miss Lorena Honeycutt; fourth Supt., Mr. E. J. Stough, from Trinity College.

We are going right to work and try to accomplish great things.

Very sincerely,
Nettie O. Clopton.

Davis and Lehman Sts., Henderson, N. C.

Two items of interest to Epworth League members all over the conference are, first, the report of the Epworth League Board, adopted by the Annual Conference at its last session, and second, a policy of the Epworth League Board. The former follows, and the latter will be given next week:

REPORT OF EPWORTH LEAGUE BOARD

The Epworth League submits the following report:

We gratefully record that during the past year there has been growth in this department of our church's work.

This growth is indicated in the organization of chapters, enrollment of members and mission study classes, offerings for missions and for the specific work of the League and the cordial support being given the work throughout the church.

In Southern Methodism there are now about four thousand two hundred and fifty chapters, with one hundred forty-one thousand and five hundred members. A partial survey makes possible the estimate that we have six hundred and ninety-six thousand young people in our sixteen thousand churches and that four hundred and ninety-six thousand of these could be included in Epworth Leagues if such were organized. Further, that in churches where there are Epworth Leagues only about one-half of our young people are enrolled as members. Within the bounds of our conference with two hundred and ten charges representing seven hundred seventy-three congregations, there are one hundred and seventeen chapters, including both Junior and Senior Leagues, with two thousand six hundred and ninety-nine members. In the presence of these facts we must face again the fact that there is much work to be done.

We hold steadfastly to the conviction that the Epworth League has a distinctive and vital place in the life of our young people and to fail to recognize it would result in a definite loss to them and a great loss to the church, inasmuch as we have found that a large percentage of our missionaries and preachers have found themselves and been trained for service in the Epworth Leagues of our church.

Looking, therefore, to the promotion of this interest of our chuch, we very earnestly recommend:

That we use tbe space given us in our Advocate, that the work be regularly represented at our district conference, that we encourage the organization and attendance upon district institutes, that Young People's Day, the second Sunday in May, be regularly observed, and that the use of League literature be encouraged among the young people.

We desire to direct the attention of our conference to our assembly held for the past three years at Louisburg College. The decided increase in attendance this year leads us to believe that it is meeting with the approval of our young people. The work being done is full in its scope and of a high order. We heartily recommend it and ask your support in helping us to make this phase of our work render a full service. In this connection we desire to acknowledge with appreciation the work of Rev. F. S. Love, president of our Conference Epworth League, as well as that of our other conference officers and members of our conference who have contributed to its success.

We record our interest in the Christian Education Movement being launched by our church and our desire to be used in its promotion. It is our abiding desire that the League be recognized as an organ of service in all the enterprises of our church.

We wish to renew again our pledge for the regular and faithful co-operation of the Epworth League Board with our Conference Epworth League and our general secretary.

Respectfully submitted,
W. A. Cade, President.
H. I. Glass, Secretary,

W. N. C. CONFERENCE

RAMSEUR AND FRANKLINVILLE

Rev. W. M. Smith is pastor of one of the best "double-barreled" stations in the conference. Their work in the Advocate campaign is not the only thing those people are doing. Both churches have added new Sunday school rooms and the ladies of Franklinville have made several attractive improvements in the interior of their church. Of course the best thing about these fine churches are their Epworth Leagues. The Franklinville League has an excellent way to raise their finances. They use the duplex envelope system and always have plenty of money on hand. Every first Sunday is "pay day" and every Leaguer makes his voluntary offering in his envelope. Mrs. C. J. Grimes is president of the Franklinville chapter and Mr. Fred Burgess of the Ramseur. They are both live wires and we are looking forward to seeing them at Morganton June 20.

A YOUNG PEOPLE'S UNION AT TAYLORSVILLE

"Aren't you glad that we are broad-minded enough to work with other churches?" asked one of the fine Taylorsville women after we had completed the organization of a Young People's Christian Union at that place.

I know you are wondering what I am doing organizing a Young People's Christian Union instead of an Epworth League. Well, you see it was this way. Brother Osborne sent for me to come and help organize the young people of the town into a League or some kind of Christian union. Since he did not have enough young people in the Methodist church, he invited the young people of the other churches to co-operate with his people. After the field secretary had explained the work of the different departments of the League, they decided to adopt the League program, but at the suggestion of a good Methodist, they voted to call it the Young People's Christian Union of Taylorsville. A splendid corps of officers were elected and I believe their work will be felt throughout the town.

HIDDENITE AND BROTHER OAKLEY

Of course Hiddenite is not going to let Taylorsville and Stony Point get ahead of them, so we organized there the same day we organized at Taylorsville. Brother Oakley believes in giving his people practical training in church work. If any of you pastors are worrying over a half-dead prayer-meeting, just ask Brother Oakley how he conducts his.

We are hoping to hear of a Junior League at Hiddenite soon and I do not believe that we will listen in vain.

TRIPLETT

Sunday school superintendents are bandy "articles" to have around, and Mr. L. G. Sloop is no exception to this rule. The Triplett Leaguers are young and have had no experience in such work; but with Mr. Sloop and the pastor, Brother Waters, both backing them up, they will come with a "boom." I visited them on March 13 and was pleasantly surprised to find such a fine crowd of boys and girls.

Keep your eyes open, Brother Byrum, or some of these new chapters will walk off and leave the Troutman Leagues.

BROAD STREET, MOORESVILLE

Is that a new name to you? Well, it will not be long; for you will hear much about Broad Street, Mooresville, in the years to come. It is a brand new church with a wide-awake pastor. When Brother Capps arrived at Mooresville after conference there was no Broad Street Church. Now they have a membership of several hundred and a splendid Sunday school. Although they are still worshiping in a tabernacle which boasts of a "sawdust trail," they are doing the work of an old, established church. They have had a Junior League for some time and on March 13 we organized a fine Senior chapter. Central (Mooresville) Leaguers will have to do "some moving" if they keep up with this new chapter.

"I TOLD YOU SO."

"Sure, they will have a League at South Shelby."

"How do you know?"

"How do you know? Why, Brother Stabler is pastor. He always has a good League wherever he goes."

Since your field secretary was the principal speaker in the above conversation, she was not surprised when a call came from Brother Stabler to come at once. On Friday evening, March 18, we organized an Epworth League at South Shelby with an enthusiastic group of young men and women as officers. The young people of that church are capable of doing big things and they will find it easy to maintain a splendid chapter with the help of a man like Brother Stabler.

MT. PLEASANT JUNIORS

The Junior Epworth League organized February 13, 1921, beginning with seventeen members at the first meeting, has increased to twenty-four at the second meeting and there are fourteen active members. On February 20 there was a special program given by the Juniors, twenty taking part.

We hope to have the best Junior League in the district.

Susan Steadly

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For young men and women. We can train you by our own method so that in a few months you will be a producer. We have daily calls for splendid positions.
Write today for our handsome new catalogue.

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This new collection of songs will surely please you. Adapted to the needs of Sunday Schools and Sacred Meetings generally.

Departments: SONGS OF SERVICE, GOSPEL SONGS, CHILDREN'S SONGS, MISCELLANEOUS SONGS and HYMNS. Printed in both Notations. Fine collection of Sacred Music. Price 35c; dozen, $3.60 prepaid.

Sample copy mailed for 25c.

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First made during civil war by a soldier for the ITCH, after war he made it for ECZEMA POISONS, Sores and Cuts. Since his death we make it and thousands say it is the best they ever saw. Get DAVID'S SALVE at your Druggist or by mail from us, 52c. If it is not satisfactory in every way the price will be returned. Fine for children, does not hurt.

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In January 1906 a few men in Burlington, N. C., conceived the idea that a business which dealt with the general public and that would carry out the Golden Rule principle, could be successfully established.

In February 1906 the city of Burlington became the home of a new enterprise founded upon those principles.

Almost like a romance from a story book reads the history of this new business.

Carrying out the idea of rendering service of mutual benefit, dealing with others as they themselves would be dealt with, the business of this new concern grew.

On tbrough years of hardship, panic and war the business was successfully conducted, until today it is the largest of its kind in the state of North Carolina.

The original capitalization of $15,000, was increased until today there is over $250,000 capital and surplus behind this company.

With this came expansion in the form of branches in Asheboro, Fayetteville, Raleigh, Reidsville and Durham.

Only by fair dealings, capable management and the giving of service that the public demanded could such growth be attained.

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OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

A SONG FOR APRIL

It isn't raining rain to me,
  It's raining daffodils;
In every dimpled drop I see
  Wild flowers on the hills.
The clouds of gray engulf the day,
  And overwhelm the town;
It isn't raining rain to me,
  It's raining roses down.

It isn't raining rain to me,
  But fields of clover bloom,
Where every buccaneering bee
  May find a bed and room;
A health unto the happy!
  A fig for him who frets!—
It isn't raining rain to me,
  It's raining violets.

—Robert Loveman.

THE COOKY

A child quarreled with his brother one day about a cooky.

"It is my cooky!" said the child.

"No, it is mine!" said his brother.

"You shall not have it!" said the child. "Give it to me this minute!" And he fell upon his brother and beat him.

Just then came by an Angel who knew the child.

"Who is this that you are beating?" asked the Angel.

"It is my brother," said the child. "No, but truly," said the Angel, "who is it?"

"It is my brother, I tell you!" said the child.

"Oh, no," said the Angel, "that cannot be; and it seems a pity for you to tell an untruth, because that makes spots on your soul. If it were your brother, you would not beat him."

"But he has my cooky!" said the child.

"Oh," said the Angel, "now I see my mistake. You mean that the cooky is your brother; and that seems a pity, too, for it does not look like a very good cooky,—and besides it is all crumbled to pieces."

—Laura E. Richards.

SOMETHING TO DO

Rockingham, N. C.

My Dear Children:—

Years ago when I was a little girl, we children used to write letters to "The Advocate" to "Aunt Mary," and we liked to do things she would ask us to do. Maybe you would like to do something to give pleasure to the little heathen children in Africa, which would also help to teach them about Jesus who loves the little black children and wants them to be good, and to know about and love Him, just as he feels about the little white children. So I am asking Mrs. Rowe to print on your page the request for "bright pictures and squares of cloth," made by one of our good missionaries in Africa. Would-not you just love to get a nice lot of these together and send to them! And I believe some of you would love to make a scrapbook to send too, to show them how to make one for themselves. I know a dear lady who is never right well, but who loves to do things to make other people happy, and one of the things she does is to make lovely scrap-books for little children who are sick, in their homes or in hospitals. How does she make them? She gets enough beautiful bright red calico to make about twelve pages when it is folded the size of "The Missionary Voice," and sews it together nicely. Then she pastes on the pages all the pretty, bright, funny, pictures and verses she can find anywhere and everywhere, and sometimes she will write something herself, and the children are just crazy about them,—let me tell you a secret, the fine big soldiers in the hospitals are crazy about them too! And while you do this for the little African children, ask the "Lady Manager" of your Bright Jewel band to tell you all about the missionaries over there, and how eager the children are to hear about Jesus, and the wonderful tales about David Livingstone.

Mrs. J. Le Grand Everett.

BRIGHT COLORED PICTURES AND SQUARES OF CLOTH NEEDED IN AFRICA

Do you want to do something directly for this work? We can use all the pictures you will send—bright colored pictures, advertisements and anything with color to it. Sunday school pictures will be appreciated, picture rolls no matter what age, and anything that children would enjoy. Scraps of cloth a foot square and upwards are worth much to us. A small picture will sometimes get a boy or girl or even a grown person into church and give them a chance to hear a word or two at least. Be sure to pay all charges and mark very plainly what is in the package and for what it is to be used, so we won't have to pay a big duty on it. Address Charles T. Schaedel, Lusambo, Sankuru District, Congo Belge, Central Africa, care A. P. C. M.

A BABY'S GIFT

Hey, little folks and big folks!

Open the Advocate door for a black eyed, pink cheeked girl nearly two years old. I am a lucky girl. Listen, I'll tell you why. My granddaddy takes me to ride in his car every day; my grandmama makes ice cream for me any old time.

And say! Bright Jewels, I claim to have broken the record, joining the Baby Roll at ten hours old, and my brother dear, whom the stork left with us the other day. Why, he just joined too. Once more, when I was one year old, I gave our church a white marble Baptismal Font. Our pastor thanked me and oh, you ought to see how sweet our babies look when dear pastor says "I baptize thee" and the pearly drops go over their precious little heads.

When I get older I shall be proud to see carved on the pretty marble "Suffer little Children" and "The gift of Sara Florence Brown, 1920."

Baby Rollers, Cradle Rollers, boys and girls, let's be good and loyal Methodists.

Mrs. John P. Brown.
Fairmont, N. C.

PEEPS INTO THE LETTER BOX

Middletown: My Sunday school teacher is Mrs. Ada Mann, and I like her. I have two little lambs that lost their mother, and I am raising them on the bottle. It is real fun feeding them. —Carl Farrow (age 9)

Spring Hope: I enjoy the letters so much and I like the Advocate better than any paper we take, I am in the third grade. I think I will get the prize for regular attendance and no tardies. I would like to correspond with some of the letter writers.

Bodell Winstead (age 9.)

Leasburg: I had scarlet fever in January and now I am glad to be back in school and Sunday school. Papa is a Methodist preacher and has five churches. Mr. W. J. Pulliam is our Sunday school superintendent and mother is my teacher.

Stella L. Nicks (age 9.)

Cornelius: I am in the fourth grade at school. We have started military training and I have a wooden gun. It will be fun when the weather gets better. Our presiding elder, Mr. Newell, is coming tonight and I am going to church if the weather is bad, for I always like to hear him preach.

Jonathan Hoyle (age 9.)

Carthage: Frances Clark, my birthday was the tenth of March, too, but I was fourteen. My pets are a pigeon named Josephine, a dog named Rover and a cat named Candy. I would like to correspond with the writers.

Pearl Martin (age 14.)

Trenton: We have a large church and it is in the shape of a T. We have one hundred on Sunday school roll. We have twelve head in our Junior class.

Cora Smith Kellum (age 11.)

West End: My mother has some turkeys and she sold one of them and got sixteen dollars for it and she sent the money to the Armenians.

William Henry Marlett, Jr. (age 11.)

Oxford: I belong to the Methodist church and am a member of the Bright Jewel Society. Rev. B. H. Black is our pastor. We like him fine. I like to play with my little brother every day when I come from school. His name is Charles Browning Burnette.

Nettie Frances Burnette (age 9.)

Belmont: We have been taking the dear old Advocate for several years and I like the letters fine. I go to school at New Hope, and am in the fourth grade.

Ina Wilkinson (age 12.)

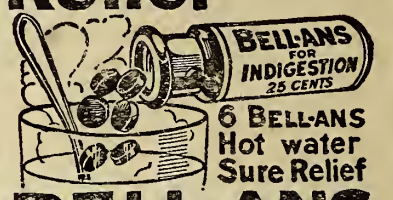
Hendersonville: I am living in the mountains close to Hendersonville. I have four brothers and four sisters. A dog and some chickens are my pets. I enjoy reading good books.

Edith B. Byrd (age 10.)

King's Mountain: I am sorry to say I have been sick ever since Christmas, and for six months before Christmas I was under the care of a doctor with a cut leg which I fell from my bycycle and cut last July. But by having one of the best doctors in town, my leg got well. During my long sickness, my good pastor, Rev. E. L. Kirk, came to see me most every day and his visits and the good prayers did me as much good as the doctor did. I have two brothers and two sisters, and I love them dearly. They are so nice to me when I am sick.

J. T. Goforth (age 14.)

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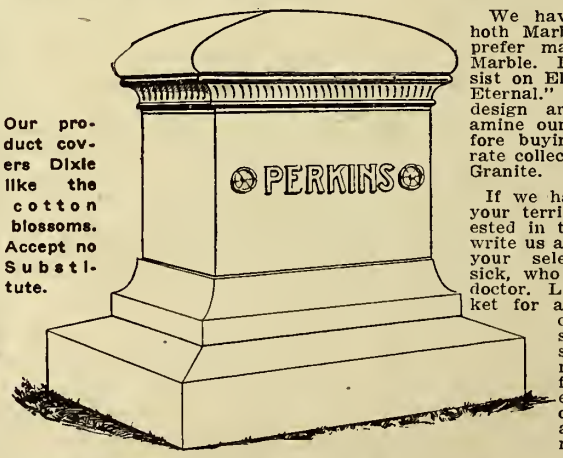
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WOMAN'S WORK

(Continued from page 9.)

lotte, as president. Hope soon to have a full and complete list of the officers.

An all day inter-denominational missionary meeting was held in the First Presbyterian Church of Charlotte on Friday, February 18th, when a large number of representatives from the various missionary societies of the city were in attendance. The program was one of exceptional interest and was based on that splendid mission study book, "The Bible and Missions." The program was planned by Mrs. W. B. Lindsay, wife of the pastor of the Associate Reform Presbyterian Church, who was the representative of her church at the A. R. P. Union at Blue Ridge last summer, and proved to be most helpful and interesting We are sorry we have not the space to give it in full. Lunch was served at the church and an entire day spent in the discussion of the missionary work and prayer for the success of missions.

Mrs. H. K. Boyer, president of the Woman's Missionary Society of Tryon Street Church, Charlotte, is another one of our Western N. C. Conference workers who will attend the Council meeting at Richmond, combining with her visit to the Council a visit to her sister who resides there. We are anticipating with great pleasure the reports from this great meeting which our representatives will bring back to us.

"Each day is filled to overflowing with joy and happiness as I try to do the work of my Master." This is an extract from a personal letter written by one of our young volunteers who is at present at Davenport College preparing herself for her life work, and expresses just the joy and gladness that fill the hearts of all our young women who have given themselves for definite service for the Master. Do you know that there is no joy like "the wild joy of living for others," that even our Saviour "pleased not himself" and "came not to be ministered unto but to minister and to give His life to be a ransom for many?" Can there be a nobler aim than to follow His example?

In view of the fact that our societies will, within the next few weeks send representatives to the annual meeting, to bring back to them the inspiration of those meetings and the plans formed for the work of the coming months, we give the following suggestion as to how a delegate should report, taken from a recent Missionary Voice. It is not every delegate who attends an annual meeting that answers the description given in the first three paragraphs of the article, for we have heard some wonderfully inspiring acounts given by representatives on their return home, but oftentimes a delegate does fail to carry back anything that will encourage, inspire and prove of benefit to those who anxiously await the news of the meeting. Let us take these suggestions and get for those who wait everything that happens during those days of missionary uplift.

We Will Hear the Report of Our Delegate.

How often have we listened to a delegate called on to report the meeting at which she had represented her society, her expenses being paid by that society and entertainment graciously furnished by the hostess society.

And how often have we heard, "There were so many good things I just can't tell you of them," and she didn't.

Or she mentioned how thrilled her very soul had been by some address, but her hearers learned neither theme nor thought from it to thrill their commonplace lives.

Let our delegates this year consider well the matter of how to bring back the most to their auxiliaries, of real instruction as well as inspiration.

This can only be done by taking careful and complete notes. Take notebook and pencil. Reports can be grouped under a few heads.

One division of the report should give the setting of the conference, list the speakers and emphasize the social features; another item can well be a snappy account of the business proceedings, giving the essence of each officer's report, and tell whether there was gain or loss in the conference and in her district.

The delegate should give enthusiastically the Forward Movement or slogan for the next year and so enlist the co-operation of her auxiliary in the advance steps.

Several minutes should be given to the gist of the inspirational addresses and the spiritual theme that pervaded the whole conference. By careful note-taking the subject and prominent thoughts of each address can be briefly yet impressively told.

Many a small auxiliary has felt the thrill of the spiritual tide of the conference room or has heard the ringing challenge of the noted speakers through the precipitate left in the heart of some carefully chosen delegate.

She thus and then repaid them for sending her and fulfilled the obligation of a delegate.

THIS GIRL IS A WONDER

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you $90 to $300 per month. You can work from your own home; all who sample your bonbons become regular customers. You start by investing less than $10 for supplies. Mary Elizabeth started her candy kitchen with $5.00 and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write today. Isabelle Inez, 322 Morewood Building, Pittsburgh, Pa.



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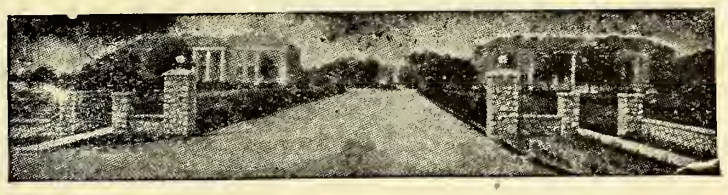
Congratulations

We extend our congratulations to the man or congregation who has a home in which to live or a Church in which to worship. At this time SAFETY should be our watchword. Building material has more than doubled, in some instances it costs three times as much to build as it did three years ago. Think about the cost to replace your Church, and then be sure that it is adequately protected by insurance in the Methodist Mutual Fire Insurance Company. The cost is very much reduced by the dividends which we are returning to our policy holders.

W. E. Webb, Secretary,
Statesville, N. C.

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"IT PAYS TO USE THEM"

NORTH CAROLINA CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences, Methodist Episcopal Church, South, Established 1855.

Entered at the Post Office at Greensboro, N. C., as mail matter of the secohd class, acceptance for mailing at special rate of postage provided in section 1103, act of October 3, 1917, authorized September 9, 1918.

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G. T. ROWE.....Editor and Gen. Mgr.
T. A. SIKES..Asst. Editor and Bus. Mgr.

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Six Months 1.00
To all preachers of the Gospel, year 1.00

YES, TAKE THE ADVOCATE

For forty years I have been almost a constant reader of the Advocate. I am really lost without it. I can't keep up with my church connection unless I peruse its columns. It ought to have twenty thousand subscribers. I have patronized it under the editorial management of Hudson, Black, Reid and Crawford, and it has always been interesting and valuable, but never perhaps as full of "pep" as now. I knew Gilbert, a twelve-year-old lad, when his able, sainted and beloved father was my pastor, and Dr. Rowe is the "worthy descendant of a noble sire." He has made good and is making good. He is not a misfit in any high calling. He is strong in the pulpit and a prince in the editorial chair. Yes, take the Advocate; it will lead on and up to religious culture and refinement. It will tell you about Methodism—its great influence in the Christian world, and if regularly consulted will make of you a more useful man or woman.

Respectfully yours,
John R. Elkins.

LILLINGTON CIRCUIT

Now Has Service of Two Pastors—Talking Woman's Missionary Society.

Dear Advocate:

Lillington circuit means to keep itself on the map, and then some. Rev. L. R. Gaines and his splendid wife have charge of four of the seven churches and are located at Mamers, right in the midst of that section of the charge, and they are working like beavers, and they are bringing things to pass. Two happier workers I have not met.

The writer has charge of the other three churches, Lillington, the capital of Harnett county; Linden, the home of the Adams, Williams, Melvins and Honeycutts and Lanes, the home of the Rays, Raynors and so on.

Lillington means to keep up with any class of Methodists. We have the Spears, McDonalds, Fitzgeralds, Chaffins, Johnsons, Sextons, Parkers and so on. Already a new altar railing has been installed. Workmen are busy with some needed repairs, and another gang of workmen are installing a heating plant, and there are some whispers of six new Sunday school rooms. The good women, not intending to be out of the running, are talking Women's Missionary Society.

Looks mightily like they mean business here and besides all this they are getting their backs up about this Advocate and Recorder contest. Just wanted to let you know we are not to be left out and that you could count on this bunch of Methodists to the last ditch. I'll take back all I thought about the new editors and will be more careful next time. You know you can't always tell just by looking at folks. Best wishes.

Jas. H. Frizelle.
Lillington, N. C.

REVIVAL AT BETHEL

When Conference ended last October at Salisbury we were read out for Jonesville in Mount Airy District, but after Conference changes were made which sent us to Bethel circuit in the Waynesville District. Not long after we arrived we heard the folks talking about the hard place to hold a revival meeting. Nothing daunted, we planned for our meeting at Bethel church in early spring. It began the 13th of March and ended the 23rd. The walls of Jericho fell down, and the hardest place in Haywood county has had a greater revival than they have had in 25 years. The preaching was done by Rev. R. V. Self, Free Will Baptist evangelist of Asheville. There was no excitement, no loud brawling or handshaking work, but a real Holy Ghost revival. Men, women and children came to the altar and wept on account of sin until more than one hundred souls had found the Christ, and the church aroused as it has not been for many years, perhaps in its history. Men with their wives and children with them were found at almost every altar service, and those considered hard to reach broke down and came forward by the dozens, while Baptists, Presbyterians and Methodists forgot all sectarianism and rejoiced together. So far I have ready to receive into the church thirty people on profession of faith, and a few by letter, while eleven went to the Baptist church and five to the Presbyterian.

The people showed their appreciation of the work done by Brother Self by laying on the table a free will offering of $116.47. The Lord has done great things for us, whereof we are glad. The parsonage has been seeing and feeling the results of the revival, for every day these good people bring in good things to eat and never say give us credit on salary. God bless them all.

J. O. Banks, P. C.

GOOD REPORT FROM FRANKLINVILLE

The Franklinville League was organized in 1918 with twenty members. It is now only two years old and boasts of eighty on the roll. The Secretary writes that they are "visiting the homes of those unable to go to church and holding services in the absence of the pastor." They elected a splendid corps of officers in October with Miss Thelma Steele as President.

DISTRICT MEETINGS

Greensboro, at Greensboro, April 5.
Mt. Airy, at Walnut Cove, April 1st.
Shelby, at Lincolnton, April 9th.
Charlotte, at Monroe, April 11th.
Waynesville, at Waynesville, April 13th, and Andrews the 15th.

SETTING UP MEETINGS

Thomasville Circuit, April 23-26.
Thomasville, Main Street, April 24, night.
South Thomasville, April 26, night.
New Hope Circuit, April 27-28.
Denton Circuit, April 29-May 1.
Linwood Circuit, May 2-3.
Welcome Circuit, May 4-5.
Lexington, First Church, May 4, night.
Davidson Circuit, May 6-8.
Advance Circuit, May 9-10.
Davie Circuit, May 11-13.
Mocksville, May 11, night.
Cooleemee, May 12, night.
Farmington Circuit, May 14-16.
West Davie Circuit, May 17-18.
Hanes—Clemmons, May 19.
Lewisville Circuit, May 20-22.
Southside Circuit, May 23.
Winston-Salem, May 23, night.
Kernersville-Oak Ridge, May 24.
Walkertown, May 25, night.
Forsyth Circuit, May 26-29.

Let us have a full attendance of all church officials and members at these meetings, local church directors, teams and team captains are especially wanted. Remember date of drive, May 29-June 5.

Frank Siler.

HOW TO HEAL LEG SORES
A new illustrated book sent free to readers by the successful specialist, Dr. H. J. Whittier, Suite 273, 421 East 11th St., Kansas City, Mo., tells how to be rid of leg sores and Varicose Ulcers without pain or knife by using his unique discovery, result of 32 years specializing. Write for your free copy today.

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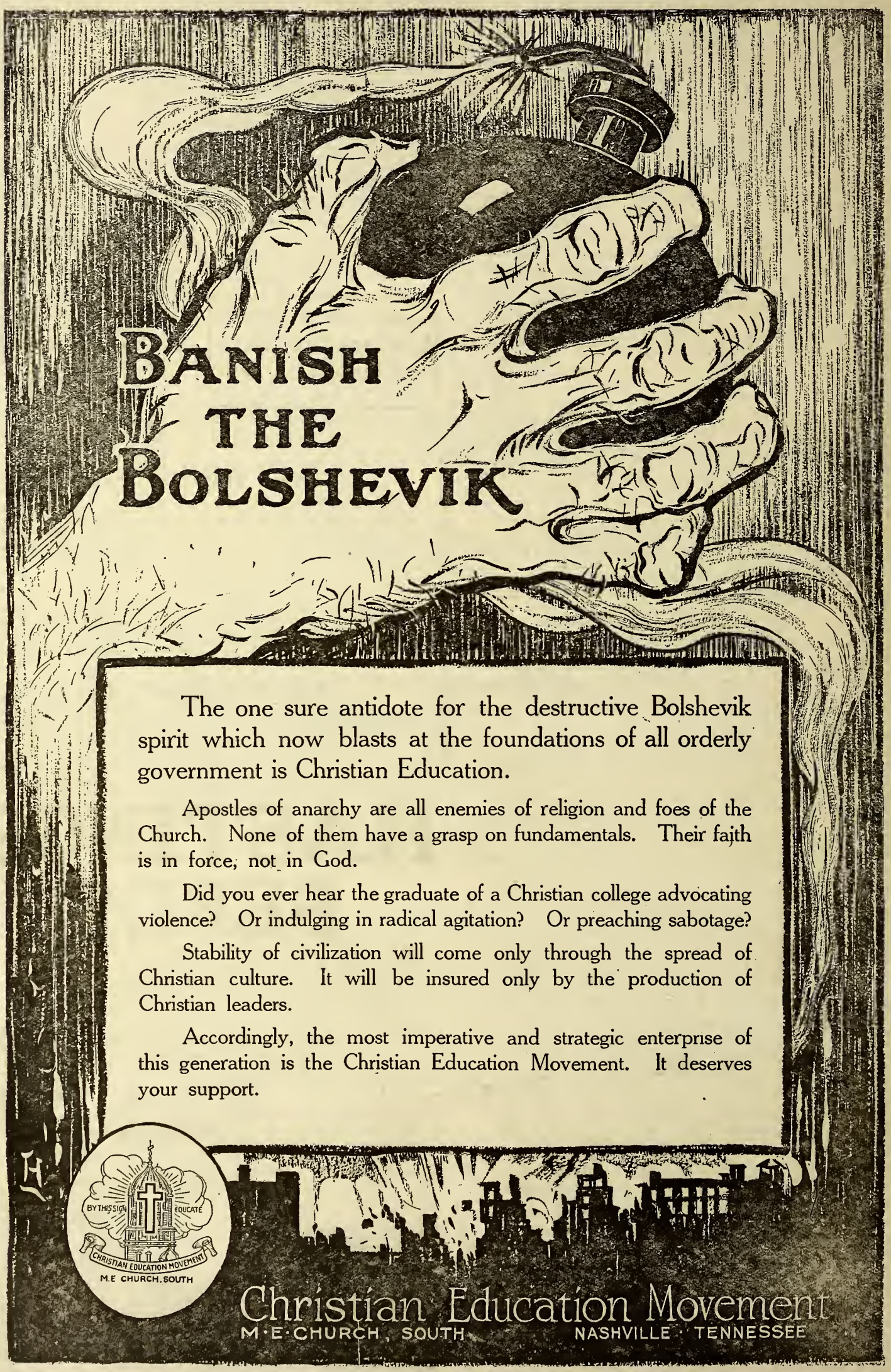
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Did you ever hear the graduate of a Christian college advocating violence? Or indulging in radical agitation? Or preaching sabotage?
Stability of civilization will come only through the spread of Christian culture. It will be insured only by the production of Christian leaders.
Accordingly, the most imperative and strategic enterprise of this generation is the Christian Education Movement. It deserves your support.
BY THIS SIGN EDUCATE
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M.E CHURCH, SOUTH
Christian Education Movement
M·E·CHURCH, SOUTH NASHVILLE · TENNESSEE

NORTH CAROLINA
Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, APRIL 7, 1921 Number 14

Duke Theological Library

THE MINUTE MAN

The voice of the minute man is again heard in the land. The layman, used to such great advantage in the Centenary, is beginning to be heard in the Christian Education Movement.

Every layman that speaks is compelled to concentrate his mind upon the subject long enough to decide what he is going to say, and in his preparation he becomes possessed of a knowledge of the truth. When he speaks, he at least convinces himself.

But every layman also enjoys the confidence of many others, who take his opinion in preference to that of anybody else. When he speaks, he convinces others.

The minute man relieves the preacher of constant attention to the theme and releases his mind for his sermon. It is the continual dropping of the water that wears away the stone, and many laymen help to supply the flow.

Last of all, the work of the minute man will prevent the Methodist church from becoming what every well organized church is tempted to become —an ecclesiastical hierarchy under clerical control.

EDUCO

Every child is a potential man. Rather, in each lie undeveloped several kinds of a man, and as a matter of course, some one kind will be realized. Even the child of the savage does not remain in a state of nonage; he grows up into a savage man. His latent powers are going to be educed or led out. The question is, in what direction will they go.

The child is a candidate for humanity. What sort of humanity is it for which he should qualify? There is no doubt in the mind of the church. It is "the fullness of the stature of the mankind of Christ."

The child is more than a candidate for humanity; he is "predestinated to be conformed to the image of God's Son, that he might be the first born among many brethren." His proper heritage is to be an "heir of God," and "joint heir with Jesus Christ."

The church knows this, and realizing the aim of the process, it has set the standard of education for all. And the standard must be maintained. Christian education is the hope of the world. If the Bible rightly interprets God and man, there is no other kind.

SOME RARE WRITING

The following letter and comment appeared in a recent issue of The Outlook:

On the cover of The Outlook for January 12 appears a facsimile letter from P. T. Barnum to Dr. Lyman Abbott. On page 54 this letter is "translated." In the translation the last clause reads as follows: "I hope you will take occasion to see a really sound and interesting Exhibition." I think that Mr. Barnum, instead of writing "sound," wrote "moral," and I think this makes the letter all the more interesting. Although it is ,of course, a minor matter to which I am calling your attention.

New York city. Raymond G. Fuller.

(That is probably what Mr. Barnum ought to have written. What he did write, we are now persuaded, is "novel."—The Editors.)

The editor's curiosity having been aroused, he looked up the facsimile letter and detected at a glance that the editors of The Outlook were correct in their second guess. The famous showman wrote neither "sound" nor "moral," but "novel." For curious as was that chirography on the cover of The Outlook, it presented no difficulty to this editor's experienced eye, because, as compared with many of the letters that find their way to this office, it was as plain as print.

O, how they consume the time and try the patience of the linotype man!

SON OF HIS FATHER

At a noon-day luncheon of the chamber of commerce in Greensboro recently the leading speaker was Mr. Howard Strong. As he talked about the uses of a chamber of commerce, the editor's thought ran involuntarily to Josiah Strong's books on "Our Country," and "The Challenge of the City," and after the luncheon was over, he approached the speaker with the question, "Are you one of old Josiah's people?" "He's my dad," Mr. Strong replied.

"What you are," said Emerson, "speaks so loudly that I cannot hear what you say." The spirit of a father is unconsciously imbibed by the son, and what the father is affects the lives of the children far more deeply than anything he may say. The father's example exercises a pressure on the child, that it is next to impossible to overcome. Few boys are willing to deny their father or admit that his course in life was wrong.

Mr. Strong illustrated the contrast between personal selfishness and the community spirit by the attitude of a New England farmer toward a railroad that was being surveyed through his farm. The old man came out one morning and found a company of surveyors, with compass and chain, surveying through his yard. "Here, what are you fellers doing?" he asked. "Surveying a railroad," was the reply. "Which way is it going to run?" he asked again. "Right through the barn," the surveyor answered. "Now, look here, young feller, I'll give you to understand that I've got something else to do, besides openin' them barn gates every time a train wants to go through."

A SIGNIFICANT ANNIVERSARY

Four hundred years ago on the eighteenth of this month, Martin Luther stood up at the Diet of Worms to defend himself against the charge of heresy. That day is the water-shed of the church in the world. On the other side of it lies religion of authority, on this side religion of the Spirit. Before that day, truth was decided by decisions of council and papal decree; since, by its self-evidencing appeal to the conscience and judgment of mankind.

In the presence of ecclesiastical dignitaries and the august emperor of the Holy Roman German Empire, a lone monk declared: "I must be convinced either by the Scripture or by clear arguments; for I do not trust either Pope or Councils by themselves, since it is manifest they have often erred, and when the emperor, with a show of will not retract anything; for to act against conscience is unsafe and unholy."

When told that his "error" had been rejected by the General Councils, Luther replied that they had erred, a nd when the emperor, with a show of weariness, made a sign to end the matter, Luther said: "I cannot do otherwise; here I stand, God help me." It was one man against the combined political and ecclesiastical power of the world.

On the same day the emperor, Charles V, made a speech in which he said: "You all know that I descend from the most Christian emperors of the German nation, the Catholic kings of Spain, the Austrian Archdukes, and the Burgundian dukes, who all, unto their death, have ever been the truest sons of the Catholic church, and defenders and propagators of the Catholic faith to the honor of God, the increase of the faith, and to the salvation of their souls. Since it is now manifest that a single monk, deceived by his particular opinion has fallen into error, and has set himself in contradiction to the faith of entire Christendom, not only that which is today living, but that which has prevailed for more than a thousand years, and arrogates to himself that all Christians until now have been in error, hence we have determined to hazard in this cause all our kingdoms and lands, our friends, our own body, blood, life, and soul."

The emperor was as good as his word. But civil and religious liberty had been born, and fire and sword could not crush it out.

John Wesley found a nation steeped in formality, denying in their lives the doctrines that were confessed in their creeds, and in the providence of God he kindled that nation into life. Martin Luther found a church tyrannical in authority, corrupt in practice and erroneous in doctrine, and broke the shackles of bondage and rediscovered the truth of salvation.

After every allowance is made for the fact that great souls like Huss and Wiclif had blazed the way, and that civil rulers were eager to use Luther as a tool to free them from Rome, the doughty monk of Wittenberg still remains the mightiest figure since apostolic times.

A CASE OF OVERSTRAIN

Soon after the beginning of the new year, a good woman, whose name and address were given, wrote in a North Carolina religious paper the following: "The blessed Father made it known to me the first night of this year between twelve and one o'clock for all that are humble and obedient to His holy and righteous will to make a sacrifice by fasting and prayer the last Thursday in every month this year in behalf of all souls. Read 49th chapter of Isaiah."

If the statement had been only a single instance of the expression of the movement of one mind, it would have passed unnoticed, but as it indicates a tendency that is often followed, the clipping was laid on the desk for possible future reference. That the Lord does make things known to those who will listen is beyond question, but great care must be exercised in ascertaining what really comes from the Lord and what rises spontaneously in the mind.

Some puzzling questions come up at once, when this revelation is put to the test. Why should the sacrifice of fasting and prayer be made on Thursday in preference to some other day? Why only the last Thursday? Why every last Thursday in this year rather than any, or every, other year? More puzzling still would be the fact that the Lord reveals to only one soul a duty incumbent on "all that are humble and obedient to His holy and righteous will!" It tells strongly against the genuineness of the revelation that the Lord did not make it known to others at the same time. Either no other heart was open to divine impression, or the good sister mistook her own eagerness for the voice of the Lord.

About a month ago, a dissertation on "The Divine Guest," containing about two thousand words came to this office, and as the name signed to it had a strangely familiar sound, the editor began to look around to ascertain where he had heard it before. It turned out that the author was the same woman that had written to the other religious paper sometime before. She writes out of a deeply earnest soul, and closes with this sentence: "If you think this is worthy of publication, publish it; and if not, throw it aside and write a warning yourself, for it looks to me that people need warning more than they ever did."

The paper contains so much of value, that it is a pity that space limits do not admit of its publication. But one thing is quite apparent. The war, the low price of cotton, the wave of crime, and things in general have gotten on the good sister's nerves, and they are strained almost to the breaking point. There are always things going on that are enough to drive anyone mad, and these times are peculiarly trying. Why not roll the burden over on the Lord and rest awhile?

Oh, why is it that so many people in their religious life are always either at a dead balk or running away?

AND STILL THEY COME

Although the contest with the Recorder is over, the names of new subscribers and renewals continue to come in to the Advocate. This is as it should be. For securing more subscribers than the Recorder was, as everybody understands, merely an incidental motive to add zest to the effort on the part of both papers to give to the largest possible number of people the privilege of keeping themselves informed concerning the work of the church through the official organ.

The editors of the Advocate will keep three aims constantly in view: first to produce a paper that will meet a need in every Methodist home in the State; second, to work faithfully toward the goal of placing the Advocate in every Methodist home; and third, to increase the facilities, as may be necessary from time to time, in order to be able to issue as many copies of the paper as are needed. We feel that all of the preachers and many of the laymen are with us in this tremendous undertaking.

A DAY AT LEAKSVILLE-SPRAY

We had heard of the big hearted and hospitable people of Leaksville-Spray for a long time, but not till last Sunday did we have the pleasure of enjoying it. The presiding elder of the Mount Airy District had asked the assistant editor to go there and talk on Christian Education, and Bros. Stamper and Dawson, the pastors, joined in the request, and Sunday morning we found ourselves in the dual city.

It is interesting to sit by and watch Superintendent Frank Flynn manage his Sunday school. He has his eyes open all the time and commands the school in a pleasing manner, and he is having a large school and those who attend get something worth while.

At the 11 o'clock hour the auditorium was filled with as fine looking a congregation as we have faced in a long time, and we had a fine hearing. A man that cannot preach to that congregation would be a failure anywhere. They are good to the preacher whoever he may be. Alford Stanford and Homer Barnhardt have both been there. The present pastor, Rev. G. A. Stamper, is serving his third year, and is still popular, and is delighting large congregations, and his prayer meetings are making him happy—they are largely attended.

No one would have imagined that he was sitting at a parsonage table when all had gathered around that popular piece of furniture Sunday. But we did full justice to it. Ask Stamper about that white hen.

The evening hour found us in the church at Spray, and facing a large congregation that listened patiently to the effort of the Advocate man. In that congregation there are a large number of young men and women that should inspire the preacher to do his best.

Dawson is leading the people there to the accomplishment of large things. He is in good favor, but we believe that a great deal of his popularity is due to the fact that Sister Dawson directs the affairs around its parsonage. This one thing is certain, the preachers at Leaksville-Spray have good cooks or know how to have it done to the queen's taste.

A BUSY SUNDAY

Last Saturday evening the editor found himself in the elegant home of Mr. and Mrs. Jack Gibbons at Hamlet awaiting the coming of the Sabbath, upon which he was to have the privilege of preaching to the congregation at the Methodist church in the morning and addressing a meeting under the auspices of the Y. M. C. A. in the afternoon. Weeks ago, Bro. J. H. Shore, the presiding elder, had written that an invitation from that place must not be turned down, because things were being done that deserved to be observed and known.

At the Sunday school hour, the church was so full that many were compelled to stand, and during the preaching service the house was crowded from pulpit to door. Rev. W. C. Martin has taken the place by storm. By earnest preaching and personal work he has added nearly sixty to the church membership, many of them being mature men and women. One thing is perfectly obvious to everybody: Hamlet will be obliged to have a new church in order to accommodate the growing Sunday school and congregation.

Brother D. W. Glover, the secretary of the Y. M. C. A., understands his work and knows how to make the organization serve the city in the best possible way. By placing the emphasis on the spiritual side he is avoiding any abuses that might be inclined to creep in and affecting the life of the whole community for good. A splendid audience assembled at the afternoon hour, and the editor was impressed with the solid manhood and womanhood that it presented.

A short auto trip in company with Dr. and Mrs. Bernard Garrett, whose guest he was to be, landed the editor in Rockingham for the evening service. Having preached enough for one day already and knowing that Rev. A. L. Ormand had been giving his congregation the best going for over two years, the editor felt that a chatty talk about the Advocate would suffice.

The Advocate has been receiving splendid consideration at Hamlet and Rockingham, both Brother Ormand and Brother Martin having sent in long lists of renewals and new subscribers. Nevertheless several names were added on the trip.

Rev. A. McCullen, after having served on districts and heavy stations for several years and given his utmost strength to his country as chaplain, now finds himself together with his amiable wife living under his own vine and fig tree in as neat a dovecot as may be seen on any one of the many beautiful streets in Rockingham. He told the editor that the long, hard strain of army life had unfitted him at least temporariiy for the duties of the pastorate, but as his action at the table of Mr. and Mrs. Hal Gibbons on Sunday and the freshness of his countenance after having listened to the editor three times in one day are recalled, there seems to be some room for doubting it.

It will be seen that we are carrying a page ad. in this issue for Ludden & Bates, of Atlanta, Ga., calling attention to the Advocate Piano Club. For fear that our readers will think that the Advocate is responsible for this club the management wishes to state that Jacobs & Co., are our advertising managers, and they are responsible for the piano club, and any communication in regards to the matter should either be addressed to them at Clinton, S. C., or direct to Ludden & Bates, Atlanta, Ga.

Occasionally, when a letter written by a preacher or layman for the Advocate fails to appear, a brother writes to inquire as to the whys and wherefores and sometimes proposes to pay any cost that might be attached to publication. Let it be known by all that the Advocate wants the news and appreciates all letters sent in by preachers or laymen, concerning the work in the field. No cost is attached. As Brother Sikes would say, "your check is no good at this office," as payment for space used to report what is happening on your charge. If your letter fails to appear, it failed to reach the office or has been delayed in publication on account of the large amount of space necessarily given to the contest and the Christian Education Movement. If your letter does not come out in a reasonable time, write again, and for the printer's sake, be sure to make it legible.

MEETINGS FOR APRIL

Christian Education Movement for the North Carolina Conference.

District Setting-up Meetings for April:

Wilmington at Wilmington	April 5th
Warrenton at Weldon	April 6th
Fayetteville at Sanford	April 12th
Fayetteville at Fayetteville	April 13th
Rockingham at Laurinburg	Appril 14th
Rockingham at Aberdeen	April 15th
Elizabeth City at Hertford	April 19th
Washington at Robersonville	April 20th
Durham at Roxboro	April 22nd

Those expected to attend in each district are the pastors, the directors of all the charges, Minute Men, chairmen of the churches, alumni director of the district, lay leader of the district, district officers of boards such as Sunday School and Missions, the Conference Educational secretary and Conference financial director. Either Dr. Parker or Dr. Snyder or Dr. Young is expected to attend each meeting. A full attendance is urged in order to make the day the most effective possible.

H. M. North.

THE CROWN OF VICTORY

Weaverville Stands Head—Raised Largest Amount Per Capita—New Church and Parsonage—Remember the Nashville.

"Hold fast that which thou hast, that no man take thy crown."

May I speak ex-officio and ex-cathedra for the Board of Christian Literature and say we are delighted with the Advocate. We want it to win a great victory in the present contest, and we stand ready to do our best to that end. Selah!

And now a word of boasting in the Lord and in the Lord's people around Weaverville, which is one of the high places in Methodism. In examining the minutes recently it was a pleasant discovery that Weaverville won the crown last year over the whole W. N. C. Conference for the amount raised per capita. This charge raised $90.77 per capita. Nearly $28,000 out of a membership of 308. If some of our big churches had done as well they would have raised over $100,000. This is marvelous, and we make our boast in the Lord. Of course we built a new church and parsonage largely last year, and this accounts in part for the extraordinary achievement of this charge. But the crown belongs to Weaverville just the same. Our new church is a very attractive building and Mrs. Chas. R. Moore has added a recent attraction by placing in it a beautiful memorial window costing about $1,000;

"To the Glory of GOD;

And in Memory of Chas. R. Moore."

As to our parsonage we wish to say that it is one of the cosiest, most comfortable homes to be found; nine rooms with bath room besides, electric lights, basement 24x23 feet, with a furnace for heating, making it a complete modern home and a delight to its occupants.

We wish also to acknowledge with hearty thanks the many special gifts and expressions of kindness from this generous people.

Weaverville contributed $169 for the starving ones in the East.

Our college is doing well under the efficient management of President Norton. The board of trustees at a recent meeting made plans to begin on some new buildings soon. A boys' dormitory will go up first. A modern heating plant is to go in the girls' dormitory, and other big improvements will add greatly to the attractiveness of the college next year.

We are going into the educational campaign for the strengthening of our schools with a wholehearted enthusiasm. We believe that the salvation of the state and of human society depends upon our getting the gospel truth into the minds and hearts of our people. And our people is all the people. "The world is my parish."

In our campaign for our church paper please let us remember that our Conference pledged to raise 500 new subscribers for the Nashville Christian Advocate. (See Journal, p. 74.) This is about two new subscribers to each charge. Please let us not go back on our plighted word. Some of our larger churches should raise two or three times over their quota. Some of our preachers do not take the Nashville Advocate. This is too bad. We can not afford to neglect our General Organ if we are to keep abreast of the times and keep step with our brethren. "How can two walk together except they be agreed?" And how can we agree unless we have some medium of exchange for news, views and plans?

Breathing a prayer to God for His blessings upon you, dear editors, and upon all our brethren in their efforts to extend His kingdom, I come to this period.

O. P. Ader.

The Men's Bible class, of Broad Street, Statesville, presided over by J. M. Joyner and taught by Dorman Thompson, has broken out in another spot of progressiveness by beginning to publish a monthly bulletin, edited by B. L. Sronce with W. M. Ledbetter as assistant. We cull from it that the class recently enjoyed a short address by O. V. Woosley, "that enthusiastic layman, who has the happy faculty of transfusing his enthusiasm to others in a very helpful way; that Ned French is still a regular attendant, though arriving at times a little late; and that the class is co-operating with the pastor, Rev. J. W. Moore, in a good revival. The Bulletin also congratulates itself on having one advantage over the Advocate, in that it doesn't have to apologize to the ladies for running advertisements on "the woman's page."

PEOPLE AND THINGS

The campaign for new subscribers and renewals to the Advocate came to a close last Thursday night. A large number came in too late to be counted in the contest with the Recorder, but are appreciated just as much. The results of the contest are as follows:

The Recorder:

New Subscribers	3,885
Renewals	3,314
Total	7,203

The Advocate:

New Subscribers	5,438
Renewals	4,601
Total	10,039

There never has been a set of men who were more loyal to a trust than the Methodist preachers were to the Advocate during the contest. We appreciate it. We thank one and all who had a part in this contest. May the richest benedictions of heaven abide with you.

Rev. M. Bradshaw, the modest and sedate pastor of Memorial church, Durham, made the Advocate office happy on Monday by a visit from him.

The editor's visit to Mt. Airy to speak on education is to be on May 8th. The May 3rd, appearing in the Advocate, was a misprint.

On a recent Sunday, Rev. H. G. Hardin asked the Tryon Street congregation in Charlotte for $1000 for the new church at Boone and in fifteen minutes was given $1000.13.

The Sunday school at Washington is flourishing like a green bay tree. Last Sunday over 500 were present, which was the largest Sunday school that ever met in our church in the city on the Pamlico.

Rev. A. S. Parker, the energetic and consecrated pastor of the Biscoe charge, is in the midst of a series of meetings. He is being assisted by Rev. J. W. Harrell, of Troy.

The Advocate was misinformed about Rev. J. E. Underwood having taken work in Goldsboro. Brother Underwood is resting till conference, when he hopes to be able to resume the work of the pastorate.

The congregation at Rockingham will recall a prediction last Sunday night that the Advocate would win over the Recorder by a margin of twenty or twenty-five per cent. The figures show a margin of nearly forty per cent. The editor's reputation as a prognosticator is saved.

A good lady of Charlotte, in a private letter drops this remark: "I am sorry when I think of this being the fourth year of Dr. and Mrs. Boyer's stay in Charlotte. I don't see why the General Conference did not take off the time limit with the presiding elders like it did other preachers."

Rev. J. A. Baldwin, head of the Industrial Institute at Charlotte, and who has lived with an abiding confidence that God was leading him in the great work he has been engaged in for several years, and who believes in men, was a welcome visitor to our office Monday.

Prof. R. L. Flowers, head of the department of Mathematics in Trinity College, and to whom some of the former students of that institution are indebted for their diploma, was in our office Monday, and made us all feel better, because of the sunshine he brought with him.

The Rev. D. N. Caviness and family, of the Cary charge, had to capitulate the other night when the Holly Springs church stormed the parsonage. They left enough for the preacher and family for many days. Brother and Sister Caviness greatly appreciate this expression of confidence.

The occupants of the Advocate office were reminded on Tuesday of the good old days, when they had folks and belonged to somebody, by a visit from the pastor's nearest neighbors at Centenary, Winston-Salem. Misses Blanche and Sallie Nading ran over with their brother, J. A., known in the home circle as "Jim," and the trio gladdened the office for a little while.

Invitations have been issued to an alumni gathering to be held in the Red Cross Tea Room at Fayetteville, N. C., on April the thirteenth, at eight p. m. This meeting is for all alumni students of Methodist colleges living in the Fayetteville district.

Our poet laureate is right on the dot with his "Ode to Victory," which the reader will find on the sixth page. While the Advocate is more or less hilarious over the outcome, the Recorder is quietly chuckling to itself over a large increase to its subscription list.

We regret to learn of the death of Miss Bessie Clement, daughter of that splendid layman, Bro. J. L. Clement, of Mocksville. She died March 13 after a very brief illness following a paralytic stroke. She was a fine young woman and her death brought sorrow to many friends.

At the conclusion of the series of services, which had been in progress in the Methodist church in Smithfield for three weeks, the congregation presented the pastor, Rev. D. H. Tuttle with a purse of $162.50. A good example for other churches to follow. Show the pastor you appreciate his special efforts.

On the night of March 17th, a very beautiful marriage ceremony was performed at the Masonic Home, this city, when Rev. C. C. Brothers, a member of the North Carolina Conference, and Miss Williams, of the Home, were made husband and wife. Revs. T. A. Sikes and J. Clyde Turner performed the ceremony. Brother and Sister Brothers will make their home at the Masonic Home.

Accordingto a communication from the headquarters of the State Sunday school convention in Raleigh, 6000 programs of the convention are being mailed to Sunday school leaders throughout the state. Information is also received indicating a large number of workers over the state are planning to make the trip to the convention in automobiles.

A wise preacher of world-wide observation and travel writes: "I want to thank the Advocate for its 'say' about hazing. Keep it up till it shall be stopped and absolutely not tolerated in any school that claims to be Christian. It is disgraceful and no student that calls himself a gentleman, or wishes to have other people regard him as a gentleman, should so forget himself as to take part in anything so far from the 'Golden Rule.'"

We learn through the pastor, Rev. E. W. Fox, that the revival at West Asheville is entering the second week with good congregations responding to the able and winning preaching of Rev. Raymond Browning. There is every promise of a great meeting and there have been quite a number of professions of faith. Rev. P. Curry is leading the singing and under his able direction the song service is a feature."

Rev. Raymond Browning is now holding a meeting with Rev. Theophilus Lee in Kenedy, Texas, after closing one at Mission, down on the Rio Grande, at the close of which 48 members were added to the church. On March 27, he will begin with Rev. E. W. Fox at West Asheville, and after that will begin work under the largest tent he has ever used. We are glad to know that Brother Browning will soon be back in these regions.

When Mr. and Mrs. S. M. Call, of Mocksville, were married in December, 1871, the groom presented the bride with a year's subscription to the Advocate, and the Advocate has been a weekly visitor to that home ever since—nearly fifty years. They hope to celebrate their golden wedding next December. These good people are the parents of Mrs. H. C. Sprinkle, wife of the pastor of Centenary Church, Greensboro.

One of the landmarks of Elkin Methodism entered upon her eternal reward when Mrs. Mary C. Gwyn, widow of the late Richard R. Gwyn, of Elkin, died last week (March 25). She was in her 86th year and was a woman of rare beauty of character and consecrated devotion to the church. She leaves three children, Mrs. G. E. Franklin of California, Mrs. T. J. Lillard of Charlotte, and Mr. R. W. Gwynn of North Wilkesboro. The body was laid to rest in the Elkin cemetery on March 26, after funeral services participated in by Rev. W. L. Sherrill, Rev. A. P. Ratledge and Rev. C. W. Robinson.

Mrs. C. O. Durant, of Snow Hill, the widow of one of the most faithful ministers of the North Carolina Conference for a number of years, is offering her late husband's library for sale. She offers any book or set of books at half price. The younger ministers would do well to correspond with Sister Durant, and secure a complete list of her books and the price she is offering to take for that excellent library.

The Greensboro District had an all-day meeting Tuesday at Park Place church, the ladies serving lunch at the noon hour. Dr. T. F. Marr, Prof. R. L. Flowers and other prominent speakers were present. This was the regular set-up meeting for the district. Rev. A. W. Plyler, the presiding elder, the preachers and laymen in attendance are confident that the Christian Education Movement will be carried through to complete victory in this district.

The Baraca-Philathea Convention will be held in Henderson, N. C., April 21-22-23-24, 1921, opening at 8 p. m. April 21st. Reduced rates of one and a half fare have been secured on all railroads entering Henderson. A certificate from ticket agent must be secured when purchasing railroad ticket in order to get the reduced fare. All delegates must register if they secure reduced railroad rates, reduced board and room, and ticket for automobile trip to Oxford. Registration fee is $1.00.

The meeting at Spring Garden, this city, which had been in progress for two weeks, came to a close Sunday night. Three services were held Sunday, one at 3 in the afternoon for the women. All these services were largely attended. A large number professed faith in Christ during the meeting, and nearly a half hundred have been received into the membership during the year. Rev. G. T. Bond has made for himself a large place in the heart of his people, and he is doing fine work with a fine congregation.

Before announcing his schedule for educational mass meetings, Rev. John F. Kirk had secured the acceptance of the appointments by 24 of the 28 named speakers, with the understanding that, if for any good reason any one of those named could not reach his appointment, some other speaker would be assigned so that in no case will the audience be disappointed. An intelligent discussion of the Christian Education Movement at every church in the Salisbury district is assured.

Brother J. B. King is evidently getting ripe for entrance into the Methodist fold. He sends the Advocate a poem which will appear later, and says: "I am not a member of the church, but attend Dilworth Methodist Church every service. Do not think I have missed a service in about twelve months, and have recently subscribed to the Advocate. Our pastor, Mr. Falls, is a good preacher, and one of the best men I think I ever saw. He, with the assistance of his daughter, Miss Gertrude, is doing wonderful work. She is one of the brightest sunlights that has come into our community in some time, and is loved by all who know her. Mr. Falls, to use the slang, is a "Cracker Jack." He hews to the line, says what he thinks and means what he says."

Prominent among Sunday school leaders on the program of the State Sunday school convention, which meets in Raleigh, April 12-13-14, are: Gilbert T. Stephenson, Winston-Salem; J. M. Broughton, Raleigh; E. B. Crow, Raleigh; D. H. Dixon, Goldsboro; John A. Park, Raleigh; J. A. Brown, Chadbourn; Hugh Parks, Franklinville; Joseph G. Brown, Raleigh; W. A. Withers, Raleigh; Mrs. Chas. L. VanNoppen, Greensboro; Mrs. Martha Dozier Flagge, Jamestown; Rev. Daniel Iverson, Charlotte; W. B. Cooper, Wilmington. Among the specialists who will speak are Dr. Wm. A. Brown, of Chicago, Ill., of the International Sunday School Association; Dr. Joseph Broughton, Atlanta, Ga., superintendent Tabernacle Baptist Sunday school; Dr. Gilbert Glass, Richmond, Va., superintendent of Sunday School and Young People's Department, Presbyterian Committee of Publication; Prof. H. H. Harris, professor Religious Pedagogy, Candler School of Theology, Emory University, Ga.; Mrs. Maude J. Baldwin, Chicago, Ill.; Children's Division Superintendent, International Sunday School Association.

LIST OF MASS MEETINGS

One to Be Held at Every Church in the Salisbury District.

Rev. John F. Kirk has arranged for an educational mass meeting to be held at every church in the Salisbury District. Although the list takes up a considerable amount of space, it is published for several reasons: first, it is good news; second, it carries the suggestion of a plan of action that might be carried out with profit in all of the districts of the two conferences; third, the presiding elder of the Salisbury District is accustomed to being obeyed.

Places, dates and speakers follow:

Albemarle, Central—F. N. Parker, 7:30 p. m., April 10.
J. B. Craven, 7:30 p. m., April 24.
L. T. Hartsell, 11 a. m., May 1.
J. F. Shinn, 11 a. m., May 1.
Albemarle, First Street—R. L. Flowers, 11 a. m., May 1.
J. F. Kirk, 11 a. m., May 1.
Albemarle Ct., Bethesda—J. D. Bivens, 3 p. m., April 17.
R. S. Howie, 3 p. m., April 17.
Cedar Grove—R. S. Howie, 3 p. m., Hay 8.
J. F. Shinn, 3 p. m., May 8.
Cottonville—M. T. Hinshaw, 3 p. m., May 15.
Dr. T. A. Hathcock, 3 p. m., May 15.
Rehobeth—R. O. Eller, 3 p. m., April 10.
J. D. Bivens, 3 p. m., April 10.
Stony Hill—N. R. Richardson, 3 p. m., April 3.
H. L. Horton, 3 p. m., April 3.
Zion—Ira Erwin, 3 p. m., May 1.
Dr. T. A. Hathcock, 3 p. m., May 1.
Badin—H. E. Spence, 11 a. m., April 10.
T. Frank Hudson, 11 a. m., April 10.
Bethel Ct., Bethel—Jake F. Newell, 11 a. m., May 8.
M. H. Vestal, 11 a. m., May 8.
Love's Chapel—John F. Kirk, 11 a. m., April 3.
Oakboro—Ira Erwin, 11 a. m., May 15.
J. F. Shinn, 11 a. m., May 15.
Providence—Ira Erwin, 3 p. m., May 15.
J. F. Shinn, 3 p. m., May 15.
China Grove Ct., China Grove—W. M. Curtis, 11 a. m., April 10.
E. E. Williamson, 11 a. m., April 10.
Harris' Chapel—H. H. Robbins, 3 p. m., May 8.
T. Frank Hudson, 3 p. m., May 8.
Landis—D. B. Coletrane, 11 a. m., April 24.
J. Lee Crowell, 11 a. m., April 24.
Concord, Central—F. N. Parker, 7:30 p. m., April 17.
Epworth—J. E. Abetrnethy, 7:30 p. m., May 1.
T. Frank Hudson, 7:30 p. m., May 1.
Center—Z. Paris, 3 p. m., April 10.
D. B. Coltrane, 3 p. m., April 10.
Forest Hill—W. I. Cranford, 11 a. m., May 15.
J. Lee Crowell, 11 a. m., May 15.
Harmony—Jake F. Newell, 7:30 p. m., April 24.
N. C. Williams, 7:30 p. m., April 24.
Kerr Street—W. M. Curtis, 7:30 p. m., April 10.
E. E. Williamson, 7:30 p. m., April 10.
Westford—J. B. Craven, 3 p. m., April 17.
John F. Kirk, 3 p. m., April 17.
Concord Ct., Mt. Olivet—J. E. Abernethy 11 a. m., May 1.
T. Frank Hudson, 11 a. m., May 1.
Boger's Chapel—Jake F. Newell, 11 a. m., April 24.
Dr. W. C. Houston, 11 a. m., April 24.
Rocky Ridge—W. I. Cranford, 3 p. m., May 15.
J. Lee Crowell, 3 p. m., May 15.
Mt. Carmel—L. T. Hartsell, 3 p. m., April 3.
Dr. W. C. Houston, 3 p. m,, April 3.
Gold Hill Ct., Gold Hill—R. L. Smith, 11 a. m., April 17.
J. F. Shinn, 11 a. m., April 17.
Liberty—R. L. Flowers, 3 p. m., May 1.
John F. Kirk, 3 p. m., May 1.
Wesley's Chapel—R. S. Howie, 11 a. m., April 24.
J. D. Bivins, 11 a. m., April 24.
Zion—J. B. Craven, 3 p. m., May 15.
John F. Kirk, 3 p. m., May 15.
Kannapolis Station—J. B. Craven, 11 a. m., April 17.
John F. Kirk, 11 a. m., April 17.
Kannapolis Ct., Unity—H. H. Robbins, 11 a. m., May 8.
T. Frank Hudson, 11 a. m., May 8.
Bethpage—Z. Paris, 3 p. m., May 15.
D. B. Coltrane, 3 p. m., May 15.
Rock Grove—D. B. Coltrane, 3 p. m., April 24.
J. Lee Crowell, 3 p. m., April 24.
Shiloh—W. M. Curtis, 3 p. m., April 10.
E. E. Williamson, 3 p. m., April 10.
Oak Grove—A. S. Webb, 3 p. m., April 3.
N. C. Williams, 3 p. m., April 3.
Mt. Pleasant Ct., Mt. Pleasant—S. B. Turrentine, 11 a. m., May 8.
Cold Spring—L. T. Hartsell, 11 a. m., April 3.
Dr. W. C. Houston, 11 a. m., April 3.
Center Grove—J. E. Abethnethy, 3 p. m., May 1.
T. Frank Hudson, 3 p. m., May 1.
Friendship—J. Frank Armstrong, 11 a. m., April 17.
A. S. Webb, 11 a. m., April 17.
St. Paul—J. Lee Crowell, 3 p. m., April 10.
A. S. Webb, 3 p. m., April 10.
New London Ct., New London—R. L. Flowers, 7:30 p. m., April 3.
R. L. Smith, 7:30 p. m., April 3.
Bethany—N. R. Richardson, 3 p. m., April 10.
H. L. Horton, 3 p. m., April 10.
Bethel—N. R. Richardson, 3 p. m., May 1.
Loy D. Gulledge, 3 p. m., May 1.
Richfield—R. S. Howie, 3 p. m., April 24.
J. D. Bivins, 3 p. m., April 24.
Norwood,—R. L. Flowers, 11 a. m., April 3.
R. L. Smith, 11 a. m., April 3.
Randall's—M. T. Hinshaw, 11 a. m., May 15.
Dr. T. A. Hathcock, 11 a. m., May 15.
Salem Ct., Salem—J. B. Craven, 11 a. m., April 24.
R. L. Smith, 11 a. m., April 24.
Mt. Tabor—R. L. Smith, 3 p. m., May 8.
L. D. Gulledge, 3 p. m., May 8.
Oak Grove—R. S. Howie, 3 p. m., April 17.
J. D. Bivins, 3 p. m., April 17.
Salisbury, First Church—F. N. Parker, 11 a. m., April 10.
W. B. Shinn, 11 a. m., May 1.
W. B. Shinn, 7:30 p. m., May 1.
North Main—R. L. Flowers, 7:30 p. m., May 1.
Park Avenue—H. E. Spence, 7:30 p. m., April 10.
T. Frank Hudson, 7:30 p. m., April 10.
South Main—J. B. Craven, 11 a. m., May 15.
Salisbury Ct., Granite Quarry—M. T. Hinshaw, 11 a. m., April 3.
T. Frank Hudson, 11 a. m., April 3.
Bethel—W. M. Curtis, 3 p. m., April 24.
A. L. Smoot, 3 p. m., April 24.
Mt. Tabor—W. M. Pickens, 3 p. m., April 17.
T. Frand Hudson, 3 p. m., April 17.
Providence—J. B. Craven, 3 p. m., May 1.
R. C. Kirk, 3 p. m., May 1.
Spencer, Central—J. B. Craven, 11 a. m., May 1.
East Spencer—J. B. Craven, 7:30 p. m., May 1.
Woodleaf Ct., Woodleaf—T. Frank Hudson, 11 a. m., April 17.
W. M. Pickens, 11 a. m., April 17.
Cleveland—W. B. Shinn, 11 a. m., May 8.
W. M. Pickens, 11 a. m., May 8.
Ebenezer—W. B. Shinn, 3 p. m., May 8.
W. M. Pickens, 3 p. m., May 8.
Gay's Chapel—T. Frank Hudson, 3 p. m., April 3.
M. T. Hinshaw, 3 p. m., April 3.
South River—W. M. Curtis, 11 a. m., April 24.
A. L. Smoot, 11 a. m., April 24.

REVIVAL AT HILLSBORO

Pastor Assisted in Successful Meeting by Rev. A. L. Stanford of Gastonia—Large Number to Be Received Into the Church.

The coming of Rev. A. L. Stanford, of Main Street Church, Gastonia, to Hillsboro has been fruitful of great good to all the churches and to every force that makes for righteousness in any town. For ten days he preached a clear cut, uncompromising scriptural gospel that gripped the community in a way that surpassed anything in the memory of our people. His work was not of the sentimental, surface type. With broad and sure foundation he builds for those who labor when he is gone. The far-reaching and abiding results of his work will be in evidence here for years to come.

Though not a union meeting a fine spirit of cooperation and brotherly love prevailed throughout. I have never seen a people work together in a finer spirit than was manifest here. The value to a community a meeting like this cannot be estimated.

The fine spirit of co-operation and support manifested on the part of the school, the business and professional men of the town is also deserving of mention. The places of business were closed for services; most of the school grades came in a body; there was a fine attendance at the business men's prayer meeting down town and at the cottage prayer meetings. The large auditorium and galery were filled, with chairs in the aisles, at the ten o'clock morning hour. Many were turned away at night.

At our ingathering service the second Sunday in April a large number will be received on profession while some will come by letter.

Brother Stanford has done a great and abiding work among us, for which not only the Methodists, but all are grateful. Also to his good people at Main Street who have so graciously shared the labors of this pastor with us and with others we are grateful.

J. E. Blalock, Pastor.

Things sometimes get misplaced in the best regulated office. In going through the papers on his desk this week, the editor unearthed the following: "Two of the largest congregations ever assembled at a regular church service greeted the pastor, Rev. W. M. Smith, at the Methodist church last Sunday morning and at night. His morning subject was "Some Facts About Ramseur." He talked local things and uncovered some very startling things about Ramseur unknown to most of us. We are sure that much and lasting good will come from this great sermon. Words of commendation are heard on every hand and at the close of the service a large number of people went forward and pledged him their hearty support in eradicating the evils that beset our town. His subject at night was "Seeing Visions—Physical, Mental and Spiritual." A larger crowd greeted him than at the morning service, every available seat was occupied and chairs were put in both aisles at both services. Brother Smith has a great hold on the people of this community regardless of creed and is doing a great work." That reads well, even if it is some weeks old.

WESLEY BIBLE CLASS FEDERATION

Program of the Fifth Annual Session—Meeting at Goldsboro, N. C., in St. Paul Church.

First Session, Friday, April 8th, 3 p. m.

Devotional, Rev. F. M. Shamburger, P. E. New Bern District.

Welcome, Rev. G. T. Adams, pastor St. Paul Church, Goldsboro.

Response, Mr. D. H. Hood, teacher Wesley Bible Class, Dunn.

Address, The Challenge of the Hour, Mr. J. T. Jerome, Durham.

Registration.

Appointment of Committees.

Second Session, Friday, 8 p. m.

Devotional, Rev. H. M. North, Raleigh.

Address, The Purpose of the Wesley Bible Class, Mr. D. H. Dixon, Goldsboro, president of the Wesley Bible Class Federation.

Address, Wesley Bible Classes and the Church, Rev. G. T. Rowe, Greensboro, editor North Carolina Christian Advocate.

Third Session, Saturady, April 9th, 9 a. m.

Young People and Adult Section, led by Rev. W. C. Owen, Nashville.

Intermediate and Senior Section, led by Prof. R. N. Wilson, Durham.

Elementary Section, led by J. T. Jerome, Durham.

10:00 a. m.

Devotional, Rev. R. C. Craven, Oxford.

Reports from Wesley Classes.

Round Table Discussion, led by Rev. W. C. Owen, Superintendent Young Peoples and Adult Department.

11:00 a. m.

Devotional, Rev. T. M. Grant, Hertford.

Address, Wesley Classes and Christian Education, Rev. H. M. North, Secretary Board of Education.

Fourth Session, Saturday, 2:30 p. m.

Young Peoples and Adult Section, led by Rev. W. C. Owen.

Intermediate and Senior Section, led by Prof. R. N. Wilson.

Elementary Section, led by J. T. Jerome.

Meeting of Executive Committee, led by Rev. H. E Spence, Durham.

3:30 p. m.

Devotional, Rev. B. E. Stanfield, Chadbourn.

Business Session, D. H. Dixon, president, presiding.

Fifth Session, Saturday, 8 p. m.

Devotional, Rev. J. H. Buffaloe, Dunn.

Address, Rev. H. E. Spence, Dept. of Religious Education, Trinity College.

Sixth Session, Sunday, April 10th, 9:30 a. m.

Sunday School, Wesley Class representatives meeting with the several departments: Intermediate, Senior, Young People and Adult.

11:00 a. m.

Worship, Rev. G. T. Adams, pastor St. Paul M. E. Church.

Music by the Choir, St. Paul Church.

Sermon, Rev. W. C. Owen.

Benediction.

Seventh Session, Sunday, 3:00 p. m.

Devotional, Rev. R. W. Bailey, Weldon.

Round Table Discussion, Wesley Class Activities, J. T. Jerome.

Reports from Committees.

Plans for Another Year, the President of the Federation.

Ninth Session, Sunday, 8:00 p. m.

Worship, Rev. G. T. Adams.

Music by the Choir.

Sermon.

Benediction.

A member of the Advocate family writes from Southport: "My saínted parents were among the first subscribers to the Advocate, and I feel that I would be rejecting somewhat the faith of my home, if I failed to renew. Blessings upon the Advocate, which is second to none in our Methodism, especially in Christian cheer, and upon the music-makers and dispensers of good cheer and courage, from one who has but recently felt the loss of a mother who believed in a gospel of good deeds and loving kindness of expression." If the Advocate ever lays eyes on this dear girl, it will be a case of love at first sight.

CHRISTIAN EDUCATION

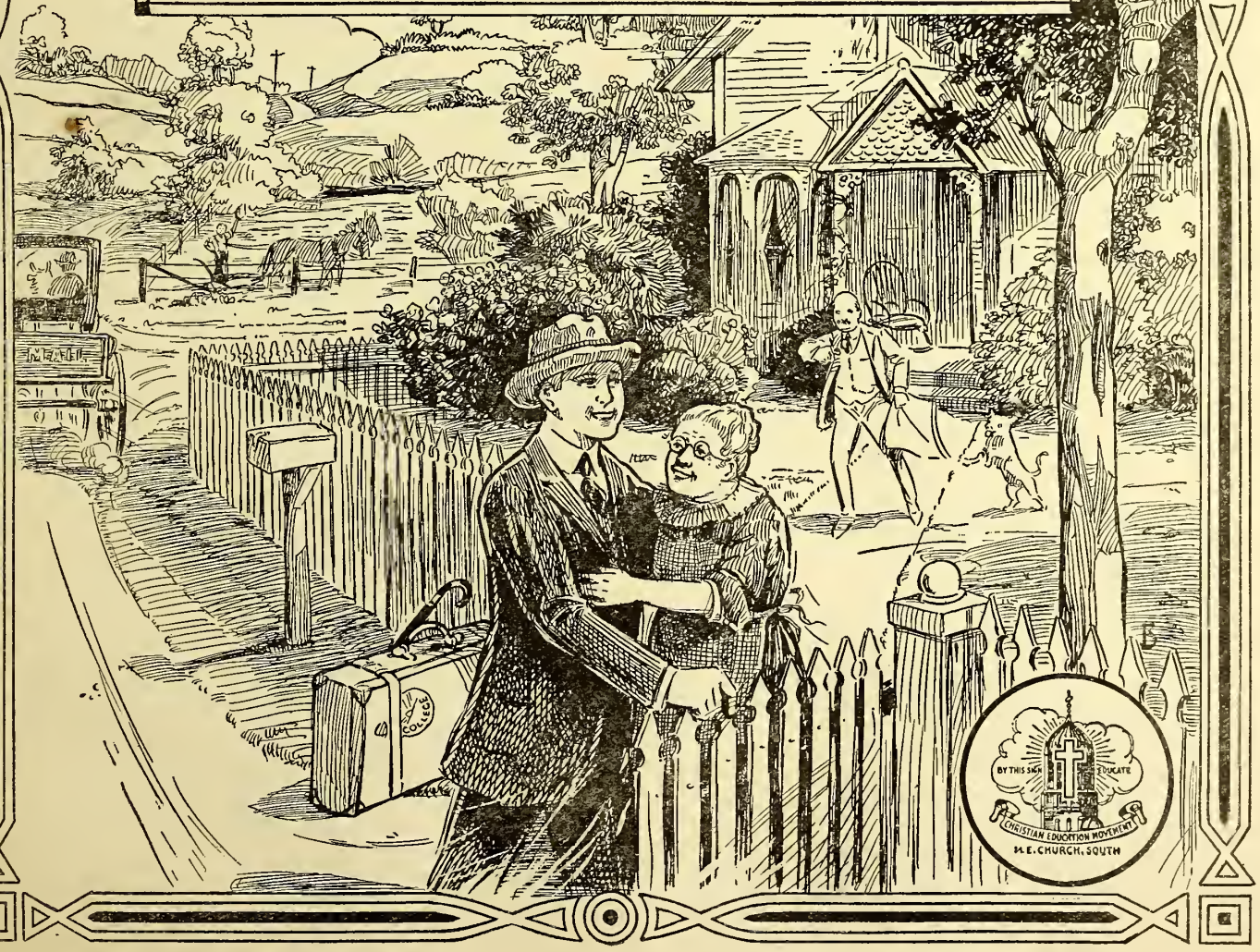
NOT Education at the Cost of Religion

MANY a father and mother has dreaded to send the son and daughter to college because of the effect which they fear on the old home training. Education at the expense of religion is a dangerous thing, as many have found to their cost.

President Thompson of Ohio State University says "I am in no way untrue to state institutions when I say that in our day a boy might become a bachelor or master in almost any one of the best of them, and be as ignorant of the Bible, the moral and spiritual truth which it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country. Who is to supply this lack if not the Christian college?"

The church college is a safe place to send your boy. He comes home stronger than he went The school of this type is a SAFE INVESTMENT.

Christian Education Movement
M. E. Church, South
NASHVILLE - TENNESSEE



BLUE TO BLUE

VICTORY

The Advocate has gained the day,
And now enjoys its rest;
Of all the runners in the game
It proved to be the best.

With "Beat or Bust" in every breath
We worked without a wail;
Our Baptist friends—a loyal set—
Were just compelled to fail.

Victory was shouted at Marathon,
Also at Waterloo,
And now, since we have gained the day,
We will the shout renew.

The contest was a lively one;
Both sides went in to win,
But Methodist doctrine took the day—
'Twill save the world from sin.

The shout of victory long and loud
Rang through the building new,
And Rowe and Sikes so happy were
They knew not what to do.

'Twas on its merits I should say
The praise of all was gained;
No one refused to lend a hand
Nor halt nor blind nor maimed.

All honor to the noble men
Who have this work in hand;
May this victorious shout be heard
By all throughout the land.

D. P. Waters.

WAYNESVILLE DISTRICT FERENCE

Please announce the Waynesville District Conference to meet at Andrews May 18-19-20, Wednesday, Thursday and Friday.

J. H. WEST.

NOTICE

Robert L. Milam is at Nashville, N. C., with B. C. Few in a two weeks' meeting. As many know, he is a member of the conference quartette, taking Rev. Vale's place as first tenor. He will be open for engagements to sing after April 15th. Write him immediately at Nashville or at Raleigh, N. C., in care of Rev. C. K. Proctor.

CLARK STREET REVIVAL

The revival at Clark Street Methodist church in Rocky Mount has been in progress one week and will continue through the second week. The church is being greatly revived and a number of souls, both young and old, have already made profession of faith. The pastor is doing the preaching and Rev. W. B. Strickland, N. Rocky Mount, is leading the singing. Pray for us, brethren, that the Lord may do mighty things for us.

J. A. Dailey, P. C.

Rocky Mount, N. C., Mar. 2, 1921.

WASHINGTON DISTRICT CONFERENCE

Will Meet at Robersonville April 19th to 21st

The Washington District Conference will be held at Robersonville, April 19th to 21st. The opening sermon will be preached at 8 o'clock Tuesday night, the 19th, by Rev. F. S. Love of Wilson. Wednesday will be given to the Christian Education Movement and will serve as the District Set-Up Meeting. Reverends L. T. Singleton, T. G. Vickers and Rufus Bradley will act as committee on License and Recommendation.

N. H. D. Wilson.

DANIELS TO HELP

Dr. J. S. Chadwick says that Hon. Josephus Daniels, former Secretary of the Navy, and one of the great laymen of Southern Methodism will devote eleven days of his time during April to the Christian Education Movement. Mr. Daniels is profoundly interested in Christian Education, and his work will mean much to the movement. He has declined several invitations for Chatauqua work, and the Christian Education Commission is to be congratulated for having secured the services of such a valuable speaker. His engagements, to be announced later, are from April 17 to April 27, inclusive.

WAYNESVILLE DISTRICT

A Succession of Set-Up Meetings Beginning Wednesday.

On April the 13th, Wednesday, all the preachers of Haywood county, the charge financial director, the Minute Men chairmen of each church, the district directors, the district lay leader, and the district alumni directors, and any others who will, are earnestly requested to meet in Waynesville for a morning and afternoon session, which we will name District Set-Up Meeting number one.

On Wednesday night of the same day a similar meeting will be held at Whittier with a second session held Thursday morning for Swain and Jackson counties.

On Thursday night and Friday morning a like meeting will be held at Andrews for Cherokee, Clay and Graham counties.

Dr. Marr and other noted speakers will be present at these meetings.

J. H. West.

TWO GREAT REVIVALS

Dear Dr. Rowe:

I am asking you for a little space to report my work just a little. Since anything has appeared in the Advocate from me I have had two great meetings—one at Simpson, N. C., and the other at Grimesland, N. C.

At Simpson there were 60 accessions to the church, and at Grimesland there were 75 professions and accessions to the Methodist church, and still they are coming.

A building committee has been appointed and they are taking steps to build a new church at Grimesland. This whole section seems to be under the power of the revival and Bro. E. T. Ipock, the faithful pastor, is much encouraged.

On the first day of April I am to begin a meeting with Brother Johnson at Bolivia, N. C., and on April 15 I am to begin with Brother Ipock at Winterville, N. C. Pray for us all with the revival. A. B. Crumpler.

Clinton, N. C.

AVAILABLE FOR SUMMER

Rev. T. W. Lee Will Spend Vacation in Evangelistic Work.

Just a few words in behalf of our esteemed and revered former pastor, Rev. T. W. Lee, now a student in Boston University taking a special course in theology. His summer vacation will be spent in North Carolina in evangelistic work, helping any of the brethren who may desire his services. Communication with him may be had at Kenansville, Duplin County, N. C., after the middle of May.

In our estimation, any preachr securing his services will be fortunate, as we know his work for three years on the Onslow Charge. The first year adding to the church on profession of faith 103, baptizing 36 babies, with about the same record for each of the two years following. Bro. Lee is a forceful speaker, thoroughly consecrated, a man of gentle unassuming manner but of truly sterling Christian character, whose home life was ideal. Such a pleasant refined atmosphere pervaded the home of this good man and his devoted, happy little wife.

A hearty welcome will be extended to Bro. Lee any time the Bishop may see fit to send him back to the Maysville (Onslow). charge or whenever he may see fit to visit there.

"One who observed his life and daily walk while on the Onslow Circuit."

MY RATHER REMARKABLE ITINERANCY

Forty-fiive Churches Served in Three Years—Highest Salary Received, Ninety-three Dollars

There are few similar records in Southern Methodism during three years. At the age of twenty, in 1867, I was appointed by Bishop Doggett to Darlington Circuit, South Carolina, as junior preacher, with Rev. Simpson Jones. I found fifteen churches to serve with one little sermon. Heb. 12:1.

My second year I was appointed by Bishop Kavanaugh, junior to Kingstree Circuit, Rev. J. M. Jones, senior. Again I was welcomed by fifteen churches. Rev. R. J. Boyd and Rev. Charles Betts, uncle of Bishop C. B. (Charles Betts) Galloway, presiding elder. Boyd and Betts were strong and rugged pathmakers for early Methodists in the Palmetto State.

My third year Bishop Pierce sent me as junior with Rev. R. R. Pegues to the Wadesboro Circuit, Rev. W. S. Black, P. E. The General Conference of 1870 had transferred this territory from the South Carolina to the North Carolina Conference. Again the Wadesboro Circuit bestowed upon me greetings from fifteen churches. The record is forty-five churches served in three years; and the highest salary I received in any one year was $93.00. You ask in our new world surprise how did you live? I was kindly and royally boarded among the good Methodist scholars and the head of the church did the living for me. The three years of preaching service, five days in every week were happy, and I trust as useful as any years of my fifty-two in the Christian ministry and conference membership.

Now in broken health, near the dawning of my seventy-fourth birthday, I am waiting as one of the "Forgotten" men for the calling of the conference roll up yonder.

In the large adn most useful Advocate family our own excellent North Carolina Advocate stands up and steps forward in the front ranks. And thus speaks a church paper reader of a half century.

S. M. Davis.

Caroleen, N. C.

"THE RESURRECTION OF PETER"

Easter Pageant at Tryon Street Methodist Church, Charlotte, N. C.

The Easter Pageant, "The Resurrection of Peter," presented Easter Sunday evening at 8 o'clock in Tryon Street Methodist Church was a most impressive service. The congregation more than filled the capacity of the church, many people having to stand in the aisles. The Easter music was well rendered and appropriate to the occasion. The choir was hidden behind a row of pine and sourwood trees, and the presentation of the pageant took place in front and around the chancel.

Rev. H. K. Boyer, D. D., read the scripture lesson and led in prayer. The pageant was given under the capable direction of Mrs. Henry Grady Hardin.

Each one paricipating so well represented his or her Bible character, and so accurately gave the quotations, together with their Easter costumes, that the silence and solemnity were most unsual, and such as never to be forgotten.

The pastor, Rev. Henry Grady Hardin, had the most difficult part, that of Peter, where, in the first scene he pitifully showed his bitter grief and remorse because of having denied his Lord, and in the second part he portrayed most vividly his love and determination to follow the Master, and henceforth to preach the gospel. His message was truly a forceful sermon.

The cast of characters and program were as follows:

Peter, Rev. H. G. Hardin; James, Fred B. McCall; John, A. H. Wearn; Andrew, R. K. Babington; Philip, B. S. Cassells; Thomas, D. E. Henderson; Cleopas, W. F. Tucker; Mary, Mother of Jesus, Mrs. Paul Allen; Mary Magdalene, Miss Lillian Boyer; Salome, Miss Maude McKinnon.

Anthem, "There Stood Three Maries by the Tomb," Matthews. Scene I—The Fallen Peter. Time: The Morning of the Resurrection. Place: The Garden of Gethsemane. The Scripture less: I Cor. 15; 12-26, 55-57. The Offering. Anthem, "The Conqueror," Coombs. Scene II—The Risen Peter. Time: After the Ascension. Place: The Garden of Gethsemane. Anthem, "Christ, Our Passover," Schilling

COMMENCEMENT AT JEFFERSON

Greatest Educational Rally in History of Ashe County in Prospect—Play Written by Mrs. Scott to Be Given —School Closing Its Best Year.

Special preparation is being made for a commencement of high character at Jefferson School this year. We are planning to make of it an Educational Rally more intense than has ever been in Ashe county. Through this means we shall attempt to arouse the people to a deeper sense of the educational needs of our mountain people and hope to start a movement that nothing can stop until the people who live in these secluded hills shall have advantages for education second to none.

At eleven o'clock May 3, Dr. Gilbert T. Rowe, Greensboro, N. C., will deliver the commencement sermon. For several years Dr. Rowe has been one of the leading preachers of our conference and is now the popular editor of the N. C. Christian Advocate.

At 7:30 o'clock May 3, Dr. Chas. C. Weaver, pastor of Monroe Central M. E. Church, South, will deliver an address. Dr. Weaver is our own "Charlie" coming back to the place of his birth. Well acquainted with our needs our hopes and our longings. It is unnecessary for us to call attention to his recent efficient presidency of Emory and Henry and Martha Washington colleges, and to his popularity as an able preacher in the Holston Conference.

At 11 o'clock May 4 Rev. John F. Kirk, presiding elder of Salisbury District, Salisbury, N. C., will deliver our commencement address and the diplomas will be awarded. Mr. Kirk is president of our board of trustees and for two years has served as a commencement speaker before. We have thus learned of his ability to fill a congregation with righteous enthusiasm and we are therefore looking forward to his coming again with great expectation.

At 7:30 o'clock May 4 a play entitled Education and Education, written by Mrs. W. L. Scott, will be given by the school. This play clearly sets forth the meaning of Christian Education and will, we think, appeal to the highest interests of the people. Its aim is to show by concrete example the possibilities of our mountain territory.

We are closing the most successful year of our history. Come one and all, your presnce is needed to help advance an enterprise whose only desire is to bless you and your children forever. W. L. Scott.

"BACKSIDE OF THE DESERT"

Learning in the School of the Almighty—Ready to Take Up the Work Again.

To the Editor:

As the readers of the Advocate know about my resigning from the Conference last year, I shall like to say that it has been a time of much prayer and reconsidering since that time. I have come to the conclusion that I took the wrong step when I resigned. We all of course make our mistakes in life. We can learn and profit by our mistakes. As someone has very wisely said, "Experience is the best teacher." No doubt there is a lot of truth in that statement.

You recall how God led Moses to the "backside of the desert." He led him there to give him a vision of himself. We need to go to the "backside of the desert" to catch a vision of ourselves

(Continued on page 11)



The world goes whither it is led!

The whole destiny of any people depends upon the quality of its leadership. The world goes only where it is led.

Prussia went war-mad because she was led by Militaristic apostles of ruthless force. Russia went Bolshevik because her leadership was ignorant and fanatical.

America has become the world's greatest democracy because her early leaders were Christian statesmen trained in Church colleges. She will make further progress only in so far as that leadership holds the helm.

We May Go Wrong

America may yet go wrong. Already the Prussian advocates have invaded our schools. Even now the mutterings of radicals sound ominous. Unless leaders arise who swear allegiance to Christian principles we may yet end in confusion.

Class consciousness and all that it involves is created and fostered by irresponsible leaders and agitators with half-baked social ideas. It breeds strikes, industrial wars, sabotage, red revolution.

A trained mind with a Christian conscience never yet led the world astray. And the world would never go astray if there were a sufficiency of such leaders.

Out of the Christian College

The Christian college is the only institution which even claims to produce leaders with both trained minds and Christian hearts. It is therefore fundamental in American life.

Its influence can give stability to the turbulent world. Its graduates will direct human activities into channels of peace. It will banish the Bolshevik from American life. It means stability, law and order. It means constitutional government and civil liberty.

The Christian Education Movement undertakes the task of filling the world with leaders who will go straight. A great system of ninety schools and colleges, scholarly in curriculum and Christian in character, covering every section of the country with their influence, will be the medium.

Do you approve?

Christian Education Movement

M. E. CHURCH SOUTH

NASHVILLE · TENNESSEE

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

N. C. CONFERENCE

UNITED CONFERENCES OF WOMEN

The increasing spirit of co-operation among denominational boards is evident in the conferences that bring together the various agencies which face similar tasks from different points of view. These conferences bring together workers to consider related problems, and to formulate interdependent plans and polices. The joint session of the executive committees of the Federation of Women's Boards of Foreign Missions of North America, and the Council of Women for Home Missions, which met in New York in January, was the first time that these women's home and foreign agencies have been brought together. For many years, while some denominations have united their home and foreign mission work under one organization, there has been generally a distinct line of cleavage between the two spheres of service, so that the foreign mission task and mission work in the home land have had few points of contact. The January meeting, however, reviewed as a unit the recent achievements in unification of methods discussed plans for increase in efficiency and planned the lines along which advance should be made.

The influence was evident of the United Day of Prayer for Missions, which was inaugurated in February, 1920, and which was observed again on February 18, 1921. There is need for a united policy in state and local women's church and missionary federations, and in their relation to city federations or councils of churches. Other topics of vital importance to the work of both the home and foreign mission agencies pointed out the need for future joint sessions, and plans were laid for another similar meeting at an early date. Joint committees are now responsible for some phases of the work, and there will be two organizations representing woman's missionary work throughout the world.—The Missionary Review of the World.

NEW AUXILIARY AT NEWBEGUN CHURCH, WEEKSVILLE

The ladies of Newbegun Church met at the home of Mrs. T. M. Brothers on February 24, 1921, and organized a Missionary Society. Mrs. Mattie R. Tokon was elected president, and under her able leadership we expect to do a wonderful work in the community. We ask the prayers of all the Christian people for our new organization.

Mrs. R. B. Davis,
Cor. Sec.

NEW AUXILIARIES IN THE RALEIGH DISTRICT

The women of Jenkins Memorial Church, Raleigh, reorganized their Missionary Society in January with twelve members; Mrs. L. A. Aycock, president.

An Adult Auxiliary was organized in February at Creedmore, with twenty-four members, Mrs. V. A. Royal, president. Mrs. Royal reports also the organization of a Young People's Society with seventeen members, and a Bright Jewel Band with forty-one members. We are grateful to Mrs. Royal for her efforts in bringing about these organizations in Creedmore.

On the second Sunday in February the women of Garner church organized a Missionary Society with fourteen members, Mrs. N. R. Broughton, president.

A Bright Jewel Band was organized at Jenkins Memorial Church, Raleigh, on the first Sunday in February with fourteen members, Miss Merrill Allen, president.

May God's richest blessings be upon all these new organizations and their leaders.

Miss Vara L. Herring,
District Sec.

IN MEMORY OF MRS. REBECCA WILSON LEGRAND

The new city evangelistic plant recently purchased in Seoul, Korea, was opened for work on February 1. Miss Mamie D. Myers is head resident. She has three strong native assistants to help her. The Young People's Auxiliary of Rockingham, N. C., recently had a bequest of $500 left to them. With it they have decided to equip the Baby Welfare Department of the new Seoul plant. The clinic will be called the "Rebecca Wilson LeGrand" clinic. Miss Carrie Turner, R. N., will have charge of the Baby Welfare Department at the Seoul plant. Miss Turner is a graduate of Barnes Hospital, St. Louis, Mo., and is temporarily helping out at the Ivey Hospital, Songdo, Korea.

This bequest was made by Mrs. Rebecca Wilson LeGrand, of Rockingham, "to the missionary work of the church, and was given by her children to this Young People's Society which had been named for her—"The Rebecca LeGrand"—to be directed by them into whatever missionary activity they liked. During all the years of her life in Rockingham, Mrs. LeGrand was one of the most valued members of our church, capable, willing, faithful, zealous, all that she had or was in herself, she held consecrated to the Master's use. Through her instumentality, her mother, the late Mrs. N. H. D. Wilson, of Greensboro, first president of the Woman's Foreign Missionary Society of the N. C. Conference, came to Rockingham in February, 1879, and organized the present Woman's Missionary Society, of which Mrs. LeGrand was a charter member, also a life member, while at the same time keeping up her regular monthly dues and all other Auxiliary obligations. She filled gladly and faithfully any place in the society that needed to be filled, and only illness kept her away from its meetings. During the forty-two years of its life the society that needed to be filled, and only illness kept her away from its meetings. During the forty-two years of its life the society she loved has had its evil as well as its good days, but it has grown and is improving with age, and is the proud mother and grandmother of several young women's, Young People's and Bright Jewels' Societies, all doing splendid work in the missionary cause.

NOTICE

"Our Conference body shall be composed of one delegate from each Adult Auxiliary, one from each Young People's, and the Superintendents of Children's Work. These, or their officially elected alternates, shall constitute the voting body of our Conference."—Adopted by the Conference of 1920.

MOREHEAD CITY AUXILIARY

The Woman's Missionary Society of Morehead City has had a most successful and profitable year. At the December meeting the same officers were re-elected for the year 1921.

Mrs. C. S. Wallace is our most earnest and enthusiastic president and under her efficient leadership our society is accomplishing much for good in Morehead City. We have on roll forty-seven members, a gain of three from last year. The Society meets once a month and there are interesting programs rendered each time. Last year our Society raised $322.49 besides clothing a little child at the Orphanage, which we deam a great privilige and pleasure.

Mrs. B. F. Royal is director of the young people and is a wonderful power for good among them.

Mrs. D. H. Reed, Superintendent of Social Service, with her committee is bringing sunshine to darkened homes and ministering to those who are sick, in a way that is winning a large circle of loyal friends for our Society.

Mrs. R. W. Taylor, Voice Agent, secured twenty-seven subscriptions to "The Missionary Voice" which shows that our members are interested in reading of the work in the Mission fields.

Along all lines we believe our society is progressing, and we are trusting and praying that the year 1921 will be our greatest year, and that through our influence as a Missionary Society, much good may be accomplished here and in the far off heathen lands where the waiting millions call to us with outstretched hands.

Miss Sudie Wilson, Cor. Sec.

PRAYER REMINDERS

Pray for the Council Meeting to be held in Richmond, Va., April 13-20 that in all its deliberations there may be present the pre-eminent Christ.

Pray for the new volunteers for life service that have recently signified their glad willingness to serve in difficult places, both at home and abroad. Pray for our new president and his cabinet.

ANOTHER MISSIONARY ORGANIZATION

Mrs. J. L. Woltz, District Secretary of the Mount Airy District has had a vision of the wonderful opportunities for service in the rural church through the missionary work and has been quite successful during the past year in organizing circuit and community societies.

A few days ago she went over to Walnut Cove and accompanied by the pastor of the church and his wife, Rev. and Mrs. Kennedy, went to Palmyra Church on Walnut Cove Circuit and presented the missionary work. As a result a woman's missionary society was organized, composed of both adults and young people. The following officers were chosen: President, Mrs. W. E. Butner; Vice-President, Mrs. J. B. Green; Corresponding Secretary, Miss Myra Lewis; Recording Secretary, Miss Nina Butner; Treasurer, Miss Nannie Green; Superintendent Children's Work, Mrs. J. P. Lewis; Agent Missionary Voice, Mrs. R. L. Smith. (P. O. address of all officers is Walnut Cove, N. C., R. F. D. 1, excepting Mrs. J. P. Lewis and Miss Myra Lewis Corresponding Secretary and Agent Missionary Voice, whose address is Germanton, N. C., R. F. D.)

Friends of Mrs. W. B. Lipscombe, our faithful, efficient, beloved Home Base Secretary of the Woman's Missionary Council will be interested to know that she has been granted a period of rest and is spending the time with her brother, Dr. Watkins, of Natchez, Miss. During her absence her work will be carried on by her sister secretaries and her efficient office force with Miss Lucy Shannon as director.

THE LAURA HARRIS MISSIONARY CIRCLE

The Conference Superintendent of Young People's Work feels very highly honored in having for her namesake the "Laura Harris Missionary Circle" of Central Church, Concord, N. C.

Up to a few weeks ago the circle was the young people's missionary society of that church, but recently transferred to the adult department to make way for a new Young People's Society. They are now identified with the Woman's Missionary Society in their work. This year for the first time, the society is using the circle plan for these young people compose one of the circles, and in order to distinguish themselves have taken the name given above. This expression of their esteem is most highly appreciated and we wish for them as adults a continuance of the success with which their missionary efforts have been crowned in the junior and young people's departments.

THAT MEETING AT LENOIR

Have you elected your representative to the annual meeting at Lenoir? The good women of that town who are to be our hostesses are anxious to have every delegate comfortably and pleasantly located during those days that we are their guests, and they are exceedingly anxious to get the names at once that they may make their arrangements. Will you not attend to this matter at once, as they request? Elect your delegates today or tomorrow and send name to Mrs. A. N. Todd, Lenoir, N. C. That is going to be a great meeting and every society should be represented. The inspiration of those days will mean a great deal to us in the coming months. Let us remember to pray daily for the success of the meeting.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY SOCIETY

The Woman's Missionary Council will hold its eleventh annal meeting in Centenary Methodist Episcopal Church, South, Richmond, Va., April 13-20, 1921.

The following five session committee will meet at ten o'clock, Wednesday morning, April 13: Oriental Fields, Latin-American Fields, Home Field, Home Educational Institutions, Social Service. In the afternoon of the same day, at 2:30 o'clock, a Workers' Conference will be held and the Executive Committee will meet. In the evening at eight o'clock an inspirational service will be held, and at nine o'clock, Thursday morning, the Council will meet in a business session.

Delegates and visitors should correspond with Mrs. H. T. Richeson, 1419 Hanover Avenue, Richmond, Va., Chairman of the Committee on Homes who will furnish a list of hotels and boarding houses.

The Council hotel headquarters will be at the Richmond.

The Council hymn for the year will be:

"O Master, it is good to be
High on the mountain here with thee."

(No. 131, Hymnal.)

The Council Bulletin, containing items of general interest, as well as a record of the work of the session, will be issued at the close of the meeting.

Miss Belle H. Bennett, President.
Mrs. F. S. Parker, Secretary.

MISSIONARY ENTHUSIASM

(Adapted from poem by Sallie Keep Best, in Sovereign Visitor.

Enthusiasm in a missionary society
Works like yeast cakes in the dough;
Each depends upon the other,
If you want to make things go.
Dough would always mean just heavy
If you left it to itself
And the yeast cake, too, is helpless
When upon the pantry shelf.
When you mix the two together,
See, the dough begins to grow
There is life and zeal about it,
Soon its work begins to show.
And the society may sit and sour
Like a batch of heavy bread,
With missionary enthusiasm lacking
And the energy all dead.
Get elated over missions,
Get inspired with the work;
Come to the meetings; get new members
Talk for missions, do not shirk.
Keep your society from being lifeless.
If you want to see it grow
Mix in some enthusiasm;
It will rise just like the dough.
Uninterested members are not needed.
Understand members are nuot needed
Talk things up; enthuse a little
Show that you are still alive,
Prove to all that you are happy,
See the influence of your smile
Others will grow enthusiastic,
If you only start the style.

Sunday School Work

W. N. C. OCNFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

W. N. C. CONFERENCE

GROWING, GLOWING, GOING

Reports from all sections of our Conference tell of the splendid increase in attendance and interest in our Sunday schools. Things are happening because more and more of our talented men and women are giving their best efforts to their Church school. Two particular objects are urged for consideration through the month of April, namely, the arrangements for observing Sunday School Day and the organization of available classes into Wesley groups. There is no time quite so good for this work as when our schools are growing, glowing and going.

STOP, LOOK AND LISTEN!

Has your Sunday school superintendent ordered Sunday School Day programs? He has had sent him proper blank and envelope for this business and all he has to do is to sign his name and address, place the blank in the addressed envelope fasten a two cent stamp on the missive and mail it. Smith and Lamar and the Sunday School Board of the Western North Carolina Conference will do the rest. Now will you see that your superintendent does not forget to do his part? Better get the programs right away before the supply is exhausted. After getting the programs see that they are used. Remember the offering goes to the Sunday school work, eighty seven and a half per cent to our Conference work and the rest to the Sunday schools of Southern Methodism.

REV. B. C. REAVIS

The Dudley Shoals circuit has for its pastor an energetic and consecrated young pastor named B. C. Reavis, who serves five congragations constantly being drawn upon by the Hickory and Granite Falls charges because of the usual moving process from the country to the town. Cedar Valley, the home church of Rev. H. M. Blair, is the only congregation on the charge that ran a Sunday school throughout the past winter and Reavis this year is trying to emphasize the Sunday school work to that extent that the schools may not only be running but that they may be running to beat the devil. Friday, Saturday and Sunday, March 25-27, were spent with brother Reavis in his visitions and meetings aimed at vitalizing the five schools of his charge. The Lord's spirit plainly directed some of the work done and the hearts touched promised more faithful work. At one point the pastor called for fasting and prayer till a suitable person would answer the call for superintending a school to which many young people were ready to come. The Lord and Reavis are going to have more and better Sunday schools on the Dudley Shoals charge.

FROM MONROE

Please send me Sunday School Day programs as soon as possible. We are going to have a big one. Sunday school growing by leaps, fifteen new scholars today, increase of forty in attendance over last Sunday. Men's class fine. All departments organized except Intermediate. Will go into our new building soon and expect to fill it. When you come to see us again you will see progress and don't wait too long or you won't knew us at all.

Chas. C. Weaver, Pastor.

Your letter relative to Wesley Bible class contest sounds interesting to me. Monroe, Central, will be right there in the race. We are planning to make all our classes above twelve years of age Wesley classes. Kindly send me any literature you may have that will aid me in the organization. It might be of interest to you to know that our Sunday school enrollment has reached 515 and our attendance 400, the largest in six years. If you will pay us another visit we promise to show you a Sunday school entirely different from the one observed on your last visit.

W. F. Starnes, Supt.

SAMPLES

Please send me literature for organizing Wesley Bible classes. At present we have only one Wesley class, but we do not intend to live like that any longer. You will hear from us again soon.

S. M. Needham, Pastor, Matthews.

I organized one Wesley Bible class last Sunday. I want to organize some more next Sunday. Please send me some literature covering the features of the Wesley Bible class by return mail so I will have it in time for next Sunday's work.

J. E. B. Crouse, Pastor, Crouse.

Revs. J. M. Varner, M. B. Woosley and W. B. Shinn have organized all avaiable classes into Wesley classes. Are there others?

A ROUND DOZEN

Yesterday we organized another Wesley class in our Sunday school here. Name 'Friendly", president, Clarence Wise, teacher, Mrs. A. P. Brawley. This brings the total number of Wesley classes organized in our Sunday school since January up to twelve.

The Sunday school work here now looks encouraging. The organized classes are doing finework. We have not put on any special membership campaign and yet our enrollment is gradually increasing. One class organized with fifteen members has steadily grown and yesterday had 43 members present. Another has doubled its attendance since it was organized. Not only is our school adding new members every Sunday but there is a decided improvement in the whole work of the school. These organized classes are coming together once a month at night for discussion of their problems and for making plans for greater service to the whole school and church. I am pleased to note a better attendance at the regular church services and I believe the organized class is helping in this. Yours for the Wesley classes.

W. B. Shinn, Pastor, Salisbury.

HERE'S A SERMON

I have yours of the 22nd and have read with interest all that you had to say in regard to Sunday school Day and the Wesley classes. Both of these will have my support and boosting. I have mailed in my order for the Sunday School Day programs and just as soon as they arrive we will all work to make this the best day ever. What the Church needs today more than anything else is to see and realize the importance of the religious education that the Sunday Schools of the land are giving to the children. The time will soon come when more of it will be done in our churches. We are not going to be satisfied with simply three-quarters of an hour during the Sabbath morning. When the church as a whole realized the good that the Sunday schools are doing they are going to demand more and the result will be that the good being done will be greatly increased.

Everything has a beginning and when the Church of God wants men and women to take their stand as soldiers for Christ and go forth and further the cause of Christ and establish His kingdom upon the earth the thing for the church to do is to equip the Soldiers of tomorrow, which are the children of today, with the proper weapons and instruct them in the use of the same, which is the word of God. So then the church must faithfully train the little children in the knowledge and love of God. This is the vision that we must see if we are going to be efficient, for if the Church is to be efficient those who make up the church must be efficient. "Put ye on the whole armor of God" we are told and it is a lifetime and an eternal proposition and in what better way can this be accomplished than to instill into the hearts and minds of the little children the love of the Heavenly Father. It is in these young hearts where the word of God is going to find a response and it is in the early stages where they should be rooted and grounded in the Faith. How much easier is it not for the young people who have had the knowledge of the Love of God imbedded and inculcated into their hearts and lives in early years to withstand the wiles of the evil one and to stand. And supposing that some should fall by the wayside in their journey through life, they still possess that something in their lives that can be appealed to, something that forms a foundation upon which they can again build a righteous structure and again become a beacon of true light.

Now I am perhaps taking up too much of your valuable time, but my heart and soul is in this work. I have seen the vision and am just one of the many who throug the Sunday schools are trying to have the "will of God" come to pass.

Joe K. Jellander, Morganton.

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"Reo" Cluster Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to yon at Rock-Bottom Factory Prices. Positively greatest offer ever made.

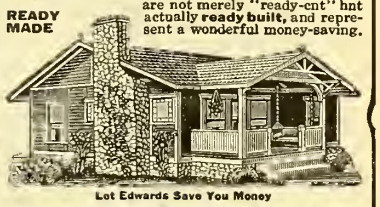
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Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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Congratulations

We extend our congratulations to the man or congregation who has a home in which to live or a Church in which to worship. At this time SAFETY should be our watchword. Building material has more than doubled, in some instances it costs three times as much to build as it did three years ago. Think about the cost to replace your Church, and then be sure that it is adequately protected by insurance in the Methodist Mutual Fire Insurance Company. The cost is very much reduced by the dividends which we are returning to our policy holders.

W. E. Webb, Secretary,
Statesville, N. C.

JOIN THE ADVOCATE PIANO CLUB SEE ANNOUNCEMENT ON PAGE 16

METHODIST ORPHANAGE
RALEIGH, N. C.

HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
MRS. MATTIE JENKINS.....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to the Methodist Orphanage, Raleigh, N. C., for the purpose contemplated by the Act under the Charter of the General Assembly of North Carolina.....(Here designate the bequest).....

* * * *

OUR NEED

1. Seats for the Catharine Frances Page Memorial Chapel.

* * * *

I am wondering if any one is going to give us that swimming pool for our children to enjoy this summer. Nothing would give them greater pleasure. If there are those interested I shall be glad to hear from them.

* * * *

The Edenton Street Methodist Baracas are doing great things for our Orphanage, as the following note strikingly illustrates:

"At the request of Dr. T. T. Spence I am herewith enclosing you check for $500, which is on account of donation of Edenton Street Baraca Class to the Orphanage. With best wishes."

* * * *

During July and August I trust that our Singing Class can visit quite a large number of churches. During the school term the class can run out for week-end visits and give sacred concerts on Sundays. Those who wish to have us on Sundays can communicate with me. When out I shall be glad to give two on Sundays—mornings, afternoons or nights.

* * * *

Many of our boys and girls have been made very happy lately because of the new spring clothes received from the good friends who take such delight in doing this for them. I cannot help from wishing that every one who contributes to their happiness could be present when they open the box containing their spring outfit. Our children look so neat and attractive in the nice clothes which are so kindly made and given them. I want one and all to know how much our children do appreciate such tokens of love and good will.

* * * *

Every spring our friends remember us by donating chickens and eggs. This year will not prove an exception. Would it not be a fine thing if each of our country Sunday schools would send us a crate of eggs. If our superintendents and teachers will bring this matter to the attention of the school next Sunday and ask the scholars to get up a crate or box of eggs for our Orphanage by the next Sunday they will be only too glad to do so. Let's give them the opportunity and I will guarantee that many of the country and village Sunday schools will respond to the appeal.

* * * *

For the past four or five years we have experienced no difficulty in sending to college our boys and girls who desired a higher education. Brother S. C. Vann has established the Bettie Henley Vann Educational Loan Fund amounting to twenty thousand dollars. At present we have a large number of our orphanage young people attending college and it will require most of the fund that is now in the bank to put them through college. This year we have an unusually large number who have ambition to go to college that they may better prepare themselves to render the state and church more efficient service. In the outgoing class are some of the brightest students the orphanage has ever had. It will be a keen disappointment both to them and to me if they cannot attend college because of the lack of funds. Through the years they have studied hard, hoping and believing that a way would be provided for them to finish their education. With deep interest they have watched our students from the former classes as they have pursued their course in college. Seeing the wonderful progress and development of the older boys and girls who have gone to college, they have had their very souls moved with a great master passion to follow their examples.

I am trusting that a kind Providence will open a way for this year's class to obtain the benefits of a college education.

HOME REMEDY FOR SKIN TROUBLES

First made during civil war by a soldier for the ITCH, after war he made it for ECZEMA POISONS, Sores and Cuts. Since his death we make it and thousands say it is the best they ever saw. Get DAVID'S SALVE at your Druggist or by mail from us, 52c. If it is not satisfactory in every way the price will be returned. Fine for children, does not hurt.

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Write today for our handsome new catalogue.
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This new collection of songs will surely please you. Adapted to the needs of Sunday Schools and Sacred Meetings generally.
Departments: SONGS OF SERVICE, GOSPEL SONGS, CHILDREN'S SONGS, MISCELLANEOUS SONGS and HYMNS. Printed in both Notations. Fine collection of Sacred Music. Price 35c; dozen, $3.60 prepaid.
Sample copy mailed for 25c.
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Cabbage Plants

We have sixty acres in seed beds. Nearly two tons of cabbage seed planted on them. The very choicest seed that we could buy now ready for shipment. Varieties Extra Early Jersey and Charleston Wakefield. Gold Medal Succession. Flat Dutch, Surehead, Drumhead. Prices by mail prepaid, 100, 50c; 250, $1.00; 500, $1.50; 1,000, $2.50. By express not prepaid, $1.50 per 1,000; over ten thousand at $1.25 per 1,000. Nothing but good strong plants shipped.
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REV. J. M. ROWLAND
1110 Early St., Lynchburg, Va.

TO THE PUBLIC

Doubtless there is some one you know and are interested in, who has fallen a victim to drugs and drink. You want to see this one freed from the curse and possibly you have urged them to stop, but to no avail, because the habit is too firmly fixed upon them.

If you will only write a confidential letter to Keeley Institute, an old and reliable institution, a way will be shown you. All correspondence in the strictest confidence, and in plain envelope. Do not delay. It may mean a life saved for much usefulness. Address,

N. O. SMOAK, Manager,
Greensboro, N. C.

Big Service for 10 Cents

Washington, D. C., (Special)—In order to let people, all over the country, see for themselves how valuable the Pathfinder can be to them, the editor of that old-established national weekly offers to send his paper on trial 8 weeks for only 10 cents. The 10c does not begin to pay the cost but the editor says he is glad to invest in new friends. The Pathfinder has been going for 28 years. One family in every 70 in the entire United States now takes it. Thousands more would take it if they realized what they are missing. The proof of the pudding is in the eating. Only a dime sent to the Pathfinder, 165 Langdon Station, Washington, D. C., will keep your whole family informed, entertained, helped and inspired.

WANTED—A motherly Methodist Christian matron with experience in running boarding house for profit. Address, Textile Industrial Institute, Spartanburg, S. C.

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Disaster comes to many a man through bad investment.
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We Offer During The Month of April

Up to the amount of stock on hand, to any church or congregation in North Carolina, a first quality guaranteed pure Linseed Oil and Lead Paint, who's covering capacity is 300 to 350 sq. ft. two coats, according to surface. The Paint sells for $4.00 per gallon. For the month of April we will sell any of the colors listed below at $3.00 per gallon and in 12 gal. lots we will allow freight to deliver to nearest depot.

Light Drab, Stain, Brown Light Terra-Cotta, Pearl Gray, Slate Gray, Ivory, Bright and Dark Red, Sky Blue, Colonial Yellow, Pea Green, Bungalow Brown and all white at $3.25 per gallon.

This is a chance to have your home or church painted with first class material at a very low price.

ODELL'S, Incorporated,
Greensboro, N. C.

Rev. J. H. Armbrust, of Spencer Memorial Church, Charlotte, spent ten days, March 16-25, in revival services with our Mocksville church, of which Rev. W. L. Sherrill is the pastor, and the meeting resulted in great good to the church together with a gratifying number of additions. The reports are that Brother Armbrust preached a series of really great sermons and large congregations attended upon the services. Mrs. Armbrust, who is an accomplished musician and soloist, was also present and aided greatly in the work through the gospel of song.

Mrs. C. L. Cranford gives the following report of the revival at Asheboro: "Rev. A. C. Gibbs closed a most successful revival Easter Sunday. Services were held only in the evening and were conducted entirely by the pastor. Brother Gibbs delivered able sermons and labored unceasingly for the unsaved of the community. As a result of his efforts four infants were baptized and 57 members were added to the church—34 by profession of faith and 23 by letter. This is the second revival which Mr. Gibbs has conducted in this church since he became pastor two years ago; and this one is thought, by many, to be the greatest meeting in the history of the church, if not of the town."

Rev. J. C. Gentry writes from Table Rock charge: "Believe us, we have the new elder up here, but he has the goods and knows how to deliver them. Also as a circuit, so far, we had the best attended quarterly conference in the Marion district on Saturday, the 26th. The elder preached two heart-stirring and soul-reaching sermons. From the spiritual side we are encouraged. The outlook is good for a forward march along the spiritual side of our work. And we are praying that the spiritual side be like the top side of the earth, that is, all top. True, of course, the ravens are obedient to the spirit. With sorrow in our hearts, we missed our faithful secretary, Bro. J. A. Lackey, who is now unable to meet with us, but we know he meets and talks with the Savior and rejoices in his Savior's love. Enclosed are a few more subscriptions to the Advocate. I may not get any more in before the close of the contest, but I mean to keep on the job until the devil is beaten in filling our homes with his literature. We may beat the Baptists, but the Baptists may beat us. Together we—not may—but must beat the devil."



NORTH CAROLINA FEDERATION OF WESLEY BIBLE CLASSES

"BACKSIDE OF THE DESERT"

(Continued from page 6)

and of God. I believe that I have learned a few lessons for the last few months that will be of much value to me in after life. God wants us to let Him do the planning of our lives and as to what He wants us to do. You recall how self-reliant was Peter, and the Lord had to tell him that he had better watch and be careful. Now it is so easy to become self-confident and rely upon one's own resources instead of leaning upon Him who is Omnipotent.

I desire the prayers of every reader of the Advocate that my life in the future may be wholly yielded to God, and that I might be out and out for Him and His cause. If God is willing I shall join the Conference next year. His will be done. I need your prayers very much at this time. I have passed thru some trying circumstances. But I know that His grace is sufficient for us, if we but rely upon Him.

I would like to say that the Advocate is very interesting to me, and I want to congratulate the editor for the good record that he has already made, and may God's blessing rest upon him and all his associates in the office with him. I am also proud to learn that so many are taking the Advocate for the first time.

Yours in Him and His service,
W. I. Satterfield.
Durham, N. C.

WESLEY BIBLE CLASS MEET

Fifth Annual Session of North Carolina Federation of Wesley Bible Classes to Meet at Goldsboro, April 8, .9, 10.

The North Carolina Conference Federation of Wesley Bible Classes will hold its Fifth Annual Session in Goldsboro, N. C., April 8, 9, 10. Every organized Bible class in the Conference is invited to send representatives to the meeting.

The Federation will be the guest of the Bible classes of St. Paul Church, Goldsboro. The Methodist hosts of Goldsboro are noted for their Christian hospitality, and this occasion will prove no exception to the rule.

The officers of the Federation are as follows:

D. H. Dixon, Goldsboro, N. C., president; R. E. Prince, Raleigh, N. C., vice president; Daniel W. Terry, Raleigh, N. C., secretary-treasurer.

The executive committee is composed of one member from each presiding elder's district: Durham, Miss Huldah Hester, Roxboro; Elizabeth City, W. I. Halstead, South Mills; Fayetteville; D. H. Hood, Dunn; New Bern; W. C. Chadwick, New Bern; Rockingham, J. C. Lentz, St. Paul; Warrenton, Dr. M. Bolton, Rich Square; Washington, J. H. Westbrook, Rocky Mount; Wilmington, Mrs. W. C. Craft, Wilmington; Raleigh, E. R. Prince, Raleigh.

The executive committee of the federation will hold its meeting in Goldsboro, April 9, at 2:30 p. m. Matters of importance to the Federation will be discussed.

Sunday schools that have no organized Bible classes are urged to send a representative to this meeting of the Federation in order that they may be inspired to organize Wesley classes.

The number of Wesley Bible classes in the North Carolina Conference is growing by leaps and bounds. Several new classes have been organized in the past week. The challenge issued by the field secretary of the N. C. Conference to the field secretary of the Western N. C. Conference, to contest for the largest number of new organized classes, was accepted promptly, and fine results have already come from the contest.

The Young People and Adult Department of the General Sunday School Board will be represented at Goldsboro by Rev. W. C. Owen, Nashville, Tenn. Rev. Mr. Owen was a pastor in the South Carolina Conference, was unusually successful in his work with the young people. He was field secretary of the South Carolina Conference for a number of years before entering upon his present work.

The Intermediate and Senior Department will be represented by Prof. R. N. Wilson, of the faculty of Trinity College. Prof. Wilson is superintendent of the Intermediate-Senior Department of our Conference. He was formerly superintendent of Memorial Sunday school, Durham, and is now superintendent of the Intermediate-Senior Department of that Sunday school.

Representative teachers from the Elementary Departments of successful Sunday schools will meet with J. T. Jerome, field secretary, and consider some important matters relating to their department.

A specially selected Children's Choir from the Methodist Orphanage at Raleigh will give a sacred concert on Friday evening, April 9, 8:00 p. m.

Besides the business and departmental meetings, the following speakers will address the Federation: Rev. G. T. Adams, pastor St. Paul Church, Goldsboro; Mr. D. H. Hood, teacher Wesley Bible Class, Dunn; Mr. J. T. Jerome, Field Secretary, Durham; Rev. G. T. Rowe, editor N. C. Christian Advocate, Greensboro; Rev. H. M. North, secretary Board of Education, Raleigh; Rev. H. E. Spence, professor of Religious Education, Trinity College, Durham; Rev. W. C. Owen, superintendent Young People and Adult Department, Nashville.

DURHAM BUSINESS SCHOOL
Mrs. Walter Lee Lednum, Pres.
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The first commercial school in North Carolina to be fully accredited by the National Association of Accredited Commercial Schools. Write for handsome catalogue.

POTATO AND TOMATO PLANTS
Porto Rico Potato Plants, $2 per 1000; 5000 or over at $1.75; Tomato Plants, Stone and Greater Baltimore, 500, $1; 1000, $1.75; 5000 at $1.50, prompt shipment. Clark Plant Co., Box 108, Thomasville, Ga.

JOIN THE ADVOCATE PIANO CLUB SEE ANNOUNCEMENT ON PAGE 16

OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

WHICH LOVED BEST?

"I love you, mother," said little John,
Then forgetting his work, his cap went on,
And he was off to the garden swing,
Leaving his mother the wood to bring.

"I love you, mother," said rosy Nell,
"I love you better than tongue can tell."
Then she teased and pouted half the day,
Till all were glad when she went to play.

"I love you, mother," said little Fan;
"Today I will help you all I can.
How glad I am that school does not keep!"
And she rocked the babe till it fell asleep.

. . . . . .

"I love you, mother," again they said,
Three little children all going to bed.
How do you think that mother guessed
Which of them really loved her best?

—Joy Allison.

MRS. TABBY WHITE GOES SHOPPING

Mrs. Tabby White put on her new green bonnet and her best Paisley shawl. Then she took a note-book and pencil from her pocket.

First she wrote down: "New mittens for three little kittens."

"They do soil them so quickly!" said Mrs. Tabby White.

Next she wrote down:

"Two bunches of catnip (very fresh.

"One jug of cream (also very fresh.)"

And last she wrote:

"A box of herrings."

On the way she met Mrs. Fuzzy Wuzzy.

"Where are you going, Mrs. Tabby White?" asked Mrs. Fuzzy Wuzzy.

"To Peter Pumpkin's store," said Mrs. Tabby White, "to do my morning's shopping. "I am going to buy some new mittens for the three little kittens, two bunches of catnip, one jug of cream, and a box of herrings."

"Oh, me; oh, my!" exclaimed Mrs. Fuzzy Wuzzy. "Is that so, Mrs. Tabby White? Are you, indeed? How I wish I had a bit of catnip. There's nothing my kittens like so well."

Mrs. Tabby went on, and presently she reached old Dame Mouser's cottage. Old Dame Mouser was sitting in the front yard shelling peas.

"Where are you going, Mrs. Tabby White?" asked old Dame Mouser.

"To Peter Pumpkin's store," replied Mrs. Tabby White, "to do my morning's shopping. I am going to buy some new mittens for the three little kittens, two bunches of catnip, one jug of cream, and a box of herrings."

"Oh, me; oh, my!" cried Dame Mouser. "Is that so, Mrs. Tabby White? Are you truly going to buy all those things? If only only I had a jug of cream, I'd make a sauce for these peas. Creamed peas are very delicious, you know."

Mrs. Tabby White went on, and at the cross roads whom should she meet but young Mrs. Tiddle Cat out for a walk.

"I should like to know where you are going, dear Mrs. Tabby White?" said young Mrs. Tiddle Cat gaily.

"To Peter Pumpkin's store to do my morning's shopping," answered Mrs. Tabby White. "I am going to buy some new mittens for the three little kittens, two bunches of catnip, one jug of cream, and a box of herrings."

"Why, Mrs. Tabby White," laughed young Mrs. Tiddle Cat, "that will be splendid! A box of herrings is a great treat. I should like some myself."

Mrs. Tabby White went on; and as she walked very quickly and followed her nose, she soon came to Peter Pumpkin's store.

"Good morning, Mr. Peter Pumpkin," said Mrs. Tabby White.

Soon Mr. Peter Pumpkin had put them into Mrs. Tabby White's basket, and Mrs. Tabby White started home again.

After a time she came to Mrs. Tiddle Cat's house.

"It's a shame," thought Mrs. Tabby White. "I don't suppose that poor dear creature has a herring once a year. Really, I think I must give her these."

She ran into the yard and called: "Mrs. Tiddle Cat! Mrs. Tiddle Cat! Here is a box of herrings for you!"

Mrs. Tiddle Cat put her head out the window. "Why, bless your heart, Mrs. Tabby White," she said, "thank you kindly, thank you kindly."

Mrs. Tabby White went on. By and by she saw old Dame Mouser still sitting in the yard.

"It's certainly a pity," said kind-hearted Mrs. Tabby White to herself, "that old Dame Mouser never can get fresh cream. Really, I think I ought to give her this."

She held the jug of cream over the gate. "How should you like this jug of cream, Dame Mouser?" she asked.

"Very much, indeed," answered old Dame Mouser. "Thank you kindly, Mrs. Tabby White; thank you kindly."

Mrs. Tabby White went on. As she drew near Mrs. Fuzzy Wuzzy's house she heard, "Mee-ow, mee-ow;" then she heard another "Mee-ow, mee-ow;" then she heard lots more.

"It's Mrs. Fuzzy Wuzzy's kittens," thought Mrs. Tabby White. "Really she needs this catnip more than I do."

So Mrs. Tabby White went up the path and rang Mrs. Fuzzy Wuzzy's bell; and she gave Mrs. Fuzzy Wuzzy every single bit of her catnip.

Then generous Mrs. Tabby White went home, and all she had left in the basket were the new mittens for the kittens.

"Really," said Mrs. Tabby White, taking off her new green bonnet and her best Paisley shawl, "I must go shopping again tomorrow morning."

And Mrs. Tabby White did.—Susan Holton in the Presbyterian Banner.

GOING TO SCHOOL IN RAIN

In Africa, when it rains it rains. The sky just opens itself and empties itself in one operation. But rain cannot keep Kru boys and girls away from school. Slates carried on top of their heads make excellent umbrellas for the Mission girls. Banana leaves serve the same purpose for the town children. One ambitious boy was in the habit of swimming a deep river, with his hooks in a toy canoe by his side. On the opposite bank, the books were placed on the boy's head and the canoe inverted over them, to keep them dry.—W. B. Williams, Nana Kroo, Africa.

Oakboro: I have been reading the nice letters which the children wrote and they were real interesting, so I thought I would write, too. We have been taking the Advocate for several years and I like to read the children's letters My father is a blacksmith, and I have one brother, two sisters and two little nieces. I am a member of the Methodist church and Rev. R. F. Honeycutt is our pastor.

Grace Thomas (age 14.)

I am in the fourth grade and my teacher is Miss Nola Reap. She is surely a fine teacher. She is so kind to me that I can't help but love her.

Carrie Thomas (age 9.)

I am a member of the Methodist church and go to Sunday school every Sunday. I have been taking music and play the organ in Sunday school. Miss Currye Freeman is my teacher. The letters are certainly good.

Gretchen Kennedy (age 11.)

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The fact that you have not heard from this pastor and his charge does not mean inactivity, or a lack of interest in our new editors and the splendid paper they are giving us.

While I am not given to advertising myself, I feel that a few facts may be of interest to you and the readers of the Advocate.

Referring to the spirit of modesty I am about ready to accept the philosophy of your statement in your recent editorial on "Making a Fuss," viz: "In the midst of so much clatter anybody that expects to be heard is obliged to raise his voice a little." It is not always true that "if you write a better poem, or make a better mouse-trap than anyone else, the world will make a path to your door." Even if Mr. Emerson or Hubbard, as the case may be, did say so.

To express this maxim in other phraseology, it is not always true that the best editor (as you intimated), or the pastor who builds the most churches and parsonages, or even wins the greater number of souls to Christ and members into the church is known (and appreciated) most widely, unless he "blows his own horn," or succeeds in getting some one else to do so for him.

But I must not allow myself to be sidetracked by the editor's sound philosophy, or Mr. Emerson's maxim.

This is our fourth year with this interesting people, and in this busy and growing town, numbering about 2500 in Rosemary proper (and 7000 in the wohle community.) With the closing of last year, we felt that the strenuous part of our work here was over, but this promises to be as busy as either of the three previous years, and we hope the best.

Like several other brethren, we recently received a merciless (?) pounding; but strange to say, we did not object to its severity, and we greatly appreciated the thought which prompted the deed.

Since coming to this charge the membership of the church has almost doubled (we received 150 into the church last year), and the finances along all lines have more than doubled. The pastor's salary was increased to $2000 this year.

The Rosemary church has become a station, that is to say, we have services here each Sunday morning and evening, and preach at the two out-of-town churches in the afternoon mainly. The full time service for Rosemary is wonderfully strengthening and developing the church. Our Sunday school numbers about 300. Our greatest need is more room, and steps are being taken to supply this need.

Brother Holden thinks we have one of the best parsonages, and the best and most thoroughly equipped country churches (just two miles out of town) in the Conference. This church will seat about 450 people. It has six Sunday school class rooms, in addition to the gallery and main auditorium.

Bro. E. M. Snipes held our second quarterly conference last Sunday. We are always glad to have him in our midst. He, like this pastor, is serving his fourth year, and we (or I) am beginning to wonder if our new law of extenuation will be applied to us, or if our lots will be cast in other lands or fields of labor.

Prof. R. L. Milam, of Atlanta, Ga., has been conducting our singing in the Sunday school and church for the past five weeks. We like Bro. Milam so well we have about decided to keep him—at least till after our revivals. He is faithful and efficient and also a Christian gentleman. I speak this advisedly.

Brother Jerome, our Sunday school field secretary, was with us the fifth Sunday in January and made a fine impression.

We are emphasizing the Christian Educational Movement, and believe it will add wonderfully to the perpetuity and development of our great church. The more we think on this vital question, the more we realize its importance. We shall be glad to have you, "Dear Brother North," to come and tell us more about it. Our people need to be educated at this point as well as many others.

McLENDON AT CONETOE

Dear Dr. Rowe:

Brother B. F. McLendon closed our meeting at Conetoe last night and left for Wilmington. Conetoe is a small village of about two hundred people, most of whom have not heretofore been so much concerned about religion. Our church has been established for a quarter of a century, and has averaged receiving one member per year since its beginning. Our Sunday school has been small in every way. But few attended it and but little was done by those who were faithful, for the reason that so many of the people of the community are not interested in Sunday school. The few that have been faithful have been through many dark and discouraging experiences there in trying to keep our church going. We have the only church in the immediate community except the Primitive Baptist people, and they seem to be making no more progress than we have.

Brother McLendon came and preached as usual with great power. He interested the people of the community to begin with by preaching Jesus Christ as our only means of salvation. The business men closed up their places of business twice each day and came out to be with us and especially to hear him. The preacher preached and the saints prayed and men and women were convicted, and many were born from above. Many of the conversions were men and women who were at the heads of families. There were a few children, but most of those who were converted were young people and men and women of mature years. We will receive at least forty members into our church at Conetoe and among them men and women who will be of great help as leaders in our church. We are planning a reorganization of the Sunday school, and in fact are making plans to try to meet the new needs of the church and community.

I have never known a preacher to develop as fast in one year as Brother McLendon. He is the kind of a man that will succeed anywhere. He has a message for every man, woman and child. I can say to any preacher, if you have a place that no one has ever helped or handled, call Mack. I do not believe that there is a place anywhere that he will not succeed. The Baptists seem to have realized what he is and are using him everywhere. I want to say that our preachers, great and small, will do well to use him. He knows the Lord, and preaches a sound doctrine, and makes the plan of salvation so plain that a little child can understand it, though the child never attended Sunday school. Mack is great as a man and as a preacher.

I have been asked by many if his work stands and if the people stick up. The condition of our churches and of our community here answers that question with absolute certainty. Our Sunday school is twice as large in numbers as before he came and our church is full at our regular services. Some of the most faithful people that I have were converted in his meeting here. I have had him at two places where it looked as though the work could not be done, and he over doubled my membership at both places. I trust that our people will fall in line and support him. L. L. Smith.

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JOIN THE ADVOCATE PIANO CLUB SEE ANNOUNCEMENT ON PAGE 16

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IN MEMORIAM

NEWSOM—Nickson Haywood Newsom died January 24, 1921, age 76 years, eight months and three days. He was a soldier in the Confederate Army. Honest and upright in heart, fearless in the expression of his convictions. Made ample provision for the needs of his family, honorably filling his place in life, has gone to his reward. The large congregation showed the esteem of a wide circle of sorrowing friends. He was buried in the family burying ground near Jackson Hill, N. C., by his pastor, Rev. N. M. Modlin, assisted by the writer. E. M. Ofnett.

VANHOY—David Augustus Vanhoy was born April 5th, 1886, and died March 12th, 1921, age thirty-four years, eleven months and seven days. He was married to Hadie Lottie Catlett December 18, 1908, to which union was born five children, four of whom are now living.

Brother Vanhoy professed religion and joined Love's Church several years ago. He was a man highly respected by all who knew him and a host of people mourn his departure.

He was buried in Walkertown cemetery Sunday, March 13th, at three o'clock.
M. W. Mann, Pastor.

HOWARD—Mrs. Kanjada Howard was born in Lincoln county, August 31, 1857, and died in Catawba county, near Mt. Pleasant Church, February 25, 1921. Sister Howard joined the Methodist Church in 1886. In 1885 she married John F. Howard. She is survived by her husband and four children. Besides these a host of friends miss her and mourn. But they do not mourn without hope. Sister Howard was a Christian. She was not rich in this world's goods, but she was and is rich in good. She lived for others. She was specially helpful in sickness among all neighbors. Friends.

CHAPPELL—Mrs. J. H. Chappell was reared at Oxford, N. C., educated at St. John College, married J. H. Chappell in 1874 and departed this life January 21, 1921.

Sister Chappell joined the Methodist church when a ehild. She taught in the public schools of Richmond and Montgomery counties for a number of years. While she was successful as a teacher she is remembered for her Christian character and interest in the church. Mrs. W. D. Gaitly, of Maxton, her only sister, and three daughters, Mrs. Herbert Blue, Mrs. Nellie Bridgers and Miss Bowney Chappell, of Aberdeen, mourn for her.
C. B. Culbreth.

ALCORN—Mrs. Virginia A. Alcorn, wife of F. M. Alcorn, died at their home near Ruffin on Thursday morning, March 3rd. The funeral services were conducted at the home by Rev. H. F. Starr, her pastor, on Friday, the 4th. Interment was made in the eemetery at Ruffin.

Sister Alcorn was more than 81 years of age, leaves an aged husband, two sons and their wives and children to mourn their loss. The sons are F. M. Alcorn, of near Ruffin, and W. A. Alcorn, of Portsmouth Va. Brother and Sister Alcorn shared the joys and sorrows together for fifty-two years, and for about thirty-five years the deceased has been a member of the ehurch at Ruffin. Her Pastor.

FULLER—Isham J. Fuller was born August 21, 1839, died January 18, 1921, age 81 years, four months and 27 days. He married Miss Miranda Arnold, who with five children survive him. For fifty ycars he was a member of Pleasant Hill Church and one of the trustees. He was industrious and provided well for his family. His doors were always open to his preachers and he enjoyed having them visit him. Many times this writer entered the open door to enjoy his unstinted hospitality. When the end eame he was ready to go to his heavenly reward. May we all strive to meet him.
J. E. Woosley, P. C.

COLE—Mrs. Eliza Blake Cole was born September 5, 1842, died January 9, 1921. She was married to Isaiah Cole March 15, 1866. They had five children; one ehild died in infancy.

Those of her immediate family still living are her husband, near Chapel Hill, J. H. and L. B. Cole, of Greensboro, P. B. Cole. of Portsmouth, and Mrs. C. P. Hancock.

Mrs. Cole possessed a fine type of Christian character, not loud in profession, but holding a steady nerve for the right when the crucial tests came. Her light has heen transferred to heaven. May those who sorrow follow its gleam.
J. W. Autry.

BOTTOMS—Nettie Bridgers was born December 14, 1875, joined Sharon Methodist Church in Northampton eounty in 1885, married to John Green Bottoms December, 1889, and died February 11th, 1921.

To Brother and Sister Bottoms three daughters and two sons were born; one son is dead.

Loved ones and neighbors testify that Sister Bottoms was a good woman.

When death was near she told loved ones that all was well.

The beauty and abundance of floral offerings and the large number who attended the funeral service at the old church proclaim the esteem in which she was held. The Lord bless the bereaved.
J. B. Thompson, P. C.

FLETCHER—Lonnie Bertram Fletcher was born in Halifax county August 11th, 1900. He was gently called on February 24, 1921, to join the waiting loved ones over there.

He was never well and healthy like most young men are. With his last and fatal illness he suffered untold pain for eight months, being taken last June.

He leaves behind a mother and father, three brothers and four sisters to mourn his loss. But as he was prepared to go, it is more easy to give him up. He was a member of the Episcopal Church, joining a short time before his death.
A Loving Sister.

NORWOOD—Sarah E. Norwood was born April 9, 1847, died December 14, 1921. She was married to Adonis A. Norwood August 1st, 1867. Nine children graced their home. Those living are J. H., W. F., F. H., E. P., E. G., J. R., Effie L. and Annie W.

Mrs. Norwood was a faithful member of Morris Chapel. She was a true mother, instilling in her children the highest ideals. They gave in return the same lofty principles. Their devotion to her during her last days was beautiful.

May God's presence ever be with those in sorrow. J. W. Autry.

NORTON—W. M. Norton, Jr., son of Mr. and Mrs. W. M. Norton, Sr., of Raeford, N. C., was born June 22, 1910, and died March 10, 1921, aged ten years, eight months and eighteen days.

Billie, as he was called, by his sweet winning way he won friends everywhere he went. He was a member of the Methodist Episcopal Church at Raeford, N. C.

We can't always undertand why our dear ones are separated from us, but God knows best, and as it is His work, we must submit to His will.

He leaves to mourn their loss his parents, five sisters and five brothers, besides a host of relatives and friends.

ADAMS—William Franklin Adams (1840-1920) lived, labored, helped, served, suffered and died at his home, near Purvis, Robeson county, N. C.

Brother Adams was a good man. He loved his Lord, was devoted to his church, faithful to pastors and helpful to his fellows. For about forty years he was an offieial of the Methodist curch and was painstaking and faithful in performance of all duties.

He leaves the legacy of a good name to his four sons, two daughters, grandchildren and great-grandchildren.

His influence was wholesome and will abide through the years.
His body sleeps near Purvis Church.
W. C. Merritt, P. C.

McCRACKEN—Mrs. Sarah McCracken, wife of Mr. E. J. McCracken, was born March 11, 1857, and departed this life January 22, 1921. Before her marriage she was Miss Sarah Richardson. She gave birth to nine children, six of whom are living. Early in life she professed faith in Christ and joined the Methodist Church. She was a devoted, consecrated Christian, a true and faithful wife, a devoted mother and kind to all who knew her. She was sick several years. Her sufferings were great, but in the midst of it she was patient and had a brave spirit. She is in the better world. She was buried in the family burying ground. The floral offerings were beautiful. The attendance was large to see her body consigned to its last resting place. The funeral service was conducted by the writer, her pastor. May God eomfort the sorrowing ones. P. D. Woodell.

EVANS—Sister Elizabeth Evans was for many years a faithful member of Marvin Methodist Church. During the last few years of her life she was in declining health and was subjected to much suffering. On January the 16th the struggle came to an end. She united with our church in early childhood and when the end came at the age of seventy-three she was still loyal to the great church she loved.

As an indication of the interest she had in the work of the Master, and in our Orphanage at Raleigh, she left a will providing that a part of her estate be turned over to this great and worthy institution of our church. This will amount to seevral hundred dollars.

Of this family but one aged sister remains. Sister Evans was a widow, the husband having preceded her many years ago. May God bless her friends and dear sister and the cause she loved.
W. L. Maness, P. C.

VESTAL—Manley A. Vestal, son of John A. and Elizabeth Vestal, was born September 19, 1853, died December 4, 1920, aged 67 years, two months and 15 days. Was married February 27, 1873, to Amelia E. Craven. To this union were born five sons, two of whom died in infancy He is survived by three sons, E. C., J. W. and T. F. Vestal. One of these sons, Rev. J. W. Vestal, is a member of the Western North Carolina Conference and is pastor of Farmington charge. He is also survived by one brother, J. B. Vestal. He joined Parks Cross Roads Christian Church in early manhood and remained a consistent member of same until dcath. Soon after his first stroke of paralysis in December of last year, he made all necessary arrangements for his funeral, selecting from among his friends Jas. D. Patterson, Jas. A. Parks, Jas. A. Burgess, Jas. D. Brower, Jas. A. Brower and Jas. K. Pope as pall bearers; but because of sickness Jas. A. Ellis was supstituted in place of Jas. K. Pope.
F. W. Cook, Pastor.

SIMPSON—Lura Zahetta Simpson was born September 1, 1874, and died December 23, 1920, at the age of 46 years, three months and five days. She was married to W. B. Simpson July 24, 1889. To them have been born nine ehildren, four of them dying in infancy, five others surviving her.

She professed religion and joined the M. E. Church, South at about the age of 12 years and has been a devout and sincere Christian ever since.

Her last days were full of suffering, but she bore it with great patience. She let her light shine in the home and in the community; she was a faithful and devoted wife, and a loving and tender mother.

The funeral services were conducted from Hickory Grove Church, of which she was a member, December 24, by the writer, assisted by Rev. R. H. Kennington, the former pastor, and the remains laid to rest by the sainted dead.
E. Meyers, Pastor.

GRAY—Mrs. Sue Ellen Weaver Gray, of Cullsaja, N. C., passed quietly to her reward March 8, 1921. She was born October 18, 1852, thus being in the 69th year of her age.

She was married to Mr. John B. Gray September 22, 1874. To this union were born six children, five of whom and the husband survive. One child died in infancy. The children living are Mrs. J. M. Weaver and Miss Florence Gray, Asheville, N. C.; Miss Sarah Gray, Cullasaja, N. C.; Messrs. R. W. Gray, Silva, N. C., and S. T. Gray, Charlotte, N. C.

Mrs. Gray was the daughter of Rev. John Siler Weaver. She joined the Methodist Church in childhood and lived a faithful Christian to the end. She was a devoted wife and mother, a woman of high ideals. Words fail to express the lovliness of her character. The beautiful floral tributes attested the tender affection of her many friends.

She was laid to rest at Salem, her home church. The funeral services were conducted by her pastor, assisted by Rev. L. B. Hays, of Franklin, N. C.
R. E. Ward.

BURKHEAD—The subject of this sketch, Bro. L. P. Burkhead, was born near Asheboro in Randolph county about sixty-seven years ago, and died at the home of a friend near Wannamaker, S. C., February 26, 1921. He had been in declining health for several monhts before his death. About eighteen years ago he came to Chadbourn and opened a harness business ,whieh was his trade until death called him away. He did an honest, straight business as a Christian gentleman.

Brother Burkhead was of a splendid family and lived a quiet Christian life, and was ever loyal and faithful to the church and Sunday school.

We shall miss him very much, but he has entered into that rest that remains for the people of God.

By his request he was buried in the cemetery at Chadbourn on Sunday afternoon, February 27.

He was never married. A loving and devoted sister and brother with many other relatives and friends are left to mourn his departure.
B. E. Stanfield, P. C.

DAWSON—At noon on February 28th, at the home of her brother, Mr. Jesse H. Newsom, Eula Carrington Newsom, wife of H. Percival Dawson, of Portsmouth, Va., fell asleep in the arms of Jesus.

Besides her husband and one little daughter, Charlotte, her mother and brother, she leaves many relatives and friends who loved and admired her. An older brother, A. Marvin Newsom, preceded her to join the Choir Invisible only three months ago. In childhood Eula became a member of the Methodist ehurch, in whieh she was an active, enthusiastic worker, always glad to help with her sweet voice in the singing. For many months her body was not free from suffering. Sympathetie hands would gladly have soothed and relieved the pain, but it was God's will to have it so. Friends of her early ycars remember her happy, affectionate, loyal disposition and these characteristics deepened as she advaneed in womanhood. Her death was beautiful and peculiarly touching. Though extremely weak in body, she was deeply concerned about the dear ones around her. Courageous, submissive and with joy in her heart, she went back to her heavenly Father to await her loved ones. While we shall sorely miss the sunshine of her presence, we eould not wish to have her back.

The funeral services were held at the Methodist church, conducted by her pastor, Rev. Mr. Bross, assisted by Rev. Frances Joyner and Rev. J. M. Millard. From far and near lovely offerings of flowers came as expressions of love and sympathy. M. J. M.

HAYES—On November 3, 1920, after a long illness borne with Christian resignation, Henry A. Hayes quietly and peacefully fell asleep in Jesus, aged 70 years.

Our hearts are wrung with the pain of parting, for home is no more the same. He joined church in early life and lived a consistent member until dcath. He loved his church and was ever loyal to the vows taken at the altar, and while feebleness of body during the last years of his life kept him from attending service, his devotion to the church did not diminish, and his faith in God did not waver. He often spoke of going home to heaven and said it would be a happy day for him, if we could just go together as we have toiled for nearly forty years, sharing each other's joys and sorrows.

His devotion to his little grandchildren was beautiful. Even in his last hours, when conscious, was thoughtful of their comfort.

All that a devoted wife, loving son and medical skill could do was done to relieve his suffering, but our heavenly Father knoweth best, and took him where suffering is unknown.

The crossing was beautiful, he fell asleep so gentle, but the heart of my life is buried deep under the sod where you peacefully sleep.

Each day seems long and dreary now,
Our eyes are filled with tears;
We mourn our loss, but humbly bow
To Him who mourning hears.

The hymns that he loved to sing
Grow sweeter every day;
I love the sweet memories they bring,
Which none but death can take away.
Wife and Son.

JACKSON—In loving remembrance of Mrs. Margaret Jackson, who passed to her eternal reward on the 12th day of October, 1920, at the ripe age of 81 years.

Mrs. Jackson was born in Ireland the 4th day of April, 1839, but in early life emmigrated to Canada with her parents, Agnes and John Collins. At the age of 21 years she was married to Wm. Geo. Jackson, who preceded her in death seven years ago. To this union nine children were born, seven of whom survive, three sons and four daughters. Mr. and Mrs. Jackson came to Greensboro, N. C., to make their home shortly after the close of the Civil War and resided here until 1911. They were beloved by many people in this seetion, who sorrow at their demise. Mrs. Jackson was a good neighbor and a kind friend to all who needed her, sending aid and help in sickness and trouble and always with a deep sympathy, like unto her Master. She was all the time going about doing good.

She united with the Episcopal Church in early girlhood and died in the faith. For several years past she had made her home in Asheville with her youngest daughter, Miss Lily. During the late war she was closely identified with the Red Cross work. In spite of her advanced years, she knitted many warm garments for the soldier boys and provided clothing for the orphan children.

A good woman has gone to her reward and will be greatly missed by a large circle of friends and relatives.

A precious one from us has gone,
A voice we loved is stilled.
A place is vacant in our home
Which never can be filled.
God in His wisdom has recalled
The boon His love had given,
And though the body slumhers here,
The soul is safe in heaven.
A Friend.

SMITH—Brother John H. Smith was one of Methodism's most beloved members. For many years he was a resident of this state, but moved in 1918 to Winokur, Ga., where he lived until his death. He was a son of John E. and Mary E. Smith and was born in Marion, S. C., March 25, 1857. In early ehildhood he became a Christian and united with our church. No one can question his piety of life and loyalty to God. Very few loved Methodism and her cause more than he. He held an offieial position in the ehurch and was thoroughly competent to administer in the positions to which the church called him from time to time.

On March 11, 1885, Brother Smith was united in matrimony with Miss Cornelia Fisher, of St. Pauls, N. C. Unto this union there were born seven sons and three daughters: Loren, Linus, Will, Claud, Frank, Coke, Clyde, Almena, Paunee and Sallie, all of whom are now living but two. Sallie died in infaney, and Clyde died in Camp Scriven, Ga., November 11, 1918. The wife and devoted mother is still living. Brother Smith leaves behind two sisters, Mrs. Mattie E. Bristow, of Parkton, N. C., and Mrs. Eliza Jane Parker, Durham, N. C.; also two brothers, W. S. Smith and Charlie E. Smith.

Very few are called to suffer so much as Brother Smith. Yet in his afflictions he was perfectly resigned to the will of God. He was very anxious to build a Methodist church near his new home in Georgia, and had placed part of the material for the building. God's eall eame before this was done, yet we feel he was taken to that eity whose builder and maker is God. His Christian experiences in the end were sweeter than any in life. No opportunity was neglected by him to talk with his friends about their salvation and the saving power of God.

On Tuesday night, June 1, 1920, the end came. He had lived sixty-three years, two months and three days. His body was returned to St. Pauls, N.C., and laid to rest in Fisher's eemetery.

May the blessings of God rest upon the family and host of sorrowing friends, and may our lives be as holy and our departure as grand as that of our brother, deceased.
W. L. Maness, P. C.
Parkton, N. C.

IN MEMORIAM

Miss Susie Holeomb, daughter of Jas. W. Holcomb and wife, Elnora, was born January 9, 1878, and died July 21, 1920.

The subject of these lines possessed many admirable traits of eharacter. She joined the M E. Church, South, at Purvis, N. C., at about eighteen years of age, and for the thirty years of her Christian life exhibited the graces of religion in a manner worthy of imitation

She was a woman of great energy and deep sympathy, faithful in the home and devoted to the community, especially where there was sickness. Rest from thy toil. W. C. Merritt, P. C.

For CROUP, COLDS, INFLUENZA & PNEUMONIA

Mothers should keep a jar of Brame's Vapomentha Salve convenient. When Croup, Influenza or Pneumonia threatens this delightful salve rubbed well into the throat, chest and under the arms, will relieve the choking, break congestion and promote restful sleep.



30c, 60c, and $1.20 at all drug stores or sent prepaid by
Brame Drug.Co. N. Wilkesboro, N. C.

THE HIGHSMITH HOSPITAL, INC.,
Fayetteville, N. C., offers three-year course in training to young women desiring to beeome tralned nurses. Efficient teachers. Eight hour duty. For further information address,
J. F. Highsmith, M. D., Supt.
Fayetteville, N. C.

PARSONAGE FRUIT TREES

Ought Not to Have to Depend Upon the Neighbors—Contest in Putting Out Trees

Dr. G. T. Rowe, Greensboro, N. C.

Dear Dr. Rowe: As I have been a son of the parsonage (of which I am proud) for more than a score of years, I have decided that preacher's children are very much like other people's children, the good old long-tongued sisters to the countrary. One of the ways in which they are like other children is that they have stomachs and appetites same as other children, and they like good things to eat too—apples, peaches, grapes, strawberries and don't forget watermelons, too

Now the preachers can have these fruits by a little exercise which would relieve their constipation, and provide plenty of fruits for the children too. And if you will rise up and gently rebuke the preachers for not planting fruit trees and grape vines, and they give heed unto you, for it takes a wise man to profit by reproof, then the "crop" of parsonage children now coming on will rise up and call you "blessed".

Where we once lived not so long ago a neigabor, and a good neighbor, too, planted some grape vines along the fence between us I told him one day that those grapes would probably be the cause of some parsonage children yielding to temptation and at the same time have to experience the loose end of the rod of correction. Oh! he said, I put them there for the preachers' family as he was too lazy to plant them himself. Now he did not give expression to the last clause in words, but I could see he meant it. Wonder if that is so! Well, in this case there is more truth than poetry "as the saying goes."

So why not start a contest among the preachers to see which can have the most fruit trees on the parsonage lot. Better have a couple nice cherry trees in the front yard than no trees. If all the preachers will do this then all the parsonages will soon have plenty of fruit on them. And the preachers' families won't have to depend on their kind neighbors for fruit, most of whom share very willingly with the preacher. I have known a very few that didn't. But this is no reason why there should not be plenty of fruit at home.

I feel sure that all the sons and daughters of the parsonages are with me in this matter and perhaps it will be really up to them to see that this is done for it is for their benefit.

So if you will start this Dr. Rowe, the preachers' children will call you "'blessed," since you too, are a son of the parsonage—am I not right?

Yours truly,
R. Weaver Edwards.

STOCK RAISING NEEDED

Fewer Livestock on Farms Than in Any Recent Year.

"Fewer cattle were on the farms and ranches of the United States on January 1st of this year than at any time since January 1, 1917; fewer hogs than in any year since 1915; and we have to go clear back to 1900 to find a date when there were so few sheep, according to the report of the Bureau of Crop Estimates of the United States Department of Agriculture," says a bulletin just issued by General Agricultural Agent Roland Turner, of the Southern Railway System.

"In connection with our recent suggestions that conditions are now extremely favorable for the development of a real livestock industry in the South," Mr. Turner continues, "this report is most interesting. We should adopt a new policy with reference to livestock raising and plans should be made for permanent establishment of stock raising as a part of our agricultural system. The three principal points in the program for livestock development are: better pastures, better feeding, and better breeding.

"The Southern Railway Department Service, through its livestock development agents, desires to aid farmers in its territory in planning for livestock production and on request from farmers will be glad to send a representative to help work out plans and assist in any way possible."

GENUINE FROST PROOF CABBAGE PLANTS. Early Variety, 1,000 for $1.75; 5,000 for $7.50; 10,000 for $15.00, express collect. By mail prepaid 100 for 30c; 500 for $1.25; 1,000 for $2.00. Full count guaranteed. Enterprise Co., Inc., Sumter, S. C.

ORDER GRANDIN BROTHERS GREAT GROWERS

Pure Porto Rico Potato Plants, 1000 $2.50—5000 for more $2.25 per M. Cabbage Plants. 1000 $1.50; 5000 or more $1.25 per M. Attractive prices on Tomato Plants on request. If plants are wanted by parcel post add 25c per 1000 for postage. We guarantee satisfaction or refund your money. Our plants are fine, true to name. Free from Disease. Every one a plant, ready to grow. Packed to arrive in the best of order. We are centrally located and can give prompt service. Our long experience enables us to offer the very best. Your order will have careful and immediate attention. We solicit your business. Order from Grandin Brothers, Plant Growers, Columbus, Ga.

District Appointments

DURHAM DISTRICT
M. T. Plyler, P. E.
Durham, N. C.
SECOND ROUND

March
Burlington Ct., New Salem ..26
East Burlington, 11 a. m. ..27
Graham and Haw River, Haw River, 7:30 27

April
Hillsboro, Walnut Grove ..2-3
Milton, Yanceyville ..7-8
Yanceville, Yanceyville ..7-8
At this joint meeting stress will be put upon Sunday schools and education. Special speakers both days.
Leasburg, Union ..9-10
Special speakers at this meeting.
Roxboro, Brooksdale, Person and Eaet Roxboro will be held at Roxboro during the District Conference, April 20-21.

April
South Alamance, Saxapahaw ..17
Mebane, 8 p. m. ..17
Durham Ct., 11 a. m. ..23-24
Carr, 8 p. m. ..24
Lakewood ..27

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
Elizabeth City, N. C.
SECOND ROUND

March
Perquimans, Woodland ..26-27

April
South Camden, Shiloh ..2-3
Gates, Zion ..9-10
North Gates, Parkers ..11
Pasquotank, Mt. Hermon ..16-17
Edenton ..24
Columbia, Holly Grove ..30, May 1

May
Belhaven, Belhaven ..6
Roper, Mackeye (morning) ..8
Plymouth, (night) ..8
Chowan, Evans ..14-15
Hertford, (night) ..15
Tyrrel, East Lake, ..21-22
Hatteras, Buxton, ..22
Kennekeet, Big Kennekeet, ..23
Kitty Hawk, Collington, ..25
Roanike Island, Wanchese, ..26
Dare, Stumpy Point, ..28-29

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder
SECOND ROUND

March
Fayetteville, St. Andrews ..27-28
Person St, Calvary, ..27

April
Carthage, Center ..2-3
Sanford, night ..3
Jonesboro, ..5
Buckhorn, Olive Branch ..9-10
Glendon ..23-24
Roseboro ..16-17

May
Haw River, ..April 30 and 1
Pittsboro, ..8-9
Duke, Duke, night ..12
Dunn, Dunn ..13

NEW BERN DISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
FIRST ROUND
SECOND ROUND

March
Elm St. & Pikeville, Pikeville, 11 a. m. 26-27
Goldsboro, St. Paul at night ..27
Newport Ct., Havelock, 11 a. m. ..30

April
Pamlico Ct., Reelsboro, 11 a. m. ..2-3
Jones Ct. Maple Grove 11 a. m. ..6
Holkerton Ct., Rainbow, 11 a. m. ..9-10
Snow Hill Ct., Mt. Hermon, 3-11 ..10-11
Vandermere Ct., Vandermere, night & a. m. ..13-14
Oriental Ct., Pamlico, 11 a. m. ..15
Harlowe Ct., Adams Creek, 11 a. m. ..16-17
Craven Ct., Beach Grove, 11 a. m. ..20
Crifton Ct., Edwards Chapel, 11 a. m. ..23-24
Dover Ct., Dover, at night and 11 a. m. 24-25
Goldsboro, St. John, at night ..27
Goldsboro Ct., Daniels Chapel, 11 a. m. ..28

May
Straits Ct., Williston, 11 a. m. April 30 and ...1
Beaufort, at night ..4
Mt. Olive Ct., Browning, 11 a. m. ..7-8
Mt. Olive and Claypso, Mt. Olive ..8
LaGrange Ct., Hickory Grove, 11 a. m. ..11
Atlantic and Sea Level, Sea Level, 11 a. m. ..14-15
Ocracoke & Portsmouth, Ocracoke, 11 a. m. ..21-22
Morehead, at night ..25

RALEIGH DISTRICT
Rev. John C. Wooten, P. E.
Raleigh, N. C.
SECOND ROUND

March
Kenley, Lucama, a. m. & p. m. ..27

April
Millbrook, Rollesville, a. m. ..2-3
Edenton Street, p. m. ..3
Youngsville, Bunn, a. m. ..16-17
Louisburg, p. m. ..16-17
Princeton, Fellowship, a. m. ..23-24

May
Oxford, a. m. ..1
Oxford Ct., Gray Rock, p. m. ..1
Jenkins Memorial, p. m. ..4
Clayton, a. m. ..8
Garner, Mt. Zion, a. m. & p. m. ..7-8
Selma, a. m. ..15
Benson, p. m. ..15
Granville, Roberts Chapel. a. m. ..21-22
Creedmore Bullocks, a. m. ..28

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
SECOND ROUND

March
Robeson, Bethesda ..25
Lumberton Ct., Pine Grove ..26-27
Lumberton ..27-28

April
St. John-Gibson, St. John ..1
Laurel Hill, Tabernacle ..2-3
Lauringburg ..3-4
Biscoe, Pleasant Hill ..8
Montgomery, Prospect ..9-10
Troy ..10-11
St. Paul, Regans ..16-17
Elizabeth, Singletary, 3 p. m. ..17
Raeford, Bowmore ..22
Red Springs ..23-24
Maxton ..24-25
Caledonia, E. Laurinburg ..29
Rowland, Purvis ..30

May
Mt. Gilead Ct. ..7-8
Mt. Gilead ..8-9

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
SECOND ROUND

March
Warrenton, Macon ..25
Warren, Bethlehem ..26-27

April
Norlina, Zion ..2-3
Middleburg, Shocco ..9-10
Henderson ..16-17
N. & S. Henderson, S. Henderson ..17
Bertie, Cashie ..22
Murfreesboro & Winston, Unlon ..23-24
Northampton, Rehoboth ..29

May
Roanoke, Ebenezer April 30 and ..
Littleton ..1
Ahoskie, Colerain ..7-8
Scotland Neck ..13
Williamston & Hamilton, Williamston ..14-15

WASHINGTON DISTRICT
N. H. D. WILSON, P. E.
Washington, N. C.
SECOND ROUND

March
Griamesland, morning ..25
Ayden, night ..25
Farmville, Bethlehem, day ..26
Wilson, Firet Church, night ..27-28
Elm City, night ..27-28
Aurora, Campbells Creek ..30

April
Greenville, night ..1
Bailey ..2-3
Wilcon, Calvary ..3-4
Swan Quarter, Soule ..8
Mattamuskett, Englehard ..9-10
Fairfield ..10-11
Bath, Bethany ..15
Robersonville, Whartons ..17
Washington ..13-17
District Conference, Robersonville, night ..19-21

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
SECOND ROUND

March
Wilmington Ct., at Bethany ..27
Wilmington, at Grace ..27-28

April
Hallsboro, at Pierce ..1
Carvers Creek, at Freeman ..2-3
Tabor, at Lebanon ..8
Chadbourn, at Cerro Gordo ..9-10
Whiteville, at Whiteville ..10-11
Wilmington, at Trinity ..17-18
Wilmington, at Epworth ..17-20
Wallace-Rose Hill, at Wallace ..22 24
Magnolia, at Centenary ..23-24
Onslow, at Hopewell ..29

May
Swansboro, at Queens Creek, April 30 and 1
Shallotte, at Shallotte Village ..6
Town Creek, at Bethel ..7-8

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C.
SECOND ROUND

April
Swannanoa, Betheesda, ..9-10
Central, ..10
Henderson, Edneyville, ..16-17
Hendersonville, ..17
Hominy, Acton, ..23-24
West Ashoville, ..24
Asheville Ct., Sardis, ..April 30-May 1
Weaverville Ct., Flint Hill, ..7-8

May
Weaverville Station, ..15
Black Mountain, ..21-22
Biltmore, ..22
Fairview, Skyland, ..28-29
Flat Rock, Fletcher, Naples, ..29

June
Spring Creek, Balm Grove ..4-5
Hot Springs ..5
Summer School, ..12
Leicester, Teague, ..18-19
Mill's River, Avery's Creek, ..25-26
Saluda, ..26

July
Antioch, ..2-3
Roseman, Toxaway, ..9-10
Brevard, Oak Grove, ..9-10
Mars Hill, Laurel, ..16-17

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
SECOND ROUND

April
Ansonville, Wyghtman, 11 a. m. ..8
Polkton, Fountain Hill, 11 a. m. ..9-10
Morven, Morven, 11 a. m. ..16-17
Wadesboro, night ..16-17
Hickory Grove, 11 a. m. ..24
Duncan Memorial, night ..24

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
508 Summit Ave., Greensboro, N. C.
SECOND ROUND

April
Park Place, 11 a. m. ..10
Centenary, night ..10

MARION DISTRICT
D. M. LITAKER, Presiding Elder
Marion, N. C.
SECOND ROUND

April
Burnsville Sta., sat and sun 7 ..9-10
Bald Creek, Riverside, sun 11 and 2 ..9
Micaville, S. T. River, sat 7 and sun 11 ..16-17
Spruce Pine, Bakersville, S. P. sun 7 mon 10..17-18
District Conference meets a. Forest City in Pleasant Grove Church on March 15th at 7:30 p. m. Bishop Darlington will preside and will preach Wednesday at 11.

MOUNT AIRY DISTRICT
W. F. Womble, Presiding Elder
Mount Airy, N. C.
SECOND ROUND

April
Yadkinville, Prospect ..9-10
Walnut Cove, Pine Hall ..16-17
THIRD ROUND

April
Spray, 11 a. m. ..24
Draper, Draper, 3 p. m. ..24
Leaksville, at nigbt ..24

May
Pilot, Mt. Pinnacle ..April 30-1
Stokesdale, Eden ..7-8
Ararat, Mt. Herman ..14-15
Elkin ..20-22
Jonesville, Grassy Creek ..21-22
Rural Hall, Antiock ..28-29

June
Mt. Airy Circuit, Salem ..4-5
Mt. Airy, Central ..5
Summerfield, Pisgah ..11-12
Danbury, Vade Macum ..18-19
Dobson, Pleasant Ridge ..25-26

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
THIRD ROUND

April
Creston Ct., at Southerland, ..9-10
Warrenville Ct., at Rich Hill ..16-17
Helton Ct., at Healing Springs, ..23-24
Boone Ct.,, at Boone, ..April 30, May1

May
Watauga Ct., at Marble ..7-8
Elk Park Ct., at Newland ..14-15
Avery Ct,, at Pisgah, ..21-22
Laurel Springs Ct., at Nathan's Creek, ..28-29

June
Sparta ..4-5
North Wilkesboro Ct., at Miller's Creek, ..11-12
Wilkesboro Station at Wilkesboro, night ..12-13
Wilkes Ct., ..18-19
North Wilkesboro St. at North Wilkesboro night 19-20
The District Conference will convene at Henson's Chapel June 28-30.

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
SECOND ROUND

April
Lowell, Bethesda, 11 a. m. ..9-10
McAdenville, 7 p. m. ..10
Bessemer, Concord, 11 a. m. ..16-17
South Gastonia, 7 p. m. ..17
Dallas, 11 a. m. ..24
Mt. Holly, 7 p. m. ..24

May
Mayworth, 11 a. m. ..1
East Belmont, 3 p. m. ..1
Belmont, 7 p. m. ..1
The Shelby District Conference will be held May 5-6 in McAdenville.

STATESVILLE DISTRICT
W. A. Newell, Presiding Elder
Statesville ,N. C.
SECOND ROUND

April
Westview, Marvin, 11 a. m. ..9-10
Hickory First, Hickory, night ..9-10
Alexander, Rocky Springs 11 a. m. ..23-24
Hiddenite, Center, 3 p. m. ..23-24
THIRD ROUND

Mooresville, Central, Central, 11 a. m. ..16-17
Mooresville, Broad Street, Jones Memorial 10 a. m. ..15-17
Race Street, St. Johns, 3 p. m. ..17
Statesville, Broad St. Broad St, night ..24

May
Newton, Newton, 11 a. m. ..April 30-1
Ball Creek, St. Paul, 3 p. m. ..April 30-1
Maiden, Maiden, night ..April 30-1
Mt. Zion, Mt. Zion, 11 a. m. ..7-8
Mooresville Circuit, Williamsons 3 p. m. ..7-8
Huntersville, Huntersville, night ..8

WAYNESVILLE DISTRICT
J. H. West, Presiding Elder
Waynesville, N. C.
SECOND ROUND

April
Glenville, Double Springs ..9-10
Highlands, ..16-17
THIRD ROUND

April
Murphy Station ..16-17
Andrews ..17-18
Franklin Circuit, Iotla ..23-24
Franklin Station ..24-25

May
Macon Circuit, Asbury ..April 30-1
Webster-Cullowhee, Wesleyana ..7-8
Sylva ..8-9
Waynesville Station, a. m. ..15
Canton, night ..15
Clyde, Junaluska ..22
Haywood, Crabtree ..28-29

June
Hayesville Ct., Oak Forest ..4-5
Murphy Circuit, Sweetwater ..5-6
Hiwassie Ciruit, Belview ..7
Robbinsville, Trinity ..9
Bryson-Whittier, Whitter ..11-12
Shoal Creek and Ecchota, Lufty, afternoon ..12
Judson, Japan, Sunday ..19
Shady Grove ..25
Waynesville Circuit ..26

July
Bethel, Ivey Hill ..2-3
Fines Creek ..9-10
Highlands ..16-17
Glenville ..17-18

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
Winston-Salem, N. C.
SECOND ROUND

April
Farmington Circuit, Wesley, ..9-10
Southside Ct., Vernon ..16-17
South Thomasville, 3 p. m. ..17
Thomasville Main St. ..17
District Conference at Advance March 14th 2:30 p. m. March 16th
THIRD ROUND

April
Thosv. Ct., Fair Grove, 10:30 a. m. 1:00 p. m. 23
New Hope Ct., Eleazer ..27-28

May
Welcome Ct., Ebenezer, 10:30 a. m. 1:00 p. m. ..5
Davidson Ct., Good Hope, 10:30 a. m., 1:00 p. m. ..7
Advance Ct., Fulton, 10:30 a. m., 1:00 p. m. ..9
Mocksville Ct., July 3rd night, Q. Conf. night ..11
Coolcemee, night ..12
West Davie Ct., Hanes Grove, 10:30 a. 1:00 p. ..16
Hanes-Clemmons, Clemmons, 10:30 a. 1:00 p. ..19
Lewisville Ct., New Hope, 10:30 a. 1:00 p. ..21
Southside, Ct., Sedge Garden 3:00 p. m. ..23
Kernersville-Oakridge, ..24
Walkertown, night ..25
Forsyth Ct., Centenary, Winston Salem, 3:00 p. ..28
Burkhead, June 5, 11 a. m., Q. Conf. night ..30
Grace, June 12, 11 a. m., Q. Conf. night ..31

June
West End, July 31, night, Q. Conf night ..1
Centenary, July 31, 11 a. m., Q. Conf. night ..2
Salem, June 26, 11 a. m., Q. Conf. night ..3
Southside, June 26, 11 a. m., Q. Conf. night ..4
David Ct., Salem July 2-3, Q. Conf. night ..4

July
Farmington Ct., Huntsville, 3 p. m. ..3
Thomasville Main St., 11 a. July10 Q Conf. night 10
South Thomasville, night ..10
Denton Ct., Pleasant Grove, ..16-17
Lexington First Ch., 11 a. July 24 Q Conf. nht. 22
Linood Ct., Cotton Grove, 3 p. July 24 Q Conf. 11:00 a. m. 1:00 p. m. ..23

Pastors and officials will please keep in mind dates and places given in former announcement of Church Setting-Up Meetings in the Education Movement. Rev. E. O. Cole will be with us.

It is desired that provisions shall be made for the Sacrament of the Lord's Supper at every Sunday service announced above except where it is regularly observed.

JOIN THE ADVOCATE PIANO CLUB SEE ANNOUNCEMENT ON PAGE 16

ADVOCATE PIANO CLUB

BEGINS ANOTHER YEAR

The Advertising Manager of the North Carolina Christian Advocate takes special pleasure in announcing that owing to the wonderful popularity and success of the Club during the past twelve months, and in view of the enthusiastic praise and gratitude which have been expressed by those who placed their orders through the Club, we have effected arrangements with the Managers, Messrs. Ludden & Bates, to continue the attractive prices, terms, guarantees and privileges which the Club has afforded its members during the past year.

Everybody was delighted. Music Teachers, Farmers, Preachers, Lawyers, Doctors, Merchants, Mechanics, Bankers, Manufacturers, Professors, Clerks, Stenographers—members of every conceivable occupation expressed their appreciation and unqualified approval in the strongest possible terms. There was not a single discordant note in the great chorus of praise of the Club and its superb instruments.

Why?—Read the answer in the following letters, selected at random from the Club's correspondence.

From a Music Teacher.

"I have had my Ludden & Bates piano since last September and would not part with it for anything like the amount I paid for it, unless I could get another one exactly like it."

From a Minister.

"The piano arrived in good time and in first class condition and we find that it measures up in every particular to what you claim for it. We are delighted with it and take pride in showing it. The first comment after a test is, 'Oh, hasn't it a sweet tone,' and the next is, 'What did it cost?' and then 'Where did you get it?'"

"The wonder is how a piano of its appearance and tone can be sold on the terms on which you offer it. The Club plan is a blessing to the poor man who must buy and would not otherwise be able."

On receipt of our letter thanking him for his endorsement this minister replied as follows: "You are certainly welcome to my testimonial, but if it had not been true you could not have pumped it out of me with a high-power engine."

From a Merchant.

"After carefully investigating the catalogues of other music nouses I am of the opinion that the Club plan has given us a much better piano than I could have bought elsewhere for the same money. We are very much pleased with the self-player piano."

From a Farmr and His Wife.

"We have had the Ludden & Bates piano almost a year and would not take twice the amount of money that we paid for it. If we were to want to buy a dozen more we would buy a Ludden & Bates piano every time."

From a Physician.

"The Ludden & Bates Cabinet Grand Upright piano which I bought through the Club more than six months ago has been a source of great pleasure to my whole family. I am well pleased with the Club plan and think that the tone and workmanship of this piano cannot be surpassed. I was in touch with several piano concerns before buying and decided to join the Club. I shall never regret it. I congratulate you upon being able to sell so fine an instrument on such reasonable terms."

From a School Teacn

"I have received the piano and am well pleased with it. Everyone that sees it says it is a beauty. The Club plan is fine."

From a Little Girl.

"I have had my piano nearly a year and have learned to play. It has a very sweet tone and is admired by all. I think every girl who wants a piano can join the Club and make the payments and never miss it. I appreciate what you have done for me and hope that 1919 will be a prosperous year for you."

From a College Professor.

"It is a pleasure for me to state that the beautiful Ludden & Bates Upright piano has, after a thorough test, proved more than satisfactory. The beauty both in design and finish can only be surpassed by its pure, rich tone. It is a piano for the best and most discriminating musicians."

From a Church Official.

"Iwill say that the Church is pleased with the Club plan. The piano is first class in material, workmanship and construction—fine tone, clear, soft and musical. It is an extra fine instrument for the price. The plan of payment is good, sound and satisfactory."

Everybody Pleased.

If space permitted we could publish more than twenty times this number of commendatory letters from Club members. Where **everybody is pleased** there **must** be some **unusual** cause. The Club's Catalog explains the reason.

From a Banker.

"The piano received O. K. and am delighted with it."

From a Mechanic.

"Enclosed you will find Post Office Money Order for $10.00, part payment on piano. The more we play our piano and call our friends in to see it and hear them play it, the better we like it. We are more than delighted with it."

From a Teacher.

"I have been using the Ludden & Bates piano almost a year and I am more than pleased with it. Its tone is the sweetest. It has not yet needed tuning and has been used daily for ten months. I certainly appreciate the Club's plan of selling."

The Attractive Features of the Club

1. The great saving in price which results from the big factory order for one hundred instruments.

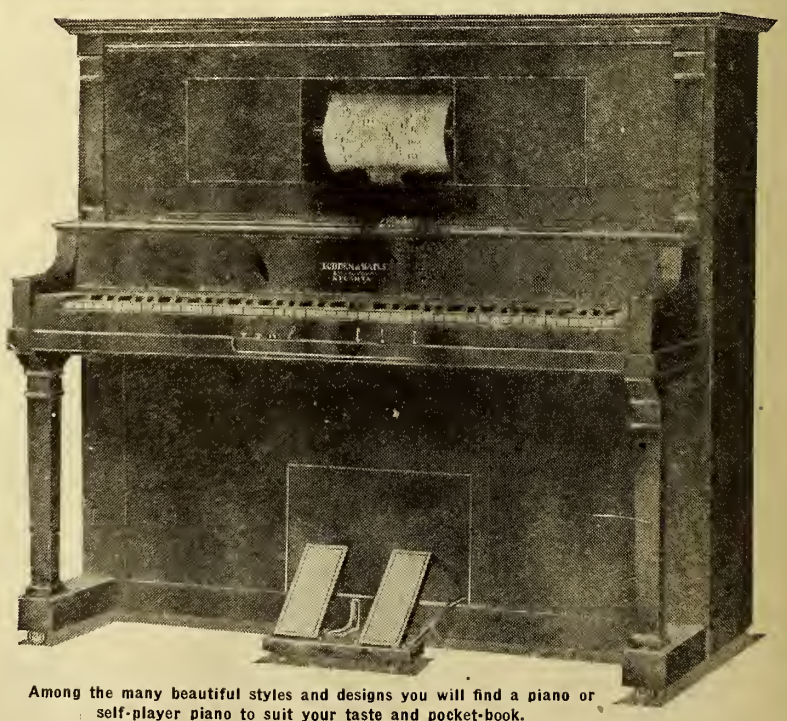
2. The guarantee of perfect satisfaction which is accomp'ished by having each Club member try the piano or player piano in his own home before assuming any expense or obligation to keep it.

3. A lifetime guarantee of the quality and durability of your instrument by one of the oldest, largest and most responsible music houses in the country. This gives you absolute protection against all defects in workmanship and material, and if such should ever arise Ludden & Bates agree to make it good or replace with another instrument.

4. An easy payment system based on the lowest net *cash* price. This represents a tremendous saving as compared with the customary installment prices, which are usually 20 per cent. higher than the cash prices.

5. Protection to his family in the event of the death of a Club member before the instrument is fully paid for. If the regulations of the Club have been complied with the unpaid balance is *cancelled* and the family is given a receipt in full.

6. The privilege of trading in your old piano or organ at its real valuation, for a new piano or player piano.



Among the many beautiful styles and designs you will find a piano or self-player piano to suit your taste and pocket-book.

YOU ARE CORDIALLY INVITED

To join us and be one of a hundred members who will make up the next Club and who will benefit by the big wholesale transaction. The Club has been organized in such a manner as to *absolutely insure* the best in quality, the lowest possible price, terms to suit your convenience and perfect protection against *every* possibility of dissatisfaction. After 30 days free trial each Club member judges the quality, prices and terms for himself and if he is not pleased he simply returns the piano to the Club and no questions are asked. As the Club pays the freight both ways each member is *perfectly free* to judge the merits of the Club. Write for your copy of the Club's Catalogue today. Address the Managers.

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NORTH CAROLINA
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Rev. P Breedlove Durie
907 Wyatts St

ONENESS WITH GOD

Nothing in the universe stands isolated and alone. There is a cord that threads together the whole realm of being. The pebble in the brook is part and parcel not only of the earth upon which it rests but of every sun that blazes in the heavens.

One lone individual, dissevered and set apart to live by himself would be in a pitiable plight, and men grow great and peaceful and consciously secure as the realization of their connections increases.

The human body is bound by ties of common substance to every star and planet, and through the law of gravity acts, and is acted upon, by all. In the vast realm of creation, the very substance of each person's body is at home.

The vital is also one. The stream of life, flowing along the ages, forks out in myriad forms, each of which retains its connection with the parent stream. Man is one with life itself and with all living things.

The personal is one. Each man as a person is in a kingdom of souls, supreme among whom is the eternal God, whose power, wisdom, truth and love would find a lodging place in every single one. Men realize this as they come into fellowship with Jesus Christ "of whom the whole family in heaven and earth is named."

Men fly on imagination's wing to remotest distances in search for God, when the very roots of their being lie in Him, and He is present and active in the very thought that goes out to find Him.

"LOST A HUNDRED THOUSAND"

To an inquiry as to how a friend was faring came the reply: "He has been feeling bad lately, on account of the financial depression. His losses must be around a hundred thousand dollars." "Well, he has plenty left, hasn't he?" "O yes, he must be worth nearly a million."

Now, just think of being able to lose a hundred thousand. Such a loss, even if it took all a man had, would be enough to gratify his vanity through the remainder of his natural life. One can hear him say, as occasion might arise: "Yes, the year 1920 was a hard one on business; many men lost heavily; in fact, I lost a hundred thousand myself."

Two considerations are appropriate in times of shrinkage. First, and by far the most important, is the fact that "a man's life consisteth not in the abundance of the things that he possesseth;" and if a uniformly prosperous period has deluded him into thinking that it does, it is high time that he should be disabused of that fatal error. Second, the same energy and resources remain, after the slump comes, and what has been done once can be done again.

No man with two eyes, two hands, two feet, and a brain in his head, has any excuse for feeling depressed when his money takes wings. The whole world is his field of action, and if he will trust God and attend to business he may be perfectly sure that he will be able to appropriate all that he needs. There was a semblance of truth in what those modern Huns said, when they excused their vandalism on the ground that they could build a better civilization than they were destroying. Their barbarism stunk to High Heaven, but they did not fear that the stream of life was about to run dry.

The surest sign of dotage is a dread of change, and a nervous anxiety to get "fixed" shows that life's currents are running low. A young and virile civilization dwells little on the past, sets small store by its present possessions, and looks into the future with undaunted eye.

The sources of wealth have barely been tapped. What is in hand should be expended with discretion in the faith that there is more where it came from. "There is that scattereth and yet increaseth. There is that withholdeth more than is meet, and it tendeth to poverty."

ANOTHER SHOCK

That great English preacher, P. T. Forsyth, during one of his lectures delivered at Yale in 1907, remarked: "The Bible is like the United States (will you pardon this glancing light?) the richest ground in the world for every variety of crank." Some are indigenous, springing up and flourishing on this, their native soil, while others are exotic, coming from the cramping climates of older and more conventional lands to blossom out in the freedom that America affords.

Not long since one of the imported variety addressed the editor in these words: "I ask you this favor to give prominent display for the following announcement in your esteemed publication. You owe this much to your salvation to do this without prejudice. I may have the pleasure to present you a copy of it later when out of press: **The Sign of The Son of Man** now revealed by the New Order Esoteric Christologoy, for enlightening purposes; a postal notice will bring it to you. By Counsellor the Golden Order, 917 Rhode Island St., San Francisco, Cal."

That word "esoteric" spoiled the whole kettle for the editor right at the start, for while some religions have what they call "esoteric truth" and "exoteric" truth," the former for the initiated and the latter for the "common herd," Christianity knows no such distinction, but proclaims from the housetops to all alike the great principles of moral and spiritual reality. But while he was meditating a form of "prominent display" that would make it clear to the esoteric brother that it would be entirely unnecessary for him to present the copy on its way from the press, a letter, inclosing the first lesson arrived.

The letter read: I am hereby sending you copy of "The Comforter," containing "The Sign of the Son of Man," with the expectation that you will give it publicity in your esteemed publication. Seeing the subject is very much in your line, it will be expedient for you to join the movement. We earnestly beseech your mutual assistance and would very much like to have your brotherly co-operation in this Lord's work. Even help us establish a center for this very movement in your own home town. Sincerely yours, Rudolphus.

As the picture of Brother Rudolphus showed the sad, grim face of a fanatic, the editor, as an exercise in abnormal psychology, read the lesson through, finding the author to be a sincere crank, who really believes that he has been divinely sent to lead the whole world into a hitherto unknown realm of truth. The lesson closes with the announcement: "Our next lessons will be "The Final Passover of the Lord,' and "The End of the Money Power.' Enroll for the Course of Esoteric Christology now!" The whole thing is not worth the paper it is written on.

The reader can therefore imagine the shock that came to the editor when his eye lighted on the following in a recent issue of his own dear Christian Advocate: "The Comforter—Spirit of Truth. The Sign of the Son of Man. The Golden Order Esoteric Christology. New Unfoldment of the Spirit of Truth," etc. The Counsellor of the Golden Order Dominion had sent in a small check along with his copy, with the request that an advertisement be inserted in one issue of the paper.

Of course, the editor, not being among the initiated, may be wrong about the whole matter, but it seems to his mind that Brother Rudolphus can flourish only because, as Barnum said, "there is one born every minute," and if any reader of the Advocate is thinking of entering the charmed circle, it would be well for him first to ponder an ancient proverb, concerning a fool and his money.

PROVIDING FOR EDUCATION

The higher a thing rises in the scale of being the more necessary does it become for it to be protected, directed and nourished. An atom, occupying as it does the lowest place, is in no danger of being disfigured or destroyed. Grass and weeds grow of themselves, while fruits and vegetables must be cultivated. Pigs and calves grow up with little care, but with no more careful watching a child would die.

As the human being, occupying the highest place in the world's life, requires most care for the young, so also the highest form of life in each child requires the most delicate care. Great as is the care necessary to insure proper bodily nourishment, far greater is that which must be bestowed on the spiritual life. The child does not vegetate into spiritual manhood. It must be educated into it.

Who then, is to provide for such education? Not the child himself; neither in the elementary stages nor in the higher branches is he able to do it. Nor in the field of higher education, at least, is the parent able, for from thirty to ninety per cent of the total cost of the college course is paid for by somebody other than the student. The cost is prohibitive.

There are three agencies at work in this field: the church, the state, and independent corporations, and all three have their place to fill. If life were simple and uniformly harmonious, it would be possible for education to be carried on by a single agency, but life is complex and paradoxical, and organized around three centers, each of which continually exerts its power.

The church is the organized and visible expression of the life of man as a citizen of the eternal world. It has a definite purpose and ideal in its educational work. Its aim is to train and qualify the young life for citizenship in that world. The church, therefore, is in duty bound to educate, and there is no other power to which it can shift its responsibility. It is in this field to stay.

The state is society organized in this world for protection of all in life, liberty and the pursuit of happiness. This function is not only defensive and negative, but also positive, so that the child is not only to be protected, but also trained for appropriating happiness and discharging the duties of citizenship. This duty cannot be avoided, and the state is in the field of education to stay. It also has a definite aim in its educational work.

But these two agencies do not exhaust the possibilities, for there remains the independent initiative found in individuals working singly and collectively, without which both church and state would suffer. The field must therefore be left open for independent benevolence in educational work, the character of which will shift and vary with changes in the board of control.

If education were left entirely to the state, the temporal interests of man would gradually take the field; if it were left entirely to the church, the whole system would be fitted gradually into the ecclesiastical mold; if it were left to independent agencies, there would be no guarantee as to what its character would be. The very nature of human life requires that all three participate in educational work.

Education will be provided for by the State, just to the extent that the majority of the citizens are willing to support it by taxation—supplemented, of course, by whatever the alumni of various institutions may feel disposed to do. It will be provided for by the church, just to the extent that the intelligence and benevolence of the members, together with the consecration of men and women to the life of the Christian teacher, will make such provision possible.

As a matter of course, each person will support the educational work of both church and state, throwing the emphasis on either according to his preference and bent. Methodist people expect to support the educational work of the state, and all Methodists, who are alumni of state institutions, expect to support the Christian Education Movement.

CHINA FAMINE SITUATION

Within the next eight weeks 6,000,000 persons will have perished from starvation in five great provinces of China, unless relief is speedily forthcoming from the American people. Famine reigns over a vast region in northern China, decimating a population almost as large as that east of the Mississippi river. The Christian churches of America, having almost a century ago taken up the task of evangelizing the Orient, are now responding to an appeal for material aid for the relief of a starving people.

Bishop W. R. Lambuth says: "China famine situation entering the acute stage. Crisis comes last of April. Thousands dying. Manchuria can furnish food and Chinese government transportation. Reliable committees distribute relief. The imperative need is money. Exchange is now in our favor. One dollar will now save a life. America has saved two millions already. Prompt action will save two millions more. Missionaries, merchants and Chinese are working together. They will do their part if we do ours. God calls, humanity appeals. It is up to us to finish the task. We must do it in the next sixty days."

REV. CHARLES W. ROBINSON

Death has again invaded the ranks of the ministers of the North Carolina Conference. Rev. Charles W. Robinson, who joined the conference at its session at Reidsville in 1886, and for 33 years filled an important place in the enlargement of the kingdom of God, died at his home at Clayton on last Friday, April 8. For three years Brother Robinson had been an honored member of the superannuate roll of his conference, his health failing him in the first year of his pastorate at Jenkins' Memorial, Raleigh.

He had been, several years ago, for four years a beloved pastor at Clayton, and when it became necessary for him to retire from active service, returned to that place and built him a home, and remained till death claimed him.

Brother Robinson was always faithful to the trust committed to him. He was a gentleman of the old school, and lived the gospel he so faithfully preached.

In the pulpit he thought clearly, and was always spiritual in his public services. When he left a home it was keenly felt that a man of God had gone. No one could be in his presence long without realizing that he was a man sent from God.

No truer itinerant has ever lived among us than he. It was never his lot to be sent to what some consider the better grades of appointments, but he went without complaint, and always left his work in better condition than he found it.

We do not have a detailed statement of his work before us, neither have we the information about the funeral services, but we are sure that some brother who is familiar with the life and work of Brother Robinson will send it in to us.

WESLEY FEDERATION MEETING

A delayed train thwarted the editor's intention to be present at the opening session of the Wesley Bible Class Federation of the North Carolina Conference last Friday afternoon in Goldsboro, but he was informed that the addresses and responses connected with the opening were in happy vein and that Mr. J. T. Jerome, conference Sunday school secretary, set forth the purposes of the organization in a definite and forceful way, using as his subject "The Challenge of the Hour."

At the evening hour a class from the Methodist Orphanage sang two songs, their demeanor and appearance showing such care and training that but for the untimely taking off of some parents many a child might well wish that it could be an occupant of the orphanage at Raleigh. Rev. A. S. Barnes thanked the Federation for the care the classes had bestowed upon the institution of which he is superintendent, declaring that while this had been of great help to the children, it had also been a blessing to the classes. Mr. D. H. Dixon, the president, presented Congressman Brinson, who spoke of the great change that had come in Sunday school work, especially along the line of the organized class, and then, getting out of the speech he himself was to make on the plea that the field secretary had covered all of the ground in the afternoon, turned the audience over to the editor for the remainder of the evening.

At the close of the session, the delegates were given a delightful reception and welcome, including ice cream, cake, hearty handshake and everything it takes to make people feel at home.

Rev. H. M. North and Prof. R. N. Wilson having arrived and Rev. W. C. Owen and Prof. H. E. Spence being expected, the editor reluctantly boarded an early train Saturday morning, feeling sure that the convention would fully come up to expectations. Brother J. T. Jerome is thinking, planning and traveling over the conference all the time in the interest of the Sunday school, and his work is telling tremendously. The preachers are clamoring for training courses, and the demand upon the secretary' stime is far greater than he can meet.

Rev. G. T. Adams, the genial host, was not too busy with the conference to turn over a list of renewals to the Advocate.

BACK HOME

For four months the assistant editor had been preaching to and circulating among the brethren of the Western North Carolina Conference and getting acquainted with new faces. He had been sitting in his office, and hearing Brother Rowe tell how he enjoyed the fellowship of the choice spirits of the North Carolina Conference till he had become hungry to get across the line one more time. The opportunity came last Sunday—not only to get across the line but to preach to one of his old charges. Rev. H. B. Porter, the popular pastor of the Siler City charge, had invited us to preach to two of his congregations, Siler City and Mt. Vernon. During the past sixteen years, since we left Siler City, that town has made wonderful progress. Many business houses and beautiful residences have been erected, the children that we knew are now some of the leading business men and women. A fine company has gone away to return no more. But there are a number of the older people, who were good friends and staunch supporters during our early ministry still bearing their share of the work of the church. No man is permitted to preach to and labor with better men than C. K. Wrenn, J. C. Gregson, Millard Fox, J. F. Lamb, J. T. Ferguson and many others that we cannot mention for lack of space.

For the present our people are worshipping in the town hall. They are getting things in shape up on the church ground for the erection of a modern church building. They hope to get this in shape for use in the near future.

Superintendent Millard Fox, of the Sunday school, is rejoicing in the fact that his school is growing by leaps and bounds. There were 41 men present in the Baraca class Sunday. Two large classes had every member of the class present, and nearly every class was running over Sunday.

That new church must be built so that that fine body of young folks can be taken care of by our own church. Delay now is dangerous, and we are so intensely interested in the progress of our church at Siler we take the liberty to say that we are hoping that there will be no unnecessary delay in completing the new house of worship.

The 11 o'clock hour was a real joy to the preacher. He faced a large audience, and the hearing was all that any man could demand.

In the afternoon in company with our good friend John Ferguson, we went over to Mt. Vernon, one of the strong rural churches of the conference, and where the Advocate man years ago received one of the largest classes into the membership of the church during his ministerial experience, and where he had caused many a plate of fried chicken to look like a cyclone had struck it. In spite of the fact that it was raining and had turned cold, the house was filled with as fine looking folks as one generally faces, and with great pleasure we tried to preach to them.

The whole day was filled with a procession of experiences that will linger with us for many days.

Mrs. W. A. Payne, of Belew Creek, wants the Advocate to be the best: "Please, Mr. Editor, will you allow me to plead for something that will appeal more to our young men and women—a good story—some historical sketches or something that will entertain this class. I like all the other departments fine. But we want a complete home periodical, as many families do not take any other paper or magazine. I want to see our paper the best of its kind." Patience, sister; we expect to do all that in course of time.

CONFERENCE AT WELDON

With Rev. E. M. Snipes as presiding elder to direct proceedings, Rev. Marvin Self to record what is done, and Rev. William Towe to lead the singing, the Warrenton District Conference convened last Wednesday morning with assurance of an interesting session. Brother Towe is a whole choir and congregation in one when it comes to singing. The presiding elder had carefully planned for an orderly conference with the result that all business had been transacted by the time the brethren desired to get away on Thursday afternoon. For poise and becoming dignity, a proper balance between seriousness and geniality, the elder of the Warrenton District is not excelled. It was also clearly obvious that while he was regardful of the material interests of the district, the spiritual life of the people was his chief concern.

As the editor had only two days to spare for the conference, one of which was consumed in getting there, he missed the consideration of the question of education. However, he heard the address of Rev. H. M. North spoken of in the highest terms and also had the privilege of hearing Dr. J. T. Gibbs in a sermon on Thursday morning analyze the whole question of education with great thoroughness, accuracy and force. In fact, all of the preaching during the conference was inspiring. Rev. H. M. Eure earnestly presented "The Narrow Way," as suggested by the message to the church at Sardis, on Wednesday evening, the opening sermon having been preached by Rev. L. B. Jones the evening before. The editor closed with a sermon on Thursday evening, and he and Brother Jones agreed that the preaching was good at start and finish, as well as all through the conference.

Rev. L. D. Hayman, now in his second year, has Weldon for his own. He goes everywhere, belongs to everything, keeps in touch with everybody, and still manages to study hard in order to have something good to say when he appears in the pulpit. The boy scouts are now helping him to build a boat, which will accommodate forty or fifty passengers, and it is their intention to get up steam and sail down the Roanoke River to the Atlantic Ocean early in the summer. It made the editor want to be a pastor again to see how Hayman does it. He has the pastoral instinct and the secret of success —sympathetic contact with the people along with constant communion with the God above

The other guests in the home of Brother and Mrs. W. A. Pierce were Brother J. E. Wilson, of Norlina, and Brother A. S. Webb, who lives near Warrenton. Imagine the editor's delight to find himself in company with a brother of the man that broke him into the ministry—Rev. R. S Webb, who in those days was pastor of the Statesville circuit —also of the famous Webb brothers, of Belbuckle, Tennessee. He said that he had married the only sweetheart he ever had, that they had been living happily together for these 55 years, and that all of their children were still living. The editor had the impudence to reply that he had no inclination to doubt any of the rather remarkable statements, except the first.

The preachers had written reports, which were read to the conference. These showed that the preachers are all busy and happy in their work. The note of discouragement was as absent from the reports as that of excoriation was from the preaching.

The next conference goes to Warrenton.

"He always gets what he wants," somebody smilingly remarked, as soon as Dr. J. T. Gibbs had finished his speech inviting the district conference to hold its next session in Warrenton. Sure enough, although Williamston and Henderson had invitations to extend, also, when the vote was taken, Warrenton was favored by the majority, and before the vote for Williamston was counted, a brother moved to make it unanimous for Warrenton. Of course, he gets what he wants. Dr. Gibbs speaks so courteously and presents his requests so reasonably, all the while showing an utter absence of contentiousness, so that it is a real pleasure to do what he asks. That is what the Bible says. "Blessed are the meek, for they shall inherit the earth."

Prof. Jules G. Huguelet died Sunday afternoon at Hamlet. For many years he was organist at the Methodist church at that place, and was regarded to be one of the best organists in this country.

PEOPLE AND THINGS

It has not been possible for us to tabulate the results from the subscription campaign, and it will be some time before we will be able to do so. It now appears that Lexington has led both conferences in new subscriptions. That church sent in 104 new subscribers. Brother Hutchins says that Brother O. V. Woosley deserves the credit. We thank both of them and the whole church.

Rev. N. R. Richardson, of Albemarle, began a meeting at First Street Church last Sunday. Rev. J. O. Erwin, of Dallas, is leading the singing.

Rev. Geo. D. Herman is holding revival services with his congregation at Waynesville. Rev. J. H. West, the presiding elder, and Rev. R. H. Herring, pastor of the Baptist church, are assisting.

Rev. R. G. Tuttle and Rev. Jim Green, dropped into see us Monday. Brother Green is conducting a series of services in Thomasville. They report that the meeting has started off nicely.

Rev. T. B. Johnson, of the Thomasville charge, underwent a slight surgical operation on one of his eyes here last week. He is getting on well, and hopes that the offending member will give him no more trouble.

Mr. J. B. Worsham, of McIver, Caswell county, one of the leading laymen of Yanceyville circuit, and who has been receiving a weekly visit from the Advocate for more than 40 years, paid us a pleasant visit Monday.

One of the prettiest marriages ever seen in Hamlet occurred at the Methodist church Thursday evening, the 7th, when Miss Marie Cowan became the bride of Earl Mahone. Rev. W. C. Martin officiated.

Rev. T. V. Crouse, of Stokesdale, was a visitor in our office Monday. He is planning for a circuit rally the second Sunday in May. He is to have several prominent speakers and good music, and hopes to make it a red letter day for his charge.

The Sunday school at Bethel has reached the mark set, and gone on by. On Easter it reached 378 and looks as if it will have a city of tents. The men's class, taught by the pastor, has reached 100 and still going.

Rev. A. G. Canaday is planning an all-day educational rally for the Summerfield circuit at Summerfield on Saturday, April 23. Two presiding elders and several other distinguished speakers are expected to speak. Dinner will be served on the grounds.

The Stanley News-Herald says that Prof. R. L. Flowers, of the Trinity College faculty, "delivered a most able address" on Christian Education at Central Methodist Church, Norwood, on a recent Sunday morning and another on the same subject at New London in the evening.

Rev. W. E. Trotman and the Bethel church are now in the midst of a great revival. Bro. K. H. Bird, of Wilmore, Ky., is doing the preaching and doing it mightily. Brother Lewis, of the same place, is directing the music. They are both spirit-filled men. God is mightily blessing their work and honoring his word as preached and sung by them.

President J. B. Craven has announced that Bishop Collins Denny, of Richmond, Va., will preach the commencement sermon at Davenport College on Tuesday, May 24, and that on the day following Hon. Josephus Daniels, of Raleigh, will deliver the address before the graduating class. Davenport always gets the best.

Rev. O. W. Dowd, of Morehead City, is not afraid to tackle big subjects. The Coaster says that on last Sunday he preached on "God's Great Challenge to the Men and Women of Today" in the morning, and on "The Spiritual Analogy Between the Real Methodist Church and Apostolic Christianity" in the evening. Two prerequisites of great preaching are a great text and a great subject.

Rev. J. M. Rowland, preacher, author and traveler, is exerting himself in interesting people in opportunities to travel in Europe. Having been over the paths himself, he is qualified for conducting others, and several people in North Carolina are making plans to go with him this summer, among them Rev. E. R. Welch, of Lenoir, Rev. C. M. Pickens, of Morganton, and Miss Warlick, of Davenport College. A letter to him at 1110 Early Street, Lynchburg, Va., will get all desired information.

Rev. Franklin De Loatch, who was a student at Trinity College during its first year at Durham, came in for a few minutes of reminiscence Monday morning. Brother De Loatch is teaching a large school and serving a Baptist church near Reidsville. Though he is identified with the Baptist fold, he still has a large place in his heart for Methodists.

We learn through the Winston-Salem Sentinel that group commencement exercises were held with Mineral Springs graded school and Rural Hall high school April 8th. The commencement address was delivered by Rev. J. S. Hiatt, pastor of Burkhead Methodist Church. Mr. Hiatt is booked to deliver the commencement address at Boston high school April 20th, and Springfield graded school April 22.

Rev. C. M. Short closed a meeting at Mt. Holly Sunday night that had been in progress for eight days. There were two services a day held in the church and one at noon in one of the mills. From the first the attendance was large. Twenty-nine were received into the membership of the church Sunday. More to be received. About 15 young people offered themselves for definite life service. Mrs. C. L. Steidley, of Gastonia, was in charge of the meeting, and gave unusual satisfaction.

The editor learned a good many things at the Warrenton District Conference last week, among them the proper pronunciation of Conetoe. When he asked about Con-e-toe, heavy accent on the first syllable and secondary accent on the last, he was informed that the middle syllable, which he had given no accent, was due most of it and that the last syllable was slurred, making the word rhyme with Juanita. Our readers will notice on another page that Rev. L. L. Smith, the pastor, was recently assisted by Rev. B. B. Slaughter in organizing a League at this place.

Elder Wooten was pounded last Thursday night. And it was not the kind that an elder usually gets, but a genuine old time Methodist preacher pounding. Pattishall and the Jenkins Memorial congregation went pounding, in the spirit that made the Wooten's feel that the great quantity of things they brought was the smallest part of their gifts, and so it was. The pastor made an appropriate presentation speech, after which the elder responded with words of appreciation for their goodness and asked God's blessings upon them all. After singing a number of hymns and spending a social hour they all went away rejoicing over the good time they had had. What a pity that there are not more Pattishalls and Jenkins Memorials. We are open for an invitation to spend a night with the Wootens.

The Asheville District Conference adopted resolutions prepared by its committee composed of E. W. Fox and D. Atkins, felicitating itself on the opportunity of meeting in the delightful town of Black Mountain, and thanking Rev. J. J. Gray and his committee on entertainment for their courteous and efficient entertainment; the good women for the abundant meals and the people for their warm-hearted entertainment provided in their homes; the presiding elder, Rev. W. H. Willis, for the comprehensive program and map to facilitate the work and for the able and entertaining speakers provided to discuss the several subjects under consideration; also for his own official work and for securing Bishop Darlington to attend the district conference; Bishop Darlington for his brotherly ministry and helpful and uplifting sermon and addresses delivered to us; and the efficient secretary, Rev. A. S. Raper, for his faithful services and for the accurate record kept.

The B. C. W. Sunday School Class of Trinty, Charlotte, was entertained Tuesday night, April 5, by their teacher, Miss Winnie White at the home of their superintendent, Miss Helen Smith, No. 2 Jackson Terrace. The business meeting was opened by scripture reading—16th chapter of Luke—by Glenn Owen. New officers were elected for the coming year. Bernard Trexler was elected president; Charles Johns, vice president; Jimmie Rowe, secretary and treasurer. A lookout committee of four were appointed, namely: Robert Cooke, Glenn Owen, Walter Spearman and Franklin Jones. Absentee committee, Harry Carson, William Redfern, Walter Black, Jack Montgomery, George Bagby, Norman Harton. The class color is Purple and Gold. The flower, Rose. The motto, Love Thy Neighbor as Thyself. After the business was completed, the evening was spent in playing games. Ice cream and cake was served.

Rev. J. H. Barnhardt and the West Market Street Church are engaged in a series of meetings this week. Rev. Luther B. Bridgers, one of the general evangelists of the Southern Church, came last Saturday and preached to a packed house Sunday morning and night, and also on Monday and Tuesday nights. Bishop Darlington arrived yesterday and preached last night. He will preach twice each day for the next week or more. Brother Bridgers will have charge of the singing during the remainder of the meeting.

The following letter, neatly typewritten, but unsigned, came last week. The editors think they know who wrote it, but would rather be certain. Let the brother kindly reveal his identity. "Emory, Va., April 4, 1921. Will you please announce in the Advocate that I wish to work this summer, until Conference, within the bounds of the Western North Carolina Conference. I will be ready for work the first of June. If any elder should need me to supply, or any of the brethren should want me to hold meetings write me as early as possible to Emory, Va., Box 205."

The Charlotte Observer, of last Saturday, says: "A revival is in progress this week at Broad Street Methodist Church. The pastor, Rev. John W. Moore, is doing the preaching, and he is delivering earnest, forceful and effective sermons. Large crowds of deeply interested hearers are in attendance, the house being filled to overflowing at the night services. The pastor preaches twice daily, at 3:30 and 7:45 p. m. Rev. H. G. Allen, pastor of the Methodist church at Granite Falls, is in charge of the music and his ability as a singer and choir leader adds much to the effectiveness of the services." The Advocate hopes to give the results of the meeting later.

Prof. H. E. Spence, Dean of the Summer School, has sent out notices, reminding the brethren that the Summer School for Preachers will be held at Trinity College June 8-17: "We have some notable speakers scheduled. Among these are Bishops Darlington and Mouzon, Dr. H. C. Morrison, Dr. A. T. Robertson and others. In addition to the regular classes for undergraduates there will be a course offered by Dr. A. T. Robertson on New Testament interpretation. I hope that you will bear these dates in mind and plan to come if possible." Nothing freshens up a preacher more thoroughly than 8 or 10 days spent at that school.

On the first of July Prof. A. C. Reynolds, of Buncombe, will enter upon his work as superintendent of schools for Haywood county. Fifteen years ago the editor rode with him over the hills of Buncombe, when he was superintendent of schools for that county, and enjoyed many a good dinner in his company. Prof. Reynolds is a graduate of Peabody Normal, Nashville, and has large experience in school work. He once taught at Rutherford College and was president of Cullowhee Training School for several years. Prof. Reynolds has also done fine service in many positions in the church as an active, loyal Methodist.

The Graphic says: "Interest in the series of revival meetings now in progress at the Nashville Methodist Church is on the increase and likewise the attendance at each succeeding service shows a growing attendance until the spacious auditorium is nearing a capacity test. Rev. Eugene C. Few, the pastor, is delivering very able discourses at each service and his enthusiasm and intense earnestness, coupled with the divine truths he is bringing to his hearers in a very forceful manner, makes the meetings of unusual interest and benefit to the ever-increasing congregations."

As soon as Brother D. B. Coltrane got the returns he sat right down and wrote: "I desire to express my pleasure at the result of the contest for new subscribers. May I hope to live to see the circulation exceed 40,000? Surely every loyal Methodist should get a vision of the splendid work our paper may do. Yes, and will do if our own people will but take it and read it. I do not write this note for publication, but simply to express to you my great pleasure at the outcome of the contest." It seems that the president of the Methodist Board of Publication is gratified, but not satisfied. He wants everybody in the Methodist family to get the Advocate. Well, just as soon as the editors get their tongues back into their mouths and have a little breathing spell, they are going to start off again, and in all probability Brother Coltrane will see the list of subscribers pass the 40,000 mark.

EDUCATION WITHOUT THE ELEMENT OF SELF-SACRIFICE

Element of Religion Alone Inspires and Nourishes Spirit of Self-Sacrifice Required for the Preservation of a Republican Form of Government.

Bishop Warren A. Candler.

Some years ago Hon. Bird S. Coler, of New York, published a very striking volume under the title of "Two and Two Make Four," in which he called attention to the failure of American education to do the good expected of it. He said:

"The public schools in this country are not making for righteousness. There is not an educator of any note in this country who has not admitted this. The metropolis of this country is thug-ridden. It has developed a new type of criminal, a conscienceless, fearless young brute who murders for hire, and recognizes no moral accountability and no social obligation. Gunmen and murder-procurers have had their activity exposed in court. There is a similar state of affairs in Paris. Probably it is a little worse there. This is 'two.' In Paris and New York there are Godless schools. Paris is a little more bold, a little more positive, than New York. This also is 'two.'

The relationship of the godless school to the growing viciousness among our people did not come to me as a religious man. As a practical man, a public official administering a municipal office, I was called upon by my official duties to pass upon expeditures of public money for charitable purposes. I found, as a matter of cold fact, that the mortality rate in state institutions for the care of the weak and helpless was terribly high, while in similar institutions under the care of religious bodies it was quite low. This interested me, and an inquiry resulted, which revealed the truth that in the care of the helpless those who have the service of God at heart are more efficient than those who are mere servants of the state. If this were true of foundling asylums, why not of schools? Quite by accident the obvious relationship between the godlessness of the public school and the poor moral and mental character of its products forced itself on my attention."

Knowledge Detached From Religion Produces Fatal Result.

Since Mr. Coler wrote his book things have been getting worse in New York, and throughout the country. Wave after wave of crime flows over the land while increasing appropriations are made to enlighten the people, and thereby diminish crime. Vice and popular intelligence seem to increase together.

Is it not what might reasonably be expected? "Knowledge is power," said Sir Francis Bacon, who was justly called the "wisest and meanest of mankind." But power may be good or bad, and education which increases power without strengthening the conscience and inspiring self-sacrifice must by its very nature produce evil results of skillful selfishness and unscrupulous ingenuity.

Long before Mr. Coler perceived the relationship between godless education and public immorality, Sir Archibald Allison, the illustrious author of **"The History of Europe During the French Revolution,"** pointed out the same fact. Noting the increase of depravity with the spread of knowledge in France, he said, "It is not always knowledge, it is knowledge detached from religion, that produces the fatal result. The reason of its corrupting tendency in morale is evident—when so detached it multiplies the desires and passions of the heart without an increase to its regulating principles; it augments the attacking forces without strengthening the resisting powers, and thence the disorder and license it spreads through society. The invariable charactertistic of a declining and corrupt state of society is a progressive increase in the force of passion and a progressive decline in the influence of duty."

This characteristic of a declining and corrupt state of society is now evident in every part of our country ,and popular education is not only doing nothing to arrest the evil current, but it is contributing to its volume and velocity.

"Education Made Easy."

The reason is not far to seek. The element of self-sacrifice is being more and more eliminated from popular education, and self-indulgence is being more and more injected into it.

Apart from the religious question involved are methods of education, all but universally accepted, which promote self-indulgence and destroy self-denial. These methods proceed on the faise theory that everything hard must be taken out of the tasks of students ,and that their pursuit of knowledge must be made a pursuit of pleasure. Teachers who hold this false view tell us most seriously, as if it were an axiom of pedagogy, that children must be amused while being taught so that they may learn without knowing that they are learning and find themselves educated before they know it. Nothing could be more vicious in theory or injurious in practice.

Years ago this pedagogical heresy was pointed out by Amiel in these words: "Amusement, instruction, morals, are distinct genres. They may no doubt be mingled and combined, but if we wish to obtain direct and simple effects, we shall do best to keep them apart. The well-disposed child, besides, does not like mixtures which have something of artifice and deception in them. Duty claims obedience; study requires application; for amusement nothing is wanted but good temper. To convert obedience and application into means of amusement is to weaken the will and the intelligence."

What a weakening of will and enfeebling of intelligence much of our education, so-called, is bringing to pass! School children are being trained to avoid every tedious task, and to put pleasure above duty. They demand to be amused at all cost. For what serious role in life can such spurious education qualify a boy or girl? The dull round of duty in the domestic circle they cannot endure, and when the glamor of marriage is gone the piquant release of the divorce court is sought, or some worse form of self-indulgence, if there be any, is adopted without hesitation or shame.

And if any such pupils, who have been taught by amusement in grammar schools or high schools, are sent to college, they demand games and athletic sports and eschew strenuous duty in the way of study as an intolerable barbarism. Inter-collegiate athletics is a fungus growth springing out of unsoud education, dying at the top.

Must Be Saved From False Idea of the Object of Education.

Along with this wretched method of instruction by self-indulgence, some teachers set before their pupils a false idea of the object of education; they declare the object of education is to obtain the means of living with the least possible output of effort. Thus they teach their pupils to devote their intellects to the gratification of their appetites. No thought of self-sacrifice, self-denial or service is inculcated by them. Such teachers sow the seeds of greed and selfishness and uproot every germ of goodness in the souls of the children who are committed to them for instruction.

All these pernicious methods must be excluded from the processes of education, and the spirit of self-sacrifice must be inspired in the breasts of the students, or our work of education will result in the most degrading and demoralizing types of life. Already, as Mr. Bird S. Coler shows, bad consequences have issued from our system of education, and but for the efforts of the churches and the influences of the religious schools, which have done much to arrest the evil tendencies, worse evils would have followed. The Christian churches and the Christian schools of our country have been as trees of healing that sweetened the bitter water of the Marah of secular and selfish education. (Exodus xv:23-25). They must do more, or the nation suffer the worst disasters.

The element of self-sacrifice cannot be left out of education without the most hurtful consequences following, and the noblest self-sacrifice is the first fruit of faith in Christ.

It is the veriest nonsense to suppose that any sort of education is bound to do good. The deification of education, coupled with the dethronement of God is a most baneful superstition, and this cult of godless culture is all too prevalent.

Republic Framed and Founded by Men Educated In Schools of the Churches.

One of the most hopeful facts in the history of our country in recent years is found in the great campaigns of the churches to strengthen their educational institutions. For this high purpose they are proposing to raise more than three hundred millions of dollars during the next five years. Much of this large sum has already been raised.

These efforts have not been put forth too soon, nor is the amount to be raised greater than is needed.

Until the outbreak of the war between the States the higher education of the United States was in the main in the hands of the churches. They began the work in the Colonial times, before there were colleges and universities by the states or by any other secular agency, and they continued to do most of it until 1860. William and Mary College, from which Thomas Jefferson came, Princeton, in which Madison was educated, Harvard, out of which came the Adamses, Dartmouth, in which Webster was trained, and Yale, the alma mater of Calhoun, were one and all denominational institutions when these mighty men studied in their halls and worshiped at their altars. The Republic was framed and founded by men educated in the schools of the churches, and it is well that such was the case.

Less than thirty Presidents have served the nation as its Chief Executive, nineteen of whom have been college-bred men, and seventeen of the nineteen were educated in denominational institutions of learning.

Having reaped so much good from Christian education, can the nation now trust the education of secularism? Can culture, from which self-sacrifice has been eliminated, safeguard our political and social institutions? Has it not shown already its powerlessness for good and its perilous tendencies? Mr. Coler shows it as plain as "two and two make four" that godless education is not "making for righteousness" in our country or any other country. It cannot.

Failure of Secularized Education to Promote Morality or Safeguard the State.

The appalling increase of vice and crime in the land is conclusive evidence of the utter failure of secularized education to promote morality or safeguard the state. It has done worse than fail; it has augmented the forces which attack virtue while diminishing the strength of conscience and enfeebling the sense of duty.

The great French philosopher Victor Cousin said, "Any system of education which sharpens and strengthens the intellectual powers without at the same time affording a source of restraint and counter check to their tendency of evil, is a curse rather than a blessing."

The American people will do well to lay to heart what this French philosopher states so clearly and cogently. Their large appropriations to public education will purchase for them much painful disorder, if from education is eliminated the element of religion, which, and which only, inspires and nourishes the spirit of self-sacrifice required for the preservation of a republican form of government.

SAFE EVOLUTION OR UNSAFE REVOLUTION

By Dr. Frank W. Gunsaulus.

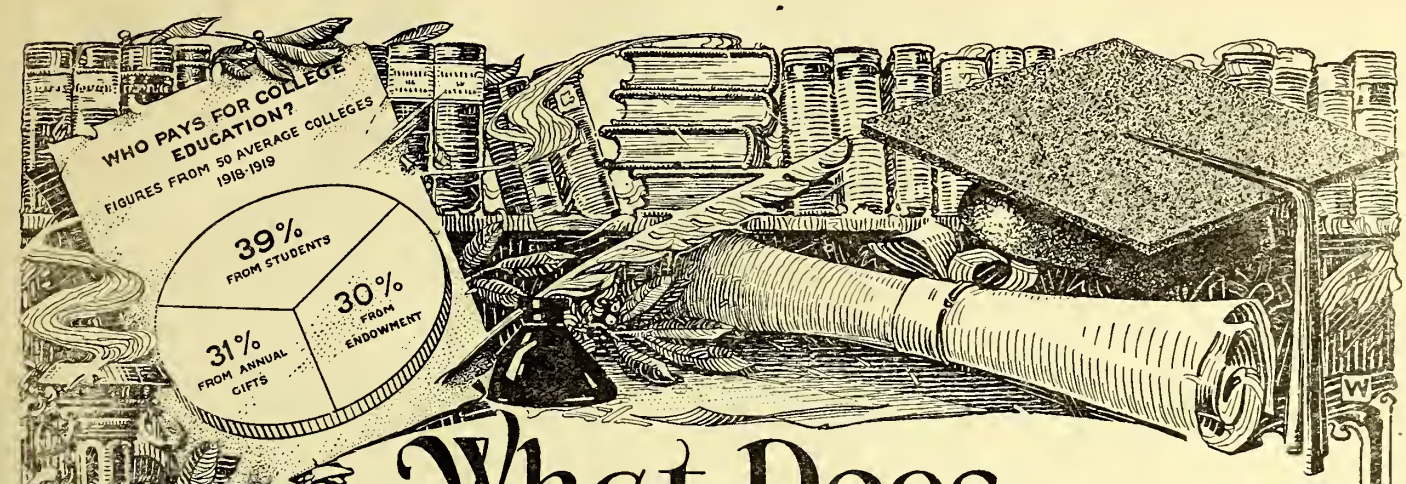
(Dr. Gunsaulus, great preacher and teacher, died suddenly March 17. He was educated in a Methodist college, was for years a pastor in the Methodist Church, and for nearly thirty years pastor of Congregational churches in Columbus, Ohio, Baltimore and Chicago. For some years he had been president of Armour Institute of Technology, Chicago.)

Because the Republic was and is an enterprise launched by those who trusted in the ideas and ideals of Christianity as constituting a safe compass, we must educate all our youth with Christian impulses, hopes and plans for the future of humanity.

I hearitly commend the Christian Education Movement of the Methodist Episcopal Church, South. John Wesley prevented a French revolution in Great Britain ,and nothing but a revival of religion through such educational processes as have been characteristic of the Methodist Church will give us over to the safe evolution of that which is highest and noblest in human nature, and we will have safe evolution or unsafe revolution.

The Methodist Church has marvelousiy kindled faith in the freedom of the will and personal responsibility. Democracy is imperiled as long as the personal will is not educated by the will of God in Jesus Christ. God bless your work.

The Sunday school at Rainbow, Hookerton circuit, is growing in interest and members, and the new superintendent, Brother Noah Small, Jr., wears a broad smile. Teachers are co-operating beautifully, and Miss Beard, the efficient organist, and Miss Ormond, the capable secretary, are quite helpful. This school is to entertain the Circuit Sunday School Conference before many weeks.



What Does Education Cost?

Higher education costs three times as much as the student pays for it. That is, to each dollar which the student pays in fees, the college adds two in paying the actual money cost of his instruction. Thus every educated person owes two-thirds of his education to other people.

The Church cannot afford to change this arrangement. To ask our boys and girls to pay the full cost of their training would make education the exclusive possession of the rich. It would slam the door of opportunity in the faces of unnumbered thousands of our very best. In one generation the Church would be without preachers and missionaries and the world without great leaders.

Large Endowments or Certain Death

This means that all the educational institutions of the Church must be heavily endowed--that the income from permanent funds may enable them to train the youth of the land. If they are forced to depend upon uncertain and precarious gifts, which may be reduced or swept away at any moment, they cannot be great and permanent.

Columbia University each year serves more students than all the schools and colleges of the M. E. Church, South, in America combined, because it has the largest endowment in America; because its endowment alone is greater than the total endowments, buildings, grounds, and equipment of all the 90 institutions of the Church combined.

For educational permanency, influence, service, and greatness we must endow.

Christian Education Movement

M. E. CHURCH SOUTH

NASHVILLE · TENNESSEE

BLUE TO BLUE

ROCKINGHAM DISTRICT CONFERENCE

Please announce in the Advocate that the Rockingham District Conference will be held in Rockingham, beginning Tuesday night, June the 21st, and closing Thursday night, the 23rd.

J. H. Shore.

IMPORTANT OMISSION

In the story in "Our Young Folks" section entitled "The Code," a line has been omitted. It is the third line in the code and reads, "cbacbaign faignbd."

THREE NEXT WEEK

Three District Conferences will meet next week: Mt. Airy, at Mayodan, Tuesday, April 19, at 2 o'clock in the afternoon; Washington, at Robersonville, Tuesday, April 19, 8 o'clock in the evening; Durham, at Roxboro, Thursday, April 21, at 10 o'clock in the morning.

DURHAM DISTRICT CONFERENCE

This conference will be held in Roxboro, April 21-22. The opening session at 10 a. m. will begin two busy days. The educational setting-up meeting for the district will be the second day. Let pastors have concise written reports, and local preachers make brief reports of their work.

S. E. Mercer, B. C. Thompson and G. M. Daniels are the committee on examinations. M. T. Plyler.

FIRST OF ITS KIND

On Tuesday morning, April 19th, at 11 o'clock, "Founders' and Benefactors' Day" will be celebrated with appropriate exercises in the chapel of Greensboro College. This will be the first anniversary of the kind observed in this institution, having been authorized by the board of trustees last year. Bishop U. V. W. Darlington and General J. S. Carr are expected to take part with others on the program of exercises. The public is invited to be present.

SOME GOOD PICTURES

I am taking the space in this week's Advocate to reproduce some of the pictures taken at our picnic on Easter Monday. Easter is the time for the annual reunion of our former boys and girls. We felt highly honored in having Hon. and Mrs. Josephus Daniels and Mr. S. C. Vann as our special guests, whose pictures appear on another page. The other gentleman happens to be the superintendent of the Methodist Orphanage. The rest are the pictures of our former pupils with the exception of the two who are by the superintendent.

A. S. Barnes.

PARKTON CIRCUIT

Dear Advocate:

We have just closed a very successful meeting at Hope Mills. Rev. B. P. Robinson, of Raeford, N. C., did the preaching. It is useless to say he did it well, for he is among the very best in our conference. Under his preaching the church was revived and many souls were saved. All the churches of the town joined heartily in making the meeting a great success. The interest was so great that it became necessary to prolong the meeting beyond our expectation. We had twenty-five accessions to the Methodist church and two gave their names for membership in the Baptist church. We thank God for this season of refreshing from on high.

Sincerely, W. L. Maness, P.C.

ELIZABETH CITY DISTRICT MEETINGS

The setting-up meeting for the Christian Education Movement in the Elizabeth City District will be held in Hertford on Tuesday, April 19, beginning at ten o'clock. The pastor,financial director and chairmen of minute men from each charge are expected to attend. Each pastor will please notify Rev. T. M. Grant how many will probably attend from his charge. Please let him know also who will be in Hertford for other meals than dinner on Tuesday, and who if any will be there over night.

The Elizabeth City District Conference will be held at Wesley's Church, Old Trap, on the South Camden circuit, on Tuesday and Wednesday, July 5 and 6, the opening sermon being preached on Monday night.

R. H. Willis, P. E.

MEETING AT STANTONSBURG

Dear Advocate:

We closed a two weeks' revival Sunday night. Twenty united with our church by vows. Thorough preparation was made including a week's prayer meeting every afternoon and evening by the women and men of the church. The meeting began with a union service at the Baptist church, and splendid co-operation was manifest throughout the meeting. There were two to unite with the Baptists.

The above is, I think, the least of the permanent results. Twenty-four home altars have been established. Parents have assumed stewardship of goods, and of children, acknowledging their supreme trust in dedicating their little ones at the altar. Our goal is the New Testament standard of evangelistic Methodism, and we are locally getting in line with the greatest spiritual movement of the ages in making thorough our missionary and educational work through intelligent, consecrated leadership.

Yours sincerely,

Daniel Lane.

REMEDY FOR BAD CONDITIONS

Report of the Committee on Temperance, Asheville District Conference at Black Mountain, N. C., March 24, 1921.

The Issue.

The Eighteenth Amendment to the Federal Constitution has settled the prohibition question. License or no license is no longer an issue. The line-up of the citizenship now is patriotism and reverence for law vs. anarchy and contempt for law. On this issue every thoughtful patriotic citizen must stand on God's side respecting, reverencing and maintaining law.

The Situation in North Carolina.

The violation of the Eighteenth Amendment, the Volstead Act and other prohibition laws in North Carolina, especially in the bounds of the Asheville District, is alarming. The liquor traffic is bold, insolent and defiant, breeding more anarchists every day. More than three thousand of the fourteen thousand stills captured by federal officers last year were captured in this state. Our people, preachers, laymen and officers need to be more active. The failure of the last three legislatures to enact advanced legislation such as that called for by the Eighteenth Amendment has encouraged the violators. The Anti-Saloon League in this state has not had the aggressive backing of the church and good citizens it had a right to expect. Many who want the law enforced have been waiting for the other fellow to do it. We have waited until property and life are jeopardized and, in some instances, have been sacrificed. Shall we wait longer and suffer more?

What's the Remedy?

1. Agitation, education, publicity. Let the preachers sound the alarm from the pulpit, and awake the people to the duty of citizenship in the matter of law-enforcement.

2. Let the church folk and other good citizens in every community organize Law and Order Leagues, as the Anti-Saloon League suggests, for team-work among the citizens and for active support of officers who enforce the law and opposition to those who do not.

3. Call upon solicitors to ask for sentences instead of fines in case of conviction and call upon judges to give such. Oppose the pardon of the liquor violator unless a rare exception.

4. Resolve to rally to the Anti-Saloon League in its effort to secure for this state "appropriate legislation" to enforce the Eighteenth Amendment and to harmonize our laws with the Volstead Act.

5. Furnish copies of this report for publication to the North Carolina Advocate and the two Asheville dailies, and request the weekly papers also in the district to publish it.

S. S. Thomas, Chm.
J. H. Brendall, Sec.

WILMINGTON CALLS LUMBERTON

Methodist Men's Club of Fifth Avenue Entertain Methodist Men's Club of Lumberton—Women Spread Table and Men Furnish Feast of Oratory—Organization Soon to Be Known Throughout the Land.

It was on a day about three weeks ago that a certain gentleman appeared in our town, representing himself as Mr. Palmgren and as having authority from a certain body of men in Wilmington of extending an invitation and insisting upon about sixty of Lumberton citizens presenting themselves at Wilmington on the afternoon of March 31st.

Having faith in the good people of Wilmington a goodly number took the message seriously, and about six o'clock of the afternoon on the day appointed, we arrived at the Union station, Wilmington, N. C., where we were met by a committee with automobiles, numbering about one for every man in our party, and by this committee we were taken in charge. We submitted, abiding in faith, gracefully, and soon found ourselves on a joyous ride over the city by the sea and surrounding country.

About seven-thirty o'clock we were landed at the Orton Hotel with instructions to be ready for a feast at 8 o'clock, and soon we began to notice the spacious lobby of the Orton becoming congested with men of Wilmington, and at eight o'clock we were ushered into the Orton dining room about two hundred strong; and, I believe the ladies who spread that feast will bear me out in that at least our appetities were strong.

I wish here to say a word in commendation of the good ladies of Fifth Avenue Methodist Church. They prepared and served that feast. With those ladies any church could have a successful Methodist Men's Club. They gave us a five-course dinner, and such an one as would please the most fastidious.

After that bounteous supply of good food was disposed of, came songs, speeches and a merry good time. Mayor A. F. White, of Lumberton, being the first speaker of the occasion, followed by such distinguished men as Dr. R. C. Beaman, Rev. J. M. Daniel, James H. Cowan, Roger Moore, W. B. Cooper, Bishop Thomas C. Darst, D. D., and last but not least, Dr. Frazer, the organizer of the Methodist Men's Club. Truly a feast of oratory.

One would go a long way to hear better music than that rendered by Brother Dosher's quartet. as well as the songs participated in by the entire body of men there assembled.

President Dosher, Secretary Palmgren, of Fifth Avenue Methodist Men's Club, and the entire membership appear to be in every sense of the word co-workers; and, when they cannot pull off a great occasion it would be in truth a sad day. There are no sad days with them, however; and you who were not there, if ever you be so fortunate as to be the recipient of an invitation to one of their club socials, let nothing prevent your attending.

Mr. Doshier is a masterpiece in his manner of presiding at such meetings, and there is not a moment lost when he is in command. He makes the aged forget their years and the physically weak their infirmities.

The Methodist Men's Club of Fifth Avenue Church of Wilmington, N. C., will soon be known throughout the land.

Ira B. Townsend,
Sec. Lumberton Methodist Men's Club.

SOME OBSERVATIONS

Getting Better for Superannuates—Some Compensations for Being Out of Active Work—Always Ready to Serve

(By Rev. J. T. Stover)

I have felt for some time that I might possibly do some good by offering the readers of the Advocate some observations that have impressed themselves on my mind during the seventeen months I have been one of the superannuates.

1. I do not fully agree with the phrase so often seen "The Forgotten man". True we are not often put on Conference boards or committees, and our names are not read out in the appointments in connection with any pastoral charge; but I doubt if there is any class of preachers more highly esteemed for their work's sake, or more tenderly remembered by former parishioners, and the active members of the Conference.

I am sure that the kindness and courtesy shown me by the preachers and people of this community is all that could be expected, and more. No, we are not forgotten.

True the church has never yet made adequate provision for the support of her veteran preachers, but she is making an earnest effort, it seems to me to do so in the near future and now we are being far better cared for than were our fathers.

When I was treasurer of the Joint Board of Finance in the Holsten Confrence, a superannuate preacher got nothing until the close of the first year unless special collection was taken, but now our Conference has an emergency fund that enables them to pay perhaps two-thirds of the first year's "allowance" in advance and deduct from the first year's allowance at the close of the year, at least they did me that way and I suppose they do all the same way.

Again I will observe, it is so nice these stormy winter Sundays to sit by ones own fireside not making long trips through foul weather to preach to small congregations, in uncomfortable church houses, as I have often done.

But isn't it a strange sensation to the veteran preacher, who was recently called "Our pastor" and subjected to the thrill of poundings and surprise parties to read of so many and such magnificent ones being pulled off in various sections, and feel that he now is beyond the boundries of such happenings. However it does us good to feel and know that our sons are reaping the benefit of our sowing.

God bless our young preachers and make each one of them better workmen than it was possible for us to be and incline each of them to become a member of the Tripple C and wipe out that reproach our general secretary laid against them in a recent issue of the Christian Advocate when he said that almost all the workers for this badge of honor were among the old superannuates who could hardly expect to live to receive but little if any benefits from this form of endowment. "Let the young men now arise and play before us." (2 Sam. 2:14.) and if they do and do at once, they will make the Tripple C become a real help to some of the old guard that are working to make it easier for these same young men when they, like the fifty year old sons of Aaron "came to perform the office of a priest."



WAITING

Millions Are Waiting For Death—or Your Aid

China is now in the grip of the world's greatest famine. Six million lives must perish before July 1st unless aid reaches them from America. Tragedy eclipsing anything seen during the World War now stalks the length and breadth of the five most populous provinces of North China. Thousands are dying every day, amid scenes of unspeakable suffering.

AMERICA'S OPPORTUNITY

The Church of Christ in America was never presented with such an opportunity for exemplifying the spirit of Christ. For many years we have been sending the Word of God to the people of China, and that Word says:

"Whoso hath this world's goods, and seeeth his brother have need, and shutteth up his bowels of compassion from bim, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

WHAT YOUR PENNIES CAN DO:

1 cent buys a meal.
3 cents saves a life for a day.
$1.00 saves a life for a month.
$2.00 saves a mother and baby a month.
$5.00 saves a family for a montb.
$10.00 saves a motber and babe till harvest.
$25.00 saves a family till harvest.

YOU MUST HELP

This message comes direct to you. As a Christian man or woman, living comfortably amid plenty, knowing nothing of the pangs of hunger nor lack of food, the Word of the Lord comes directly to you in this moment of China's supreme need.

It has not been given to you, as it has been to Bishop W. R. Lambuth, to see the actual suffering. The bishop saw, and his message to American Christians is:

"China famine situation entering the acute stage. Crisis comes last of April. Thousands dying. Manchuria can furnish food and Chinese government transportation. Reliable committees distribute relief. The imperative need is money. Exchange is in our favor; one dollar will now save a life. America has saved millions already. Prompt action will save two million more. Missionaries, merchants and Chinese are working together They will do their part if we do ours. God calls; humanity appeals. It is up to us to finish the task. We must do it in the next sixty days."

Let no man or woman who professes to love God fail to heed this cry of a people in the last throes of distress.

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WHERE TO SEND YOUR CONTRIBUTION

If tbe Southern Committee for China Famine Fund has no representative in your community, give your contribution to your bank or send it to Vernon Munroe, Treasurer, China Famine Fund, Bible House, New York City.

China Famine Fund

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

WHAT TO READ

Are you in sorrow? Read John 14.

Do you worry? Read Matthew 6:19-34.

Are you discouraged? Read Isaiah 40.

Have you the blues? Read Psalm 27.

When you have sinned, read Psalm 51.

When you are lonely or fearful, read Psalm 23.

If you want to be fruitful, read John 15.

If you want Christian assurance, read Romans 8.

If your faith needs stirring, read Hebrews 11.

If you want rest and peace, read Matthew 11:25-30.

When you leave home for labor or travel, read Psalm 121.

When you forget your blessings, read Psalm 103.

When you want courage for your task, read Joshua 1.

When you grow hitter or critical, read 1st Corinthians, 13.

ANNUAL MEETING AT LENOIR, MAY 10-13. HAVE A REPRESENTATIVE THERE.

NEW ORGANIZATIONS

From the Sulphur Springs Church on Shelby circuit, comes the announcement of a new Young People's Missionary Society with fourteen members. Mrs. J. C. Keever is manager, and Miss Pansy Hardin is president, P. O. address of hoth Shelby, N. C. We are glad to enroll these young people as members of our "Conference family" and wish for them every success.

We want to extend a most cordial welcome to the new adult society organized at Spray, on the Mt. Airy Distrcit, in February, with 22 members. This organization was reported by the district secretary, but in some way was overlooked, for which we are sorry. The officers are: President, Mrs. J. T. Smith; vice president, Mrs. W. L. Dawson; secretary and treasurer, Mrs. E. V. Hobbs; corresponding secretary, Miss Catherine Martin; Supt. of Young Peonle, Mrs. D. V. Spencer; Sunt. Children, Miss Helen Hancock; Supt. Mission Study, Mrs. O. P. Manker; Supt. Social Service, Mrs. O. H. Hodges; Supt. Supplies, Mrs. D. E. Campbell; agent Missionary Voice, Miss Dora Frazier.

The Young People's Missionary Society of West End Church, Winston-Salem, has recently transferred to the adult department and has adopted the name "Laura Hagood Missionary Society." We regret to lose these splendid workers from the department of young people. but our best wishes follow them as they go into another department, where we are sure ,they will continue faithful, paintaking work that they have done ever since their organization. Their transfer has not left the church without a young people's society, for recently a most promising one has been organized by Mrs. G. H. Hastings, with a large and enthusiastic membership, and the followlng officers: President, Mrs. Julius Neely, 1194 W. Fourth St.; vice president, Miss Lelia Cox, 713 W. Fifth St.; second vice president, Miss Kate Thomas, 1211 W. Fourth Extension; Cor. Sec., Miss Pauline Turner, 643 Holly Avenue; Rec. Sec., Miss Elizabeth Wilson, 117 W. Seventh St.; treasurer, Mrs. Fred McNair, 530 Brookstown Avenue; Supt. Mission Study, Miss Grace Franklin, Broad St.; Supt. Social Service, Miss Frances Hitchcock, Ardmore, Winston-Salem; Supt. Supplies, Miss Annie Lou Walker, 877 West End Boulevard. A cordial welcome to these young people.

How splendid it is to have the young people who have outgrown the Junior Missionary Society to transfer into a Young People's Society, and how necessary it is that the leaders of our Junior societies look closely after this matter. Miss Margaret Wood, the capable leader of the Wadesboro Juniors, has, since the close of the year, been busy readjusting things in her society, and as a result has two Junior societies and a young people's society, with thirty members recently organized. We congratulate her and the three societies and wish them abundant success. Sorry we have not the names of the officers.

The superintendent of study and publicity of the Woman's Missionary Society of Tryon Street Church, Charlotte, reminds us that Charlotte should have the credit of heing the first city in the W. N. C. Conference to organize an inter-denominational missionary union, and in order "that history may he kept straight,' 'announces that in the summer of 1919, almost two years ago, an organization was formed of the missionary societies of all the evangelical churches in Charlotte under the name, "The Inter-denominational Union of Missionary Societies of Charlotte," representing nine different denominations, and every church in the city of these nine denominations.

We had given this honor to Winston-Salem, Salisbury and Kannapolis, each of whom organized a city federation of missions on February 18th, hut we congratulate Charlotte on being so far ahead.

It would have been our pleasure to have credited this honor to Charlotte months ago had the organization been reported to the editor of the Woman's Missionary page, and while we give Charlotte the credit for the first organization of the kind, we must credit Winston-Salem and Salisbury on being the first to report it to our page, with Kannapolis a close second.

We hope to hear of more of the city federations, for we have splendid reports from Charlotte of what has been accomplished through the inter-denominational union in that city. Each year the union sends a delegate to Blue Ridge to carry hack to the members inspiration gathered there from the teachings of the Mission Study books, Home and Foreign. On her return she teaches at the Y. W. C. A. a class from all the denominations represented in the Union and these members teach the hooks in their respective society.

ON TO LENOIR should be the slogan of every missionary society in the Western North Carolina Conference until after the annual meeting, May 10-13. A full representation of all the societies in the Conference is desired.

Only a month until the annual meeting at Lenoir. Have you sent the name of your delegate to Mrs. A. N. Todd, Chairman of Entertainment Committee, Lenoir, N. C.?

N. C. CONFERENCE

NOTICE, AUXILIARIES

The annual meeting of the Woman's Missionary Society of the North Carolina Conference will he held in Hay Street Church, Fayetteville, May 17-19. All delegates will please send their names to Mrs. Emma Hunter, Fayetteville, N. C.

UNION PRAYER SERVICES AT OXFORD

On February 18th a union prayer service was held, composed of all the missionary societies of the different denominations of Oxford. Prayers were offered for missions in general. The service was well attended and much interest shown. Good Friday morning at 7:30 a prayer service was held in the Methodist church. Prayers were stressed for workers in the field and life service. Quite a large number attended, especially young people. It was a most beautiful and impressive service. Under the efficient and capable management of Mrs. R. L. Brown, our president, the Woman's Missionary Society is doing good work. We have raised nice sums for the Chinese Relief fund and other good causes, besides for our regular work.

Mrs. E. T. White,
Cor. Sec.

REPORT FROM NEW BERN

The Jane K. Meadows Auxiliary of Centenary Church met in the church parlors in regular monthly business session Monday afternoon, March 7. A large attendance was in evidence and the president, Mrs. C. Whit Gaskins, heing unable to attend, the meeting was presided over by Mrs. S. W. Brown.

The program for the afternoon was in charge of Mrs. Edwin Richardson's circle and the interest centered around "Our Rural Neighhors." How the church can intelligently meet the demands and needs of country life was discussed. Interpretations of the nation-wide campaign to rehabilitate the country church were given hy Mrs. C. S. Barker, Mrs. T. J. Poole and Mrs. T. A. Grantham.

It was announced that the Mission Study Class would next week begin its study of Ralph E. Diffendorfer's splendid hook, "The Church and the Community." In these studies, conducted by our president, is to he had the best we have to offer in the literary possessions of our church, a rich fund of knowledge and an understanding of our church heritage.

Mrs. Poole sang in her rich and beautiful voice, "Face to Face."

The six circle leaders, with their aids, are all husily at work and splendid results are being manifested.

The reports from the officers were most gratifying, showing that an immense amount of work is being accomplished through the various branches, and indicating that the spirit of service has been truly developed, and that the members as individuals, have been ushered into a new world of sweeter voices and softer footsteps where living is richer and fuller.

Young Ernest H. Wood, Jr., appeared hefore the meeting and on hehalf of the infant class of the Sunday school thanked the society for their gift of a piano in the following words:

"Ladies of the Jane K. Meadows Misslonary Soclety, the children of the infant class have asked me to thank you for the beautiful piano you gave our Sunday school. I can not express to you all our thanks, but I will say this:

We thank you, ladies fair,
We thank you, ladies true,
And we will try to merit the gift
That has come to us from you.

We will sing our very best,
And strive in all we do,
To merit the gift that has come to us
From you."

Lillian F. Wood, Puh. Sec.

INTERESTING REPORT FROM ROWLAND

The Woman's Missionary Society of Rowland Church held its regular monthly meeting on Monday afternoon, March 21st, closing the work for the first quarter of 1921. Our society is now in a most flourishing condition. It is truly gratifying to see how really interested and enthusiastic our ladies are in this work for their Master. Several new names have heen added to the roll this quater, giving us a membership of thirty-one. We feel that no society in the Conference has a more capahle and faithful leader than our president (our pastor's wife), Mrs. W. C. Merritt. The monthly programs are beautifully carried out, the best part heing the deep spiritual inspiration gained from each meeting. Our Mission Study Ciass has just finished studying "Adventures in Faith in Foreign Lands." Under the efficient leadership of our teacher, Mrs. E. B. Ward, this has been the largest and best taught Mission Study Class in the history of our society. Our Young People's Society, though small in numhers, is doing splendid work. These young people have made large pledges which will require much self-denial on their part to raise. They are fortunate in having Mrs. J. McN. Smith as their leader. She is untiring in her efforts to keep them interested and improved. A most impressive morning prayer service, conducted hy them, was held at the church on "Good Friday," when our pastor, Rev. W. C. Merritt, made a strong plea for decision for definite service. Mrs. A. E. Watson keeps in touch with each little memher of her Bright Jewel Band. The latest thing of interest to them was their "Easter Egg Hunt." Remember the Rowland Auxiliary in your prayers.

Mrs. T. W. Carmichael,
Cor. Sec.

A NEW AUXILIARY AT MT. HERMAN

We are glad to welcome this young society, which was organized hy Mrs. E. L. Stack, on March 30, wlth Mrs. Eula Daniels as president, and Mrs. Belle Sivills, whom we thank for her report, as correspondlng secretary. May we suggest that the department officers get in touch as soon as possible with the corresponding coference officers, so that they proceed with the complete organization of the work.

A SOCIAL GATHERING AT RICHLANDS

A delightful entertainment under the auspices of the Woman's Missionary Society was given at the home of Mrs. C. W. Sutton hy Mrs. Sutton and Mrs. J. E. Steed. This being the first real "get-together" meetlng of 1921, it was looked forward to with pleasure by the memhers, when they received very pretty and unique invitations, decorated with minute George Washlngton hatchets. As the members arrived, each one bringing with her a specially invited guest, they were received hy Mrs. Sutton and Mr. Steed, and ushered into the reception hall and parlor, hetween which the folding doors had heen thrown open, where they mingled in happy converse till the last member had come. The rooms had been beautifully and artistically decorated in the national colors, and an abundance of jonquils and hyacinths. Several appropriate patriotic and misslonary contests were enjoyed, the successful contestants being rewarded for their quickness and information by suitable prizes, one of which was a year's subscription to The Missionary Voice. Beautiful music by Mrs. B. T. Hurley, Mrs. Norwood Cox and Mrs. U. W. Mills, added much to the pleasure of the occasion, after which delicious refreshments were served. As plasant mementoes, the departing guests were presented with lovely American Beauty rosebuds, minature cherry trees and United States flags, in addition to delightful memories of a most enjoyable, helpful and inspiring meeting.

Mrs. Nettie De Ford,
Cor. Sec.

Sunday School Work

W. N. C. OCNFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

PUNCH HIM

If your Sunday school superintendent has not ordered Sunday School Day programs for observing Sunday School Day on the fourth Sunday in April or as near thereto as your convenience directs punch him ,and keep on punching him till he does order them. Delay may mean that the supply will be exhausted before application is made. Remember it is your Sunday school superintendent who is to take this initiative. If your school is alive it will certainly observe the day; if it is sleeping observe the day to wake it up. Do something extra. Punch away and smile.

TEACHER TRAINING

The Sunday School Board of the Western North Carolina Conference will place in the field a Teacher Training superintendent as soon as funds will permit. Hold a big Sunday School Day and take up a good offering to be forwarded at once to Treasurer H. A. Dunham, Asheville, N. C., and thus help put this worker in the field. He or she will go about over the Conference conducting Teacher Training schools for localities needing them the most. There are 6,600 officers and teachers in our Conference. They need an opportunity for better training and many of them are anxious to get this opportunity. Do your part. Hold Sunday School Day and forward a good offering. This is your school's only chance in the year to help the Sunday school cause in your Conference.

THE ASHEVILLE SCHOOL

Beginning Sunday afternoon at three o'clock and extending through the following Saturday night the Methodist Sunday school workers of Asheville and contiguous territory will have a fine opportunity to attend a dandy Standard Training School. Prof. H. E. Spence, Trinity College, will open the school Sunday afrtenoon with an address on some phase of religious education. Spence always goes on high gear. He gets there before you are ready to get off. Courses and faculty follow:

Beginners' Methods—Mrs. Charles Van Noppen.

Primary Child—Miss Marie McDonald.

Junior Child—Mrs. W. F. Cann.

Intermediate-Senior Methods—Rev. J. C. Robertson.

Pupil Study—Rev. J. Q. Schisler.

S. S. Management—Prof. H. E. Spence.

WESLEY BIBLE CLASS

There is something doing in the Wesley Bible class line. Just as well fall in line. You will do so eventually, why not now? You might keep an eye on these columns for some new classes are soon to be announced. The Methodist Church started a Bible class with the two Wesleys as leaders. Make your classes Wesley classes.

CHILDREN'S WEEK

Miss Womack, our elementary superintendent, is just back from Nashville, where she attended the Elementary Council of the Southern Methodist Church. She reports a fine meeting. Many of our conferences now have Elementary workers. Miss Womack has for the past several weeks given her attention more directly to the proper observance of "Children's Week." This year the observance of this week is limited, but by another year a general observance will be attempted. It is thought best to do well in a small undertaking before attempting a big task. Four points have been worked, namely. Greensboro, Salisbury-Spencer, Charlotte and Asheville, the four points where Standard Training Schools have been held. The observance of "Children's Week" carries, among other activities, the visitation of homes on the part of teachers and the promotion of a general inspirational meeting in each congregation for the benefit of the children's needs.

DEAD? NO SIR-EE

No sir-ee, we are not dead. In reality we are very much alive. "Actions speak louder than words," therefore let me tell you what we have been doing. In our teacher training class at Davenport College we have studied the Sunday school scholar from the Cradle Roll through the Senior age. Every member of the class has taken an active part in the work and our meetings have been as interesting as can be. The informal discussions throughout the lessons bring new ideas and thoughts to us all. The spirit of eagerness to learn, desire for service and sincerity of purpose tend to make an impression that time cannot efface.

For our spring work we are planning to study about the organization and management of Sunday schools and young people's organizations, beautifying the church and church yards, the Sunday school's place in the neighborhood and kindred topics. At our last meeting we discussed "How I intend to put into practice in my Sunday school what I have learned in the training class." I have never enjoyed work more. Next year every girl will be given an opportunity to belong to a class. I am planning to do some real work at home this summer, not only in my own church but in several of the neighboring congregations as opportunity opens. Now remember we are working hard in our voluntary class, and intend to keep at it.

Mary Wilkinson.

Miss Wilkinson's class work is in addition to her regular course of study and is done as a voluntary endeavor. Such is what makes our Sunday school work worth while.

SUNDAY SCHOOL INSTITUTES

Your conference workers have their Sundays filled till the middle of June. There are, however, some week dates open. How about some charge Sunday school institutes? Never mind about the big crowd. We will not want a crowd. We will want the officers and teachers and leaders. Bring your charge Sunday school workers together at some central point and let's take counsel together. Several are arranging to do this very thing, among them being Presiding Elder Jordan in seven charges and Presiding Elder Siler in six charges. Revs. J. J. Edwards and L. P. Bogle are covering their work with week-day institutes. Wake up your sleepers and let's kick up a racket at least.

SPINDALE-ALEXANDER

The Spindale-Alexander charge is a new one, it having been set up during the last summer conference. Rev. M. W. Heckard is the hustling pastor and G. B. Howard and W. A. Johnson are the diligent superintendents. That trio is certainly doing business. Both schools are as large as the church membership. In fact there is a contest on between the pastor and the superintendents to determine which can grow the faster. The membership of both church and Sunday school has doubled in each instance. Saturday and Sunday, April 2-3, your humble servant had a fine time discussing ways and means with the two hustling groups. He really felt that he had reached two places where he could hold back a bit, for the organizations were "rearing to go."

Best of all there was a sincerity of purpose and consecration of spirit prevalent that made one feel that devout men had charge of the Lord's work. At Alexander, Brother S. A. Summey, superintendent of the mill, the town being one of the best arranged mill villages in the country, permits no one to settle there unless he unites with some church. There has never in three years been an arrest made there nor any drunkenness observed. Summey is teacher of a boys' class, policeman and superintendent all in one. He's busy at the first and last jobs; the other is a dead issue.

Brother Heckard lives at Spindale, where the mill management has recently donated a fine house for our church purposes, which house was recently dedicated by Bishop Darlington. Spindale is a growing community and in the near future will be one of the big mill villages of Rutherford county. Heckard, Howard & Co. are doing a big business with big dividends. It was such a pleasure to be with them.

NEW LONDON CHARGE

Church Remodled, Preacher Attends Three Sunday Schools, Calls On Brother Woosley

We entered upon our new charge at New London the first Sunday in November, 1920. And I am glad to report that this is one of the best rural charges in the Salisbury District—no not altogether rural or country charge, for we have two thriving little villages. New London has a population of over 200, with three stores and post office, two R. F. D. mail routes, R. R. station, bank and Trust Co., roller mill, hosiery mill, gararge, graded school, and two churches, Baptist and Methodist. Also we have two of the best up-to-date doctors, Dr. Allen, the physician and Dr. Ivey, the dentist, and he surely keeps the town alive with the folks coming and going.

Richfield, two miles from New London, with a population of about 200, has four stores, post office, R. F. D. mail routes, R. R. station, lumber mill, roller mill, shirt factory, garages, bank and trust company, good school, two churchs, Lutheran and Methodist. Bethel, the mother church of this section, is two miles east of New London and Bethany 3 miles southwest of New London. So you see that we h ave an ideal compact work. We have four good Sunday schools and I try to be at three of them every Sunday except one Sunday, and when we get our school started at Oak Grove School House then I can be at three Supnday schools every Sunday and I surely need Brother Woosley to help me out.

After having given us a very cordial reception, the people a very kind and generous toward us; and we are feeling perfectly at home among them. Soon after we arrived at the parsonage, we learned that Dr. J. A. Allen and Mrs. Dr. Ivey, through the co-operation of the four congregations were having the parsonage wired and lights put in, and surely we were delighted to find the right lights coming forth to light up every room, hall and porch. For this we are profoundly grateful to the people of New London charge.

Well I want to say that our good people of New London church and their friends have been busy arranging to make our house of worship more comfortable and attractive, and especially to make better provisions for our Sunday school. Now we have six nice, well arranged class rooms and new vestibule on the north side with stairway to enter the gallery or of the church 12x17 feet, two-story, passway to the three class rooms overhead. The auditorium, since we put up wainscoating, wall board and beams overhead, looks very much like one of our modern houses of worship and we are depending on having one of the editors of our Conference organ, and our Sunday school secretary with us in the near future. We are trying to do our best to put the North Carolina Christian Advocate in the homes of our people.

J. W. Strider.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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Congratulations

We extend our congratulations to the man or congregation who has a home in which to live or a Church in which to worship. At this time SAFETY should be our watchword. Building material has more than doubled, in some instances it costs three times as much to build as it did three years ago. Think about the cost to replace your Church, and then be sure that it is adequately protected by insurance in the Methodist Mutual Fire Insurance Company. The cost is very much reduced by the dividends which we are returning to our policy holders.

W. E. Webb, Secretary,
Statesville, N. C.

Epworth League Work

Rev. C. K. Proctor, Raleigh, N. C.
Miss Grace Bradley, Asheville, N. C.

A NEW INTERMEDIATE CHAPTER

Everything that happens on April 1st does not prove to be an April Fool. We are sure that the new Intermediate League at Alexander on the Spindale-Alexander chage is no joke. Brother Heckard, the pastor, and Brother Johnson, the Sunday school superintendent, are both very much interested in the young people of the church and do their part in making this League a success.

ELECTION OF OFFICERS

"The annual election of officers shall occur at the business meeting in April, and the Corresponding Secretary of the League shall immediately report the names of the officers elected to the Central Office at Nashville. The appointive officers shall be filled by the President immediately after his election."—Handbook.

Let the presidents see that the election takes place in April. Then the secretaries should forward the names and addresses of the new officers to three persons—to the secretary, to the conference secretary (Miss Emily Mathis, Davenport College, Lenoir,) and to the Central Office.

This is very important, for we have no way of keeping in touch with the chapters unless we know the officers. Miss Mathis wants these names as early as possible in order to communicate with the chapters about the League Conference at Morganton, June 20-22.

GRANITE FALLS

Brother Allen and his very attractive new "boss" are making things "hum" around Granite Falls. During a recent visit the field secretary was glad to lend her aid in the organization of one of the finest Epworth Leagues organized in our conference during the past two years. With thirty-five chapter members and such splendid leaders as Mr. Laurence Crouch, the president, and Mrs. H. G. Allen, the first superintendent, this chapter should soon become a hundred per cent League.

I cannot agree with Brother Allen that he has the best Sunday school in the conference, for you see, I have been to Haywood Street, Asheville, and to Lexington. I will have to admit, though, that he has one of the best equipped primary departments in the conference.

BELWOOD CHARGE

In answer to a call from Brother Dwight Brown, I spent April 3rd on the Belwood charge. I have often wondered if the Belwood people were really as great as Brother Brown thinks they are; but during my stay among them I learned that all he says is true.

In the morning we visited Falston and discussed League work, and in the afternoon we spoke to a large congregation at Palm Tree. We are expecting a report of the organization of several League chapters at these churches within the next few weeks.

Have you heard that common expression among the preachers — "Dwight Brown is a hustler?" Well, that describes him. Among the many interesting things this pastor and his people are undertaking are two which impressed me. One is the fact that three of the Sunday schools are supporting an afternoon Sunday school in Japan, and the other is the study of the catechism. Immediately after the service at each church, the children remain for a lesson in the catechism. To me this is one of the finest things about the Belwood charge.

THE CHILDREN'S HOME
Winston-Salem, N. C.

WALTER THOMPSON...Superintendent
Owned and maintained by the Western North Carolina Conference.

The capitalistic value of an enterprise, which calls for the expenditure of money, is usually measured in terms of monetary consideration, and when one turns to consider its worth as an asset, his estimate is given from the viewpoint of its returns as a business venture; or as to how much it will give back to those who may invest in it; or as to what it will contribute towards the building up of the commercial and social interests of those who launched it, of those who foster it and the community in which it is located. This is purely a commercial value—a value which may increase or decrease, which depends entirely upon how the enterprise may prosper.

The Methodists of North Carolina may place somewhat such value on the enterprises they have builded and dedicated to the use of orphan children. We may boast of valuable sites, splendid buildings, growing endowments, increasing support, and think little of something that is beyond the range of gold, silver, bonds. True, we can but feel a spirit of pride in all that we have done and are doing. True, we can (and do) view the "piles of brick and mortar," grounds beautified with green shrub and flowering bush and well-laid drives, with gladness. All of which is admissable.

But there is a living value in this enterprise. There is more than simply building a "city of refuge" for the unfortunate child; more than feeding the hungry and clothing the naked. There are vital values—values that must go on through life and into eternity. Lying dormant in the young life is the material that goes into the make-up of manhood and womanhood; which, fostered and nurtured by Christian teachers and leaders, will live on even in the lives of others.

The Home is "a little world in itself"—a home, a school, a farm, a shop, a church, a social center—where many activities are blended into the one object of developing the child into the man and woman. The task is great; sometimes the material is perverse, but, like "potter's clay," it yields after awhile.

The day has come when we may well consider this work of the church as one that will abide.

* * * *

A few days ago a bank letter to depositors, from one of the state's prominent bank and trust companies, fell into our hands. This statement struck us as worth while: "Seeing your will in operation. No one expects to see the actual operation of his will." Is this altogether true? If a man has it in his mind to bequeath a part of his estate to the Children's Home—say, to erect a building on the grounds—can he not build it while he yet lives, and thus see his will in operation? Would it not give him a glad heart to see it house a group of homeless little children? Could he not find pleasure in seeing them happy and contented? If he wanted to give the Home a school building, would it not be with pardonable pride that he could look on these as a splendid investment when they could be seen to yield to the efforts of trained teachers? "Whatsoever thy hand findeth to do, do it with all thy might"—and do it "while it is yet day"—is good advice.

* * * *

Ground has been broken for the first new dormitory. Mr. W. H. Efird, our outside man, has been pushing the work with teams, men and boys, and two weeks show satisfactory progress. It will be only a short time before the brick men will be ready for the foundation, and then the walls will go up in a hurry.

Through the kindness of Centenary Church, Winston-Salem, the N. C. Christian Advocate finds its way to our reading room. Miss Lesca Freeman, Norwood, sends The Youth's Companion to the Gray Building. We thank these friends.

* * * *

The pastors and presiding elders can do some good missionary work in reminding the Sunday schools that a fifth Sunday comes next month—May 29. We are preparing a nice little folder to send out, and, if we do say it, it is worth reading. Read it, and pass it on.

WANTS HELP TO REBUILD

Editors The Advocate:

Our church, Davis Chapel, on Danbury circuit, was burned to the ground on the night of February 18, 1921, by a passing traveler building a fire to see how to get out of a hole his auto had run into, which fire was left and spread to the woods and to the church. We lost all, Sunday school library, organ, everything. We feel that rebuilding is more than we can do without outside help, and I am asking the Advocate to publish this as an appeal to all who want to help a worthy cause. We will appreciate any help you will send us, be it much or little. Send it to W. J. Adkins, Treas., Noute No. 3, Walnut Cove, N. C. I feel sure you can give to no more worthy cause. Just think how you would feel if your church was burned.

Myrtle Neal Pitzer.

A GREAT REVIVAL

Rev. Jim Green and Prof. Rudd Newsom Greatly Pleased the People of the Franklin Circuit.

Rev. Jim Green came with his singer, Bro. Rudd Newsom, and held a ten days' meeting for us at Iota. This meeting came to a close Sunday night, April 3rd. God's presence was gloriously manifest from the beginning to the end of these services. Souls were converted in almost every service. The meeting was held in the High School auditorium, our church building being too small to accommodate the large congregations. We have never seen people attend a meeting any better in the country. Bro. Green preached with power and held up the high standard of Christian religion as is taught in the Bible and as he always preaches wherever he goes. Our people stood by this man of God. Many presented themselves for a deeper work of grace and were filled with the Spirit. There was deep conviction upon the unsaved and almost every one who knelt at the altar for prayer was brightly converted or reclaimed from a backsliden condition. It was good to hear the shouts of new-born souls and to hear God's children praise Him with a loud voice. It was indeed a time of refreshing from the Lord.

One remarkable feature of the meeting was the number of men of mature years who were saved.

As a result of this meeting there were about fifty professions. Forty gave their names for church membership in our and the Baptist churches. We received sixteen on profession of faith and vows. Others will be taken in later.

The singing of Brother Newsom was enjoyed by all who heard him. Sinners were convicted and Christians blessed by his songs.

As a token of their appreciation for the services of these brethren the people presented to them a purse of $240. One sister gave to Brother Green, in addition to the above, a nice ham, and several others together gave him a case of eggs containing thirty dozen. So he and his family can enjoy ham and eggs for a good while.

These brethren are requested to come back to Iota and hold another meeting after we get our new brick church, which we hope to build in the near future. R. E. Ward, P. C.

THIS GIRL IS A WONDER

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you $90 to $300 per month. You can work from your own home; all who sample your bonbons become regular customers. You start by investing less than $10 for supplies. Mary Elizabeth started her candy kitchen with $5.00 and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write today. Isabelle Inez, 322 Morewood Building, Pittsburgh, Pa.

TEN-POINT STANDARD CREDIT SYSTEM FOR SUNDAY SCHOOL CLASSES

Use has proved its value. Develops the scholars. Aids the teachers. The individual has first place. Effort is stimulated. Card for each class member. Different from other systems. "Splendid system." "Most complete." 100 cards, $1.50; 1,000 cards, $12.50; 12 cards for 25c. Sample cards, 5c. Published exclusively by Geo. W. Morse, 12 N. Cooke St., Portsmouth, Va.

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You who are at the top of the ladder may come tumbling down if your investments suddenly turned out worthless.

Prevent any such occurrence by putting your money into safe, sound, interest paying bonds.

Alamance First Mortgage 6 per cent Gold Bonds are backed by big surplus, a reliable company and fully secured by first mortgages.

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Write, call or phone to nearest office for free booklet, entitled "Bonds." Some of the testimony it contains may be from one of your friends.

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We Offer During The Month of April

Up to the amount of stock on hand, to any church or congregation in North Carolina, a first quality guaranteed pure Linseed Oil and Lead Paint, who's covering capacity is 300 to 350 sq. ft. two coats, according to surface. The Paint sells for $4.00 per gallon. For the month of April we will sell any of the colors listed below at $3.00 per gallon and in 12 gal. lots we will allow freight to deliver to nearest depot.

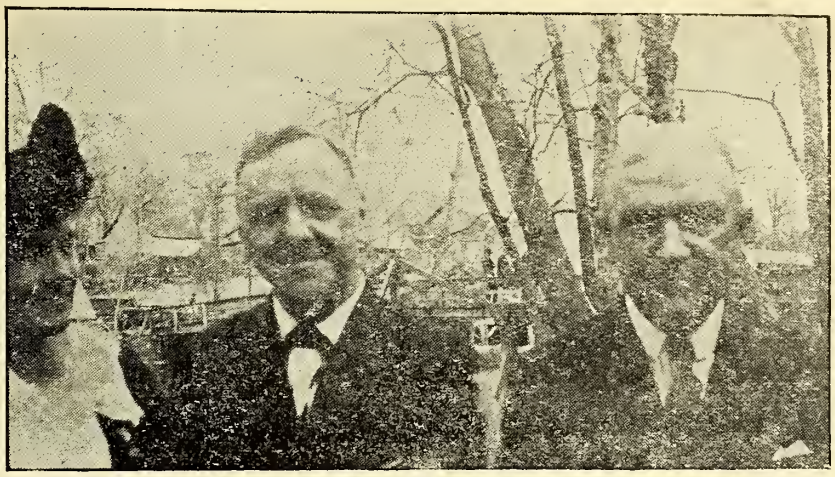
Light Drab, Stain, Brown Light Terra-Cotta, Pearl Gray, Slate Gray, Ivory, Bright and Dark Red, Sky Blue, Colonial Yellow, Pea Green, Bungalow Brown and all white at $3.25 per gallon.

This is a chance to have your home or church painted with first class material at a very low price.

ODELL'S, Incorporated,
Greensboro, N. C.



Superintendent A. S. Barnes and two friends of the Methodist Orphanage.



Hon. Josephus Daniels and Mr. S. C. Vann.



Hon. Josephus Daniels and former students of the Methodist Orphanage.



Mr. S. C. Vann, Franklinton, and four former students of the Methodist Orphanage.

The Volunteer is a new publication issued by the Student Volunteer Union of North Carolina, Miss Ethel Bost being editing secretary. The officers of the Union are: Samuel A. Maxwell, president; Mabel Stamper, vice president; Blanche Barringer, secretary, and Miriam Goodwin, treasurer. The Volunteer bears the date line: Greensboro College, Greensboro, N. C., April 1, 1921.

Mr. Howard C. Sheridan believes that Hawthorne Lane, Charlotte, has discovered the secret passage to a boy's heart, and he wants others to know about it. He says in a private letter. "I feel that we have something which the other Methodist churches might like to know about. If any of them would like to know how we do it, I shall be glad to tell them all I can. The leaders in this work are: W. M. Hannan, Earle Gluck, Ernest Thomas, Obie Thomas, and the writer. Mr. E. A. Cole heads the committee which started the ball rolling. You know him, and how he makes things hum." Of course, we do. Did anybody ever see a lazy red-headed man?

Mrs. E. P. Hayes writes from Randleman: "I have sent you under another cover a few new subscriptions and also some renewals. Sorry I couldn't send more. But I promise you as soon as we get a little farther out into the Canaan Land we'll do better. Brother Cook's got us digging now and if he can't get us to dig, there's no dig to us. Brother Plyler, our presiding elder, was down to see us last week-end and preached for us at eleven a. m. He must have given us the best he had, for I've never heard him preach quite so good before. He told us all about the Seven Golden Candlesticks and how we should shine, etc. We're shining just a bit now, but lights get very dim at times. But we're going to shine brighter, and when we do you may look for more subscriptions to the Advocate."

This is the kind of letters Geo. L. Hackney, Lay Leader for the Winston District, sends out: "At our district conference at Advance last week it developed, in the report on finances, that only a little over half the salaries of preachers were paid up to March 1st, and very little of the conference collections. In some cases subscriptions for conference collections had not been secured. I am writing to suggest that we make an effort to pay up all back dues to the preacher in charge and secure our conference collections at once, so the way will be clear for the Educational Campaign in May." And this is the kind of answers he gets back: "In regard to letter just to hand from you relative to church finances, wish to say that I wrote to all our stewards on the tenth of this month, asking them to make a special effort during the next thirty days to bring up in full as near so as possible our finances, as our second quarterly conference is on the tenth of April. T. H. Redmon, Farmington, N. C."

Thirteen years ago in the city of Asheville the editor pronounced Mr. and Mrs. Geo. W. Andrews, of Mt. Gilead, husband and wife, and now comes an invitation to visit them in their Richmond county home. He confesses to three score and ten years, but declares that he is sole manager of one-third of a sixty-horse farm, which he and two sons are running together. Brother Andrews drives three miles every Sunday afternoon to Sunday school, teaching a class, and reads the Advocate every time it comes. He says: "The paper has always been **good** and **better**, but now it has almost reached **best.**" But, Brother Andrews, if you are as hefty as ever, why did you get some of the women folks to write that letter for you?

Mrs. N. Buckner, General Secretary of the Baraca Association and Philathea Union, for North Carolina, says: "A brilliant program, highly educational and inspirational, has been prepared for the Eleventh Annual Baraca and Philathea Convention at Henderson, April 21-24th. Henderson has made great preparations for your coming and will be keenly disappointed if you are not there. An automobile trip will be given all registered delegates from Henderson to Oxford Friday afternoon. Oxford Baracas and Philatheas will serve refreshments and give an opportunity for seeing the Lyon Memorial Baraca and Philathea Building and Oxford Masonic Orphanage. Headquarters will be at the Vance Hotel. Board and room in private homes about $2 per day. Special railroad rates of one and one half fares for round trip, provided you ask for certificates when you purchase going ticket and must be countersigned at Henderson. Convention registration fee is $1 which guarantees reduced railroad rates, special rates for board and room, trip to Oxford and luncheon Saturday."

That was a lonesome day in Centenary Church, when over one year ago, Peter Brame let out the news that it was his intention to leave Winston-Salem for North Wilkesboro. For 34 years, or to be exact, from the night of the earthquake on Aug. 31, 1886, Brother Brame had been faithfully serving the church in various capacities, one of which was leading the singing in the Sunday school. He came of good old Methodist stock and married a wife, a sister of Cyrus Watson, of the same kind, and the two together brought up their children in the same way. The quality of his service has been sorely missed at Centenary, though the Sunday school was able to compensate itself somewhat for the departure of the numerous tribe of Brame by putting on a canvass for new members. Brother Brame, after being in the drug business for many years at Winston-Salem, began to manufacture remedies, among them being Vapomentha Salve, a notice of which appears in this issue. The Advocate does not absolutely guarantee all, or any, of its advertisements, though it does not knowingly publish anything that is not true. But we do guarantee Peter Brame. If he says that Vapomentha will cure "croup, pneumonia, bronchitis," etc., he really thinks it will. Anyway it won't do any harm.

OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

WHO DOESN'T LOVE THE COUNTRY?

By Geneva Highfill (age 16.)

Who dosn't love the shy little brook
Stealing its way,
Winding all day,
In and out of some shady nook?

On the mossy bank the violets glow,
Fragrant and kissed
By the morning mists;
Shadowing the brook below.

Who doesn't love to wander in the spring
'Mong budding trees,
Listen to buzzing bees,
And liiting songsters and everything.

Who doesn't love dear old autumn, too
When everything blushes
Touched by dame nature's brushes
Of red, golden, and every hue?

Oh! who dosn't love the country,
Green below and blue above
Full of Heaven, health and love?
'Twill be the life always for me.

THE STORY CONTEST

At last! The stories are all in, the contest closed, and everybody on tiptoe to know who won the prizes! Every boy and girl deserved a prize, we thought, and we simply couldn't decided in no time at all that the so we threw up our hands and called for help. A friend of the paper, a teacher of English in the city schools, decided in no time that all that the prizes should go for "Faithful Shep" and "The Code". Her decision meets with our approval and we are publishing these prize winners this week. We are sorry that we cannot use all of the stories that are really good.

HONORABLE MENTION

Following is a list of the names of those whose stories are deserving of high praise:

Inez Winecoff
Rebecca Taylor
Mary Elizabeth Poole
Nancy Usrey
Mary Helm Fox
Myrtle Fletcher
Pauline Cox
Irene Craven
Florence Ford
Hubert Bivins
Elvira Wooten
Virginia C. Blakney
Grace Osborne
Caro Maie McKinny
Elizabeth Williams
Oscie Davis
Louise Teal
Helen Aycock
Leonard Matthews
Sue B. Cline
Ila Caviness
Mary Norton
Violet Turner
Geneva Highfill
Jane Scales Harris

THE CODE

By Charles W. Hickman (age 12.)
(First Prize)

"Look here, Jim," cried Bill White one day as he entered the home of Jim Moore, "awhile ago I was walking along the seashore when I found this scrap of paper. Read it," and Bill produced a yellow scrap of paper.

Jim read the following:

2-Daibg uanbdcear
paicnee tarcece
waebsat ocf Baedacrad
tarceaagsbucrae.

"A code," cried Jim, "I'll bet some pirate dropped this."

Next day Jim called the Sunday school class together which he was president of. He arose and addressed the class.

"Members of the class, yesterday as Bill was walking along the shore he picked up a scrap of paper which had on it a code we think. I want all of you to take a copy of the code home with you and try to solve it."

They all took a copy home with them and each one worked hard trying to solve it.

Next day when they met again Jim arose and said; "members, the ones that have solved the code stand up please."

The secretary arose and said, "I think I have solved it. This is what I get: 'Dig under pine tree west of Beard Cabin find treasure."

Jim jumped to his feet and shouted "Hurrah! That is it sure. Now we can buy that carpet for the parsonage."

Another one shouted, "Tell us how you got it?"

"I first saw figure 2, so I began at first letter and counted every second letter and behold! That's what I got."

Jim arose and said, "Tomorrow meet me here, and bring with you your picks and shovels and we'll go dig for the treasure."

The next morning they all met armed with picks and shovels. They soon arrived at the old tree and went to digging. They had dug all around the tree and were about to give up the search when Jim held up a big box and cried, "I have found it!"

They soon had it open, but instead of gold they found twelve oranges and twelve boxes of candy and a note pinned to a ten dollar bill, the note reading:

"A present to the class. Bill White."

FAITHFUL SHEP

By Nettie Brown (age 17.)
(Second Prize)

Harry and Alice Grey were the children of a widow. Their only pet was a large, brown shepherd dog, whose name was Shep. He was given to the children by their uncle, who had trained him well.

Alice was not old enough to go to school, but Harry went every day, even through rain or snow. One cold morning in January when he awoke the ground was covered with snow. His mother was not willing for him to go to school, but after much begging and coaxing he persuaded her to let him go.

Harry reached the school house in safety, for the snow was not more than a foot deep, but all the time the sky was getting blacker, and the wind more fierce and piercing. About ten o'clock it began to snow again, and by noon the snow was falling so thick and fast, that they could see only a short distance in any direction.

There were only nine pupils present that day. All were boys. None of them, except Harry, lived over one-half of a mile from the school house. About one o'clock in the afternoon the teacher asked for their attention. Then he said in a very grave tone. "Boys, I have decided to dismiss you all as the storm seems to be increasing; now pack up your books and start home at once." They immediately obeyed and were soon facing the storm.

None of the other boys went the way Harry did, so he proceeded on his homeward journey alone. The wind blew the snow into his face until he could not see in what direction he was going. The soft snow came up above his knees, and it was very difficult to walk. On and on Harry went until he was entirely lost, and he did not know in what direction to go. After he had wandered around for some time looking for some building or tree to guide him, he suddenly came upon an old log cabin.

"Oh!" he said with a somewhat relieved expression on his face," here's Uncle Joe's cabin, only one half of a mile more and I'll be home."

He saw the black smoke rolling out of the chimney and knew that Uncle Joe had a good fire. "I'll go in and warm before I go farther," he thought. He went up to the door and called. The old negro, tottering, came and lifted the latch. When he saw Harry he was greatly surprised, and said:

"What in de worl' is you doin' out in dis heah snow storm? Why, you'll freeze to death! Come right in heah an' git you' self warm."

"Yes, sir, I'll be glad to get in to a good, warm fire once more," said Harry, smilling, as he saw the fire cracking and roaring up the chimney.

Old Joe listened very patiently while Harry told him about starting from school and getting lost. Then he asked.

"And how long's you bin comin' from de school house?"

Harry took his watch from his pocket and looked at it.

"One hour," he replied promptly, and I was almost frozen when I got here too."

For a while they were silent, listening to the wind howling, and dashing the snow against the house. Then Old Joe said, with a strange expression on his face. "Dis heah snow storm reminds me of de snow storm we had when I was bout eight years ole. My brudder Jacob went out after Massa's sheep, and most froze to death," then he told Harry the whole story. He listened very closely and when the story was finished he again took his watch from his pocket and looked at it, and to his surprise he had been there three quarters of an hour.

"Oh I must go, it's fifteen minutes until three," he said as he out his watch into his pocket and reached for his coat.

"Oh, you're not gonna go out in dis heah snow again, is you?" asked the old negro in a tone that showed great surprise.

"Oh yes, I must go," replied Harry as he buttoned his big fur coat and pulled the collar close about his neck. "If I don't go mother will be real uneasy about me."

Harry faced the storm again with a brave heart, but as time went on and the wind blew harder and the snow fell thicker and faster, his heart began to fail him. Facing the cold, piercing wind, and wading in the deep snow was almost more than he could stand. He was almost overcome.

At home his mother was waiting eagerly for him to come. For James Thompson, one of Harry's schoolmates, who lived almost in sight of the school house, had phoned Mrs. Grey as soon as he arrived at home, and told her that Harry was on his way home. Now Harry had been on the road two hours! Why didn't he come home? Had he frozen to death?

The minutes seemed like hours to the mother as she awaited her son's return. She paced the floor, her hands clasped to her breast, praying that God would save her son. But little Alice, who did not realize her brother's danger, sat in her little chair, sewing for her doll.

At last a sudden thought struck the mother, and going up to Shep, where he lay on the rug, she said in demanding voice. "Shep, go to school house, get Harry." The dog jumped up, whining and wagging his tail. Mrs. Grey opened the door and the dog bounded away. During the time that the dog was gone she still paced the floor, going every few minutes to the door and looking out into the fast falling snow, but no boy or dog did she see.

At last she heard a noise on the porch, and then a loud scratch on the door. She ran to the door and opened it—she almost fainted, for there lay her boy, all covered with snow, his face white, and his eyes closed. Was he dead? Gently the mother picked up her son and carried him into the warm living room. She could feel his heart faintly beating! Her boy was not dead. She quickly removed his wet clothing and wrapped him in

(Continued on page 13.)

Don't Wear a Truss



BROOKS' APPLIANCE, the modern scientific invention, the wonderful new discovery that relieves rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air cushion. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. patents. Catalogue and measure blanks mailed free. Send name and address today.

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Raleigh, - - North Carolina

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BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

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Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

No Soap Better
—For Your Skin—
Than Cuticura
Sample each (Soap, Ointment, Talcum) free of Cuticura Laboratories, Dept. V, Malden, Mass.

Make spare time bring extra Money

Be the representative of one of the South's leading manufacturers of beautiful monuments. Just to show our handsomely illustrated catalogs of magnificent designs in Georgia Marble or Elberton Blue Granite and quote our money saving prices will help you make many easy sales to people in your section in your spare time.

A South Carolina farmer, in his spare time, made $2000 during 1920. A Florida truck grower made $2200. An Arkansas nurseryman made $1750. Many others with no experience, using only spare time, did equally as well and so can YOU.

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Write at once and get full particulars about being our representative in your section. We offer you a rare opportunity to turn your spare time to profitable use. No investment required.

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EAST BELMONT CHARGE

Holding Services in School Auditorium, Comfortably Housed in Company Cottage, Rev. J. E. Thompson Good Company

East Belmont is a new charge created by the last session of Conference.

Landing here we found one small church, Ebenezer, just a little ways out from town, and at East Belmont hundreds of folks but no place to hold services until the completion of the brick school building which was under construction but not completed until the last of January.

Arrangements having been made by the Presiding Elder, for holding services in the splendid auditorium, we had our first services January 23. The attendance and interest were good, and our congregations are still growing. Our Sunday school, although in the first stage of organization with an enrollment of 125 is rather unique and has great possibilities. We are hoping that Bro. Woosley can give us a date in the near future and help us to so infuse and enthuse our school that we may herald the good news they fill all the pews at East Belmont auditorium.

This is a very needy field with opportunities and possibilities with the "Macadonian cry, come over and help us" to organize and christianize and build Christian character, Christian homes and a church to mature and feed and train for service and prepare this people for the coming King, our Lord and Master.

By the thoughtful conideration and persistent effort of our people, the wise and tactful leadership of our presiding elder and the open heartedness of the mill company, we are now comfortably domiciled in one of the company's new cottages, newly furnished by the persistent and untiring efforts of our Ebenezer loyal board of stewards. In various ways, too numerous to mention, the people have endeared themselves to us.

Soon after moving in our new home the ladies of East Belmont proceeded to administer one of those poundings which seems never out of place for a Methodist preacher for which we are very grateful to them.

Though few in number, Ebenezer community are loyal Methodists and we have quite an interesting Sunday school. The enrollment is nearly twice our membership.

The writer feels impelled to mention the great privilege he is enjoying in the wise counsel, sweet fellowship and pleasant association with that royal brother, J. E. Thompson, whose presence is a benediction to every one. We are not surprised that under his influence and ministry, we find such unity, co-operation and sweet fellowship among the ministers and their congregations of Belmont.

C. C. Totherow, P. E.

GREAT REVIVALS IN CUBA

Men Begging to Be Shown How to Pray—Methodists and Presbyterians Join in a Meeting

The spirit of God is working mightily all over this part of Cuba; we have had some wonderful revivals, and I honestly believe that the good work is just beginning. Let us give you a few examples: In Cardenas, the Southern Presbyterians joined with us last month in a ten days' meeting, with one of our pastors, Rev. Augustin Nodal, doing the preaching. The city of 30,000 people was impressed as never before. It was to my mind the greatest meeting that has ever been held in Cuba. There were 300 candidates, many bright conversions, and both churches revived. Our church gets about half of these candidates. This was one of the most difficult towns to work in, but now things are changed. Men are begging to be shown how to pray, and all the services are crowded.

Other revivals have been held at the following places in the district: Corral Falso, with 51 candidates; Jovellanos, with about 100; Aguada de Passajeros, with 44; Colon, with 26. We have never seen such a manifest desire on the part of the people to want to be saved. As I visit on the district I see it in the increased congregations, and in the faces of those who attend. There is also an increase in the offerings. This is going to be the greatest year in the history of the Gospel in Cuba. Here at Matanzas, the most important congregation in the district, we are closing our meeting tonight. We have had ten days of services, have distributed 12,000 tracts and announcements, always accompanied by a verbal invitation: 'Come to the service tonight at the Methodist Church;' have sent out 300 postal cards to certain persons, and made hundreds of visits,—all in ten days. The whole city now knows who we are. We have had splendid results already, 106 candidates, most of them young men and very promising. Brother Nodal has done the preaching. God has wonderfully honored his ministry. I believe he has been called to awaken his people, and am going to propose that he be set aside to go up and down the land calling the people to repentence.

R. C. WHITEHEAD.

FAITHFUL SHEP

(Continued from page 12.)

warm woolen blankets while little Alice bathed his purple feet in a basin of warm water. All the while Shep stood close by, wagging his tail and whining in a most pitiful tone.

At last Harry opened his blue eyes again. "Oh, where am I?" he said as he looked around the room in amazement. "Oh, I know now. I remember I got so cold out in the storm that I could hardly go, then I got so drowsy that I couldn't go one step farther, and then I didn't know any more until now. Come here, my faithful dog; no millionaire could buy you."

Is it any wonder that Shep has a place at the family fireside?

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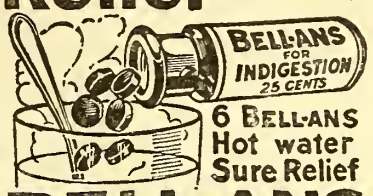
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G. T. ROWE.....Editor and Gen. Mgr.
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IN MEMORIAM

SHUFORD—On February 17, 1921, the entire town of Hickory was saddened by the almost sudden passing of Miss Kate Shuford, who had come home from Greensboro College just four days before. She was a lovely Christian young woman, quiet, thoughtful and exceedingly popular. She loved her church and was preparing to teach in the Sunday school by taking a course in Christian education. Her friends were numbered by her acquaintances, a large delegation of college girls coming to the funeral, and almost the whole town coming forward to show sympathy and offer assistance.
C. S. Kirkpatrick, Pastor.

NOLAND—James Hardy Noland was born December 1, 1831, and departed this life January 20, 1921, age 89 years, one month and 20 days. Mr. Noland professed faith in Christ in young manhood and joined the Methodist church, and was a faithful member until death. He leaves to mourn his loss three sons and six daughters. A devoted and faithful husband, a loving father and a good citizen and a sincere friend has gone from us, but we hope to meet him in heaven.
The funeral services were conducted at Fines Creek Methodist Church by his pastor, assisted by A. L. Latham.

FARRAR—John Farrar was born July 2, 1851, died March 15, 1921. He was married to Ara Adna Williams. Five children were given to them. Those of his own home who still live are his wife, three children, George W. and Electa I., of Apex, and Rev. Walter G., one of our preachers stationed at Princeton.
Brother Farrar was a member of Ebenezer Church, consistent in his attitude to his fellows, noted for the purity of his ideals. To speak a mean word or to do a common deed was not John Farrar. With the pure in heart let him abide.
J. W. Autry.

HURST—Brother George A. Hurst, of Jacksonville, N. C., died March 20, 1921. The funeral services were conducted by the writer, assisted by the Rev. Mr. Greene, of the Baptist church, and by the Masonic fraternity, of which he was an esteemed member. In the death of Brother Hurst the Methodist church has lost a faithful member, the community a popular and enterprising citizen, and his family a devoted husband and father. He leaves behind a broken-hearted wife and two children to mourn their loss, also a number of relatives. Brother Hurst was in his forty-third year.
B. T. Hurley.

McFARLAND—Mrs. Isabelle McFarland fell asleep in Jesus at 12:30 Wednesday morning, March 23rd, at the age of 70 years, 10 months and 22 days.
For fifty years she had been a faithful member of Central Methodist church.
Left by the death of her husband, the late Wm. W. McFarland, in middle life with five small children, she gave herself in loving devotion to the task of training them for the kingdom. She has already heard the welcome, "Well done!" from the lips of the Lord.

Living, Christ lived in her
Dying, she lives in Him.

Her pastor, W. E. Poovey.

SCHULKEN—Mrs. L. W. Schulken, of Whiteville, N. C., passed peacefully to her reward March 4, 1921. She was a consistent and faithful member of the Whiteville Methodist church and was full of good works. She did a great deal of good in the community in which she lived and will be greatly missed. Her illness extended about two months. Her sufferings were great, but she bore them with fortitude. Her influence for good will live yet many years. She being dead yet speaketh Her body was laid to rest in the Whiteville cemetery. May god comfort the sorrowing.
P. D. Woodall.

RODGERS—Mrs. Emily Cooper Rodgers was born August 5, 1837, and departed this life on March 8, 1921. Sister Rodgers was twice married; first to Lee Harris, to which union were born one son and three daughters. Her second marriage was to Capt. A. Rodgers, and to this union were born two sons.
Sister Rodgers joined the Methodist church in early life and remained a faithful, loyal and devoted member till death. She took and read her church paper. Her's was a strong and beautiful Christian character. There are many who will long cherish her sacred memory.
A. Bryant, Pastor.

COGGINS—Milinda J. Coggins passed to her remard in her seventy-eighth year March 31, 1921. She was married to W. H. Watkins on June 15, 1876. To this union were horn three children, two of whom, Mr. E. H. Parrish and W. H. Watkins, Jr., survive. She was married the second time to Joseph Morrison, June 15, 1889. She professed faith in Christ while a young girl and joined the Snow Hill Methodist church on the Franklin circuit. She lived a faithful Christian life till death. She was a faithful mother and a good neighbor.
The funeral services were conducted by the writer at Snow Hill Church and her body was laid to rest by the side of the grave of her first husband.
R. E. Ward, Pastor.

METCALF—Russell Williams Metcalf was born January 10, 1897, and died March 6, 1921.
He was the son of Mr. and Mrs. J. W. Metcalf, of Green Hill, Rutherford county. He was converted and joined the church at Gilboa when twelve years of age. He was an obedient son, an attentive church member and had a host of friends. He attended college in Kentucky. He came to his death by an auto accident near Asheville.
He is survived by his parents and a number of brothers and sisters. Gone but not forgotten. E. N. Crowder, P.C.

HULLENDER—On Friday, the 25th of March, we laid to rest in Oakwood cemetery, Concord, N. C., all that was mortal of Laura Lee ,the three and a half year old daughter of Brother and Sister R. A. Hullender. For more than eight weeks she patiently suffered, and despite all that loving hearts could devise and willing hands could do she left us at the bidding of Him who said, "Suffer the little children to come unto Me." She was here long enough to entwine her little life around hearts that loved her tenderly. There she is to us a treasure laid up. W. S. Hales.

JONES—Columbus Wert Jones was born April 17th, 1856, and died March 24, 1921. When a mere boy he was converted and joined Love's Methodist church and was faithful and loyal till the end. He at the time of his death was a steward and trustee and shall be greatly missed in both the church and community.
He leaves to mourn his departure a wife, six children, three sisters, besides a host of friends.
He was buried in Love's cemetery Sunday, March 27th. Services conducted by the pastor, assisted by Rev. J. S. Hiatt and Rev. W. H. Pless.
M. W. Mann, Pastor.

ROBERTSON — Catherine Elizabeth Robertson died March 16, 1921, being nearly 72 years old.
She married Thos. E. Robertson in 1869, and was always in accord with her husband's best interest.
She professed faith in Christ in her girlhood and joined the church at Shady Grove and remained a faithful member of the same till death.
During her last illness she expressed to her pastor her willingness to die if it were the Lord's will.
One son and one daughter survive, her husband having died some time tgo.
A loving mother has gone, but we know where to find her. J. M. Varner.

TOMLINSON—Recently there passed from our midst one of those choice spirits that make us feel that all's right with the world, not only because God's in His heaven. but also here in the lives of saintly men and women. Edith Turner Tomlinson was true to her God, a good wife, lovely mother, loyal friend and devoted member of Elizabeth Methodist Church. A sense of peace and quiet stole over those in her presence and one felt it good to be with her. She occupied an enviable place in the community and her place in the home cannot be filled. She leaves a husband, J. H. B. Tomlinson, three daughters, Mrs. Parker Rand, Mabel and Helen Tomlinson. She was laid to rest in Smithfield under a blanket of the spring blossoms she loved.
E. B. Craven.

SANDERS—It is with sorrow that we record the death of John F. Sanders, a loyal member of Elizabeth Methodist Church. He was an official of this church and we miss him, for he was always there with a hearty handshake and a cordial welcome. He lived in his "house by the side of the road" and was a "friend to man." He was also the orphan's friend and had for years given loyal support to our orphanage. He was buried in the family graveyard near the home of his childhood and a host of friends and loved ones mourn his passing. "He shall not return to us, but we shall go to him." E. B. Craven.

BATEMAN—Mrs. Martha Ann Bateman, wife of Geo. W. Bateman, was born March 9, 1851, and died January 13, 1921. She was the daughter of J. W. and Affie Turner, of Gum Neck, N. C.
She was the mother of four children, viz: Jessie J. and John Wesley Bateman, of Norfolk, Va.; Mrs. Robt. Smith and Mrs. Felton Clifton, Creswell, N. C.
She was converted and joined the Methodist Church early in life and was a faithful member until death. She was a great sufferer for a long time, but without a murmur, and when the end came she quietly slipped away to be with Jesus.
May God bless those left behind.
J. L. Smith, P. C.

LEWIS—Little Norman Edward Lewis, the oldest son of Mr. and Mrs. M. Colon Lewis, was born August 13, 1909, and died February 12, 1921, age 11 years. His sickness was of short duration, death having resulted from blood poison following an operation for an abscess.
As teacher in the public school, I knew Norman intimately, and am sure that I make no mistake when I say that he was a fine, noble boy. In the classroom and on the playground alike he was always manly, and his conduct was at all times above reproach. He will be sadly missed at school by his teachers and the numerous friends he had made among the boys and girls.
May the Lord bless the bereaved father and mother, and the little sisters and brothers, and may they realize that little Edward has not been taken from them permanently, but that he has been only transplanted to a "better and fairer land," where by faith in Christ they may all see him again.
A friend, Albert W. Oakes, Jr.

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REHOBETH AND THE PROPHETS

About midway between Siler City and Ramseur and close to the boundary line between Chatham and Randolph, but on the Randolph side and within the Western North Carolina Conference, stands a freshly painted country church near the roadside in a grove of oaks. Rehobeth is the name of this church, whose history runs back ninety years. The first house was of logs and the present building, a medium sized, rectangular frame structure is the third church that has been erected upon this particular site donated by an old Methodist by the name of Caviness.

Rehobeth, named for one of Isaac's wells, and that stands in a grove by the side of the road, has close by the graveyard with its white tombstones; but in all this there is nothing unusual. Yet Rehobeth, this particular Rehobeth, has won place of distinction, even among the country churches of North Carolina. Eight of her sons are at this very time busy servants of God in the itinerant ministry of the two North Carolina conferences.

The roll call is as follows: W. F. Womble, presiding elder of the Mount Airy district; J. W. Williams, presiding elder of the North Wilkesboro district; E. W. Fox, pastor West Asheville; W. M. Smith, pastor Ramseur and Franklinville; J. W. Vestal, pastor Farmington circuit; H. A. Humble, pastor Centenary, Newbern; J. C. Humble, pastor Durham circuit; W. B. Humble, pastor Swansboro circuit.

A. W. Plyler.

THE GREAT PROBLEM

The church is confronted with one of the greatest problems of its day. It must be solved. It can be, if every professing Christian will do his duty. "To him that knoweth to do good, and doeth it not, to him it is sin." "If any man will do his will, he shall know of the doctrine." Happy is the man that wills to do his will. Then there needs to be something doing—more Bible reading, more family altars erected, more reading of good papers and good books, putting the Bible first of all, and second our church paper, cutting out that which has a tendency to destroy morality of our boys and girls. One way to solve this problem is to restore the Bible to the public schools, teach religion in the home and build up family worship. "There is a way which seemeth right unto man, but the end thereof are the ways of death." Let us seek to walk in the old way.

There is no new way. The prophet Jeremiah says, "Ask for the old paths, and walk therein and ye will find rest for your souls." The church at this hour of the day needs to tarry in the upper room. There are many young men and women that God will call, if the church will lay its all on the altar and put God first in everything. We need the infilling of the Holy Spirit today as much or more as did the disciples of old. We can help to solve this problem by putting our church paper in every home. It ought to be there. May God bless our editors. They are giving us something good. We get hungry for the Advocate. In conclusion, on Wednesday, the 9th of February, our presiding elder, Rev. John F. Kirk, held our second quarterly meeting and preached us a good sermon, as he always does. His subject was that of teaching religion in the home, in the day school and in the Sunday school. So let us all pull together and do the work that God has for us to do in the world. Jesus said: "I must work the works of Him that sent Me while it is day, for the night cometh when no man can work."

J. C. Brown.

ELIMINATING ACCIDENTS

Persistent Efforts of Railroads to Eliminate Accidents Relatively Successful—More Deaths From Autos Than in Rail Accidents.

Automobile accidents in the United States claimed 1,474 more victims in 1919 than were killed in accidents on American railways, according to comparative figures compiled by the Southern Railway System from official reports recently issued by the Census Bureau and the Interstate Commerce Commission.

Deaths from automobile accidents showed a total of 7,960, an increase of 444 over 1918, for the Census Bureau's registration area, comprising about 80 per cent of the country's total population. Sixty-six of the large cities had 3,808 deaths from automobile accidents.

In railway accidents the report of the Interstate Commerce Commission shows that 6,495 persons were killed, this figure being lower than for any previous year since 1898, when the number of persons using the railways and employed on them was much smaller than in 1919. In the total for 1919 are included 2,553 trespassers and 1,882 other persons, not either passengers or employees, of whom a large percentage were the victims of collisions between automobiles and railway trains.

These figures show that while the persistent effort of the railways to eliminate accidents has been productive of splendid results in decreased casualties, the number of deaths from automobile accidents is growing year by year.

The figures for 1919 are the latest available, as those for 1920 have not yet been completed.

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District Appointments

DURHAM DISTRICT
M. T. Plyler, P. E.
Durham, N. C.
SECOND ROUND

April
Roxboro, Brooksdale, Person and East Roxboro will be held at Roxboro during the District Conference, April 20-21.

April
South Alamance, Saxapahaw 17
Mebane, 8 p. m. 17
Durham Ct., 11 a. m. 23-24
Carr, 8 p. m. 24
Lakewood 27

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
Elizabeth City, N. C.
SECOND ROUND

April
Pasquotank, Mt. Hermon 16-17
Edenton 24
Columbia, Holly Grove .....30, May 1

May
Belhaven, Belhaven 6
Roper, Mackeys (morning) 8
Plymouth, (night) 8
Chowan, Evans 14-15
Hertford, (night) 15
Tyrrel, East Lake, ...21-22
Hatteras, Buxton, ...22
Kennekeet, Big Kennekeet, ...23
Kitty Hawk, Collington, ...25
Roanike Island, Wanchese, ...26
Dare, Stumpy Point, ...28-29

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder
SECOND ROUND

April
Glendon 23-24
Roseboro 16-17

May
Haw River, ...April 30 and 1
Pittsboro, ...8-9
Duke, Duke, night 12
Dunn, Dunn 13

NEW BERN DISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
SECOND ROUND

April
Oriental Ct., Pamlico, 11 a. m. 15
Harlowe Ct., Adams Creek, 11 a. m. 16-17
Craven Ct., Beach Grove, 11 a. m. 20
Crifton Ct., Edwards Chapel, 11 a. m. 23-24
Dover Ct., Dover, at night and 11 a. m. 24-25
Goldsboro, St. John, at night 27
Goldsboro Ct., Daniels Chapel, 11 a. m. 28

May
Straits Ct., Williston, 11 a. m. April 30 and ...1
Beaufort, at night 4
Mt. Olive Ct., Browning, 11 a. m. 7-8
Mt. Olive and Claypso, Mt. Olive 8
LaGrange Ct., Hickory Grove, 11 a. m. 11
Atlantic and Sea Level, Sea Level, 11 a. m. ..14-15
Ocracoke & Portsmouth, Ocracoke, 11 a. m. ..21-22
Morehead, at night 25

RALEIGH DISTRICT
Rev. John C. Wooten, P. E.
Raleigh, N. C.
SECOND ROUND

April
Youngsville, Bunn, a. m. 16-17
Louisburg, p. m. 16-17
Princeton, Fellowship, a. m. 23-24

May
Oxford, a. m. 1
Oxford Ct., Gray Rock, p. m. 1
Jenkins Memorial, p. m. 4
Clayton, a. m. 8
Garner, Mt. Zion, a. m. & p. m. 7-8
Selma, a. m. 15
Benson, p. m. 15
Granville, Roberts Chapel. a. m. 21-22
Creedmore Bullocks, a. m. 28

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
SECOND ROUND

April
St. Paul, Regans 16-17
Elizabeth, Singletary, 3 p. m. 17
Raeford, Bowmore 22
Red Springs 23-24
Maxton 24-25
Caledonia, E. Laurinburg 29
Rowland, Purvis 30

May
Mt. Gilead Ct. 7-8
Mt. Gilead 8-9

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
SECOND ROUND

April
Henderson 16-17
N. & S. Henderson, S. Henderson 17
Bertie, Cashie 22
Murfreesboro & Winston, Union 23-24
Northampton, Rehoboth 29

May
Roanoke, Ebenezer April 30 and .....
Littleton 1
Ahoskie, Colerain 8
Scotland Neck 13
Williamston & Hamilton, Williamston 14-15

WASHINGTON DISTRICT
N. H. D. WILSON, P. E.
Washington, N. C.
SECOND ROUND

April
Bath, Bethany 15
Robersonville, Whartons 17
Washington 13-17
District Conference, Robersonville, night 20-21

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
SECOND ROUND

April
Wilmington, at Trinity 17-18
Wilmington, at Epworth 17-20
Wallace-Rose Hill, at Wallace 22 24
Magnolia, at Centenary 23-24
Onslow, at Hopewell 29

May
Swansboro, at Queens Creek, April 30 and 1
Shallotte, at Shallotte Village 6
Town Creek, at Bethel 7-8

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C.
SECOND ROUND

April
Henderson, Edneyville, ...16-17
Hendersonville, ...17
Hominy, Acton, ...23-24
West Asheville, ...24
Asheville Ct., Sardis, ...April 30-May 1
Weaverville Ct., Flint Hill, ...7-8

May
Weaverville Station, ...15
Black Mountain, ...21-22
Biltmore, ...22
Fairview, Skyland, ...28-29
Flat Rock, Fletcher, Naples, ...29

June
Spring Creek, Balm Grove 4-5
Hot Springs 5
Summer School, ...12
Leicester, Teague, ...18-19
Mill's River, Avery's Creek, ...25-26
Saluda, ...26

July
Antioch, ...2-3
Roseman, Toxaway, ...9-10
Brevard, Oak Grove, ...9-10
Mars Hill, Laurel, ...16-17

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
SECOND ROUND

April
Morven, Morven, 11 a. m. 16-17
Wadesboro, night 17
Hickory Grove, 11 a. m. 24
Duncan Memorial, night 24

MARION DISTRICT
D. M. LITAKER, Presiding Elder
Marion, N. C.
SECOND ROUND

April
Micaville, S. T. River, sat 7 and sun 11 16-17
Spruce Pine, Bakersville, S. P. sun 7 mon 10..17-18
District Conference meets at Forest City in Pleasant Grove Church on March 15th at 7:30 p. m. Bishop Darlington will preside and will preach Wednesday at 11.

MOUNT AIRY DISTRICT
W. F. Womble, Presiding Elder
Mount Airy, N. C.
SECOND ROUND

April
Walnut Cove, Pine Hall 16-17
THIRD ROUND

April
Spray, 11 a. m. 24
Draper, Draper, 3 p. m. 24
Leaksville, at night 24

May
Pilot, Mt. Pinnacle .....April 30-1
Stokesdale, Eden 7-8
Ararat, Mt. Herman 14-15
Elkin 20-22
Jonesville, Grassy Creek 21-22
Rural Hall, Antiock 28-29

June
Mt. Airy Circuit, Salem 4-5
Mt. Airy, Central 5
Summerfield, Pisgah 11-12
Danbury, Vade Macum 18-19
Dobson, Pleasant Ridge 25-26

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
THIRD ROUND

April
Warrenville Ct., at Rich Hill 16-17
Helton Ct., at Healing Springs, ...23-24
Boone Ct., at Boone, ...April 30, May1

May
Watauga Ct., at Marble 7-8
Elk Park Ct., at Newland 14-15
Avery Ct., at Pisgah, ...21-22
Laurel Springs Ct., at Nathan's Creek, ...28-29

June
Sparta 4-5
North Wilkesboro Ct., at Miller's Creek, ...11-12
Wilkesboro Station at Wilkesboro, night 12-13
Wilkes Ct., ...18-19
North Wilkesboro St. at North Wilkesboro night 19-20
The District Conference will convene at Henson's Chapel June 28-30.

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
SECOND ROUND

April
Bessemer, Concord, 11 a. m. 16-17
South Gastonia, 7 p. m. 17
Dallas, 11 a. m. 24
Mt. Holly, 7 p. m. 24

May
Mayworth, 11 a. m. 1
East Belmont, 3 p. m. 1
Belmont, 7 p. m. 1
The Shelby District Conference will be held May 5-6 in McAdenville.

STATESVILLE DISTRICT
W. A. Newell, Presiding Elder
Statesville ,N. C.
SECOND ROUND

April
Alexander, Rocky Springs 11 a. m. 23-24
Hiddenite, Center, 3 p. m. 23-24
THIRD ROUND

April
Mooresville, Central, Central, 11 a. m. 16-17
Mooresville, Broad Street, Jones Memorial 10 a. m. 15-17
Race Street, St. Johns, 3 p. m. 17
Statesville, Broad St. Broad St, night 24

May
Newton, Newton, 11 a. m.....April 30-1
Ball Creek, St. Paul, 3 p. m.....April 30-1
Maiden, Maiden, night .....April 30-1
Mt. Zion, Mt. Zion, 11 a. m. 7-8
Mooresville Circuit, Williamsons 3 p. m.....7-8
Huntersville, Huntersville, night 8

WAYNESVILLE DISTRICT
J. H. West, Presiding Elder
Waynesville, N. C.
SECOND ROUND

April
Highlands, ...16-17
THIRD ROUND

April
Murphy Station 16-17
Andrews 17-18
Franklin Circuit, Iotla 23-24
Franklin Station 24-25

May
Macon Circuit, Asbury .....April 30-1
Webster-Cullowhee, Wesleyana.....7-8
Sylva 8-9
Waynesville Station, a. m. 15
Canton, night 15
Clyde, Junaluska 22
Haywood, Crabtree 28-29

June
Hayesville Ct., Oak Forest 4-5
Murphy Circuit, Sweetwater 5-6
Hiwassie Cirult, Belview 7
Robbinsville, Trinity 9
Bryson-Whittier, Whittier 11-12
Shoal Creek and Ecchota, Lufty, afternoon 12
Judson, Japan, Sunday 19
Shady Grove 25
Waynesville Circuit 26

July
Bethel, Ivey Hill 2-3
Fines Creek 9-10
Highlands 16-17
Glenville 17-18

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
Winston-Salem, N. C.
SECOND ROUND

April
Southside Circuit, Vernon 16-17
South Thomasville, 3 p. m. 17
Thomasville Main St. 17
District Conference at Advance March 14th 2:30 p. m. March 16th
THIRD ROUND

April
Thosv. Ct., Fair Grove, 10:30 a. m. 1:00 p. m. 23
New Hope Ct., Eleazer 27-28

May
Welcome Ct., Ebenezer, 10:30 a. m. 1:00 p. m. 5
DavidsonCt., Good Hope, 10:30 a. m., 1:00 p. m.7
Advance Ct., Fulton, 10:30 a. m., 1:00 p. m. 9
Mocksville Ct., July 3rd night, Q. Conf. night....11
Cooleemee, night 12
West Davie Ct., Hanes Grove, 10:30 a. 1:00 p...16
Hanes-Clemmons, Clemmons, 10:30 a. 1:00 p.....19
Lewisville Ct., New Hope, 10:30 a. 1:00 p.....21
Southside, Ct., Sedge Garden 3:00 p. m. 23
Kernersville-Oakridge, ...24
Walkertown, night 25
Forsyth Ct., Centenary, Winston Salem, 3:00 p. 28
Burkhead, June 5, 11 a. m., Q. Conf. night....30
Grace, June 12, 11 a. m., Q. Conf. night.....31

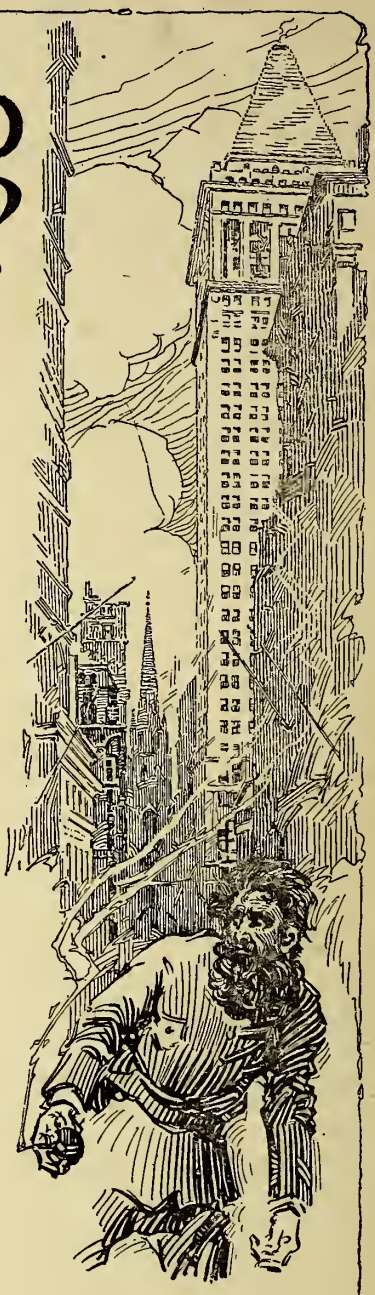
June
West End, July 31, night, Q. Conf night.....1
Centenary, July 31, 11 a. m., Q. Conf. night.....2
Salem, June 26, 11 a. m., Q. Conf. night.....3
Southside, June 26, 11 a. m., Q. Conf. night.....4
David Ct., Salem July 2-3, Q. Conf. night 4

July
Farmington Ct., Huntsville, 3 p. m. 3
Thomasville Main St., 11 a. July10 Q Conf. night 10
South Thomasville, night 10
Denton Ct., Pleasant Grove, ...16-17
Lexington First Ch., 11 a. July 24 Q Conf. nht. 22
Linood Ct., Cotton Grove, 3 p. July 24 Q Conf. 11:00 a. m. 1:00 p. m. ..0.....23

Pastors and officials will please keep in mind dates and places given in former announcement of Church Setting-Up Meetings in the Education Movement. Rev. E. O. Cole will be with us.

It is desired that provisions shall he made for the Sacrament or the Lord's Supper at every Sunday service announced above except where it is regularly observed.

Who Threw The Bomb in Wall Street?



The police were baffled, the newspapers puzzled, the public confused when the roar of a deadly engine of destruction shook the financial center of America. It dealt death to many persons. It threw a panic into the heart of the nation.

It represented the policy of organized Bolshevism. It was the outcropping of materialism, anarchy, atheism, and avarice. It was the flaming up of the spirit of destruction which smoulders in the hearts of radicals whose stock in trade is agitation and anarchy.

This spirit is blasting at the foundations of Society.

Its Roots in Moral Illiteracy

We do not know who threw the bomb. But we do know how to put an end to the bomb-throwing business and to banish the bomb-throwers—anarchists, Bolshevists and red revolutionists.

Let Christian Education become dominant in America and bomb-throwing will cease, because there will be no bomb-throwers. The Christian Education Movement triumphant in this country will banish anarchy, radicalism and Bolshevism.

The Christian college stands for law, order, co-operation, brotherhood, religion, Christianity. It produces leaders who believe in these fundamentals, and who will build on constitutional government and the free institutions of our fathers.

In the products of the Christian college lies the hope of a stable social order. From it alone Christian leaders come. Its influence in the nation is always on the side of orderly government.

To the maintenance of America's finest system of schools and colleges the Christian Education Movement stands pledged.

Christian Education Movement

M·E·CHURCH·SOUTH

NASHVILLE·TENN·

BY THIS SIGN EDUCATE

CHRISTIAN EDUCATION MOVEMENT

M.E CHURCH.SOUTH

A·WILSON

NORTH CAROLINA
Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, APRIL 21, 1921 Number 16

"A SOUND MIND"

At all times, but more especially in these days of political, industrial and religious ferment, it is a matter of prime importance to keep a level head. Some of the things that will save a man from breaking down or going off at a tangent are: unwavering confidence, clear thought and diligent work.

The spirit of uneasiness and fear must be overcome by the spirit of trust and love. Hoffding, the psychologist of Copenhagen, finds the essence of religion to be faith in the conservation of values. The religious man believes that something is worth while, and his chief occupation lies in discovering and producing values.

A fixed and final faith in God, whose purpose is revealed and found to be taking effect through Jesus Christ ,a determined and persistent attitude of helpful love to all mankind, purposeful mental activity in an effort to see more clearly eternal principles and grasp with increasing understanding current movements, and patient application to the performance of worthy tasks—these will go far toward the preservation of a sound mind.

There have been times when decent orderliness has been regarded as a fetish and all display of enthusiasm has been avoided as a deadly sin. But the tendency now is toward a perfervid and superheated emotion, which is in danger of submerging quiet thought, and there is more need for sober thinking than for ecstacies.

Reports come from the middle west to the effect that an evangelist, who has spent all of his mature years in a state of high excitement, has suffered a complete and incurable nervous breakdown, which will make it necessary for him to spend the remainder of his life in a santarium.

Let us remember John Wesley's advice: "Don't scream, Sammy; don't scream."

LET US PLAY

Thanks to some generous individuals and churches, the Pentecostal Holiness Advocate, which omitted one or two issues on account of a lack of funds, is again coming to this office. Two particularly interesting features are the history of the Holiness Church, being written by the editor, and the testimonies of the contributors.

There is also a "children's corner" which illustrates the tendency in all new religious movements for the religious experiences of the children to run into the molds furnished by the adults. For a long time, the Methodist Church did not recognize the fact that religion is adaptable to each period of life, and tried to fit an adult religious experience upon the life of the child.

In this children's corner, the little ones lisp the language of their elders, and testify that they are "saved, sanctified and baptized with the Holy Ghost"—the three experiences normal in the religious life of the members of that church.

Here is one: "I am a little girl 13 years old. I thank God that He picked me up out of sin before it was too late. Before I was saved and sanctified I would go to parties and all kinds of social games, but thank God, I find a better way since I was saved. I want you all to pray that God may baptize me with the Holy Ghost. Pray for my school teacher and all my friends, that God will save them before it is too late."

One cannot but rejoice on account of the spiritual earnestness of this child, and yet feel at the same time that she is missing something that should enter into her bright, young life. Jesus looked with sympathetic eye upon the children on the square at play. It is natural, healthful and wholesome for children to play. Play is not inimical to the Christian life. On the other hand, it contributes to the strength and richness of character.

It is as fitting in its place to play as it is to pray.

USING THE TOOLS AT HAND

"I've decided to do the best I can with what I've got." This was the answer that Moody gave, when one of the young men from the store in which he had been clerking told him that his former associates in business had talked the matter over and come to the conclusion that it would be a kindness to the evangelist to tell him that his talent lay in selling goods and not in preaching. They had heard him try to speak, and it was their honest opinion that he was making a mistake in leaving the counter for the pulpit. But Moody had grasped the great truth of the simple, elemental principles of the gospel and had determined to bring those truths to bear upon the lay mind.

Dr. Gilbert Glass used this incident in speaking to the superintendents at the State Sunday School Convention to impress upon their minds the importance of bringing all their resources, whether great or small, to bear upon the task of managing and directing the Sunday school. He said that the first qualification was a sense of mission, as in the providence of God each had been placed by the church in the place of executive head of the vastly significant work of the church in educating the thought of the people.

Moody stuck to his decision, and in a time of uncertainty brought thousands to stable thought and genuine Christian experience. He did not affect the intellectual life of his time, because he realized that his talent did not lie in that direction, but he took the truth that was held in common by all Christian churches and so urged it upon the public conscience that thousands of indifferent men and women were turned into earnest Christians. The meetings that he held and the schools that he established exerted an influence that was world-wide, and their good effects will remain for hundreds of years.

Perhaps the largest contribution that Moody made to the popular mind by way of a modification of traditional notions was the emphasis that he placed upon the universality of God's love. Trained in a school that delighted in infinite contrasts, he began his ministry by preaching that God loved the saint and hated the sinner. One day he was told that a certain preacher had declared that God loves the sinner. This idea struck him as novel and erroneous, but the more he thought about it the more thoroughly he became convinced that it was really true, and through the rest of his ministry he declared continually that the sinner was an object of dvine love.

Methodist theology, of course, never taught anything else. This is only one of the many positions, taken by such men as Wesley, Watson, Ralston and Clarke, to which the whole world of religious thought has been gradually coming.

A STORY FROM GEORGIA

It takes a man from the land of Joel Chandler Harris and Frank L. Stanton to tell a story in which our brother in black is concerned. Dr. Joseph Broughton, who was born in this state, has been living in Georgia long enough to speak as one "to the manor born," and while much of his time is taken up by his profession of dentistry and the position of general superintendent of the Sunday school of the Baptist Tabernacle in Atlanta, he goes out occasionally to make talks at conventions, and when he talks he always makes his points with good stories.

He is responsible for the following: "Aunt Dinah, what would you like to be, if you wasn't a human?" Uncle Eben inquired. "What would I ruther be, if I couldn't be myself nor no other person?" "Yes," "Well, lemme see; I guess I'd ruther be a American beauty rose." Then in turn Aunt Dinah asked: "Uncle Eben, what would you like to be?" "Me? Why, I'd like to be one of dese here octopuses." "A octopus? What is a octopus.' 'Why, a octopus is one dese things dat has a thousand arms." "A thousand arms! What in the land sakes does you want with a thousand arms?" "I want 'em so I could wrap de last one ob 'em around you," Uncle Eben replied. "No, you don't want to be no octopus," Aunt Dinah answered, "because you aint a makin' no use of de arms you has."

Granted that Uncle Eben and Aunt Dinah were husband and wife, the story carries a good suggestion as to how quarrels may be averted and divorce courts avoided.

But there is also a deep lesson in it. It is not given to men to wipe out all of the traces of sin and suffering in human life. But if men cannot obliterate they can alleviate. Nothing is more certain than that there lies in every person the power to lessen in some degree at least the ills of mankind, and it ought to be clear that the sensible thing for each to do is to exercise himself in this alleviating work to the extent of his power.

How often has every one thought that if he had the unlimited power of the Almighty, how gladly he would, by a wave of tbe hand, remove all defects, pains, sorrows and sins from the human race. The lame would be made to walk, blind eyes would be opened and deaf ears would be unstopped. But wbile human skill cannot always open the eyes of the blind, it can lead the blind man around and be for him instead of eyes; while it cannot always restore the lame limb, it can be to the lame instead of feet. And the moral quality of the small act of assistance is the same as that of the great act of miracle would be.

The principle applies all along the line. The secret of true success lies in the right use of whatever power one has.

THE GREAT NEED OF THE SOUTH

Charles H. Ireland, a big business man of Greensboro and Lay Leader for the Western North Carolina Conference, makes this strong statement concerning the Christian Education Movement:

"It is without hesitation at all that I give my unqualified endorsement to the movement for the advancement of Christian Education.

"The only mistake that we bave made about it is that we have deferred it too long. If we had done this twenty years ago we would have been in a much stronger position than we are today, for time is lost that we can never recover; but that is no reason why we should not try to improve as much of our lost opportunity as is possible. Consequently, I am urging every one to give the heartiest endorsement and active participation to the campaign which we now have in our church, believing that unless the church awakens to a sense of its obligations and fortifies itself at its weak point, namely, its educational position, we shall suffer incalculable loss during the years to come.

"Every state is now pouring money into its institutions, all of which is a source of gratification to any liberty-loving American, but church and state have been decreed as separate institutions, and the state can move only witbin its own realm. If we leave the education of our young people wholly to the state, it means tbe secularizing of education, and we all know what secularization of education has done for Germany. The hope for America is a Christian conscience in our schools and to keep that fully alive the church schools will have to keep abreast with the very best of state institutions. I hope that the present campaign will result not only in strengthening our smaller institutions, but in giving us some universities in the South that will not have to take off their hats to any other institution anywhere. It is the crying need of the South, and I hope our people will respond to this thing liberally in the present campaign."

CENTENARY AND SPRINKLE

When the final history of Methodism in Greensboro is written it will be found that Centenary Church has played a large part in its growth and prosperity. That congregation has a fine working plant, and a most excellent people to do the work of the Master. A more enthusiastic congregation is seldom found. Every department of church endeavor is looked after at Centenary. The educational campaign is receiving a large place in the thought and prayers of the church, and when the movement comes to an end we venture to predict that Centenary will be found among the foremost churches of the conference in that movement. Last Sunday, Church Lay Leader Eldridge delivered a two-minute address that was as good as any one needs to want to hear. He drove some mighty truth home with every word he spoke, and the response from the congregation was fine.

The assistant editor "filled in" at the 11 o'clock hour for the pastor who was down at Gibsonville making an educational address. Brother Sprinkle has taken hold of his new work vigorously and has already won a large place in the religious life of the city and is exceedingly popular with the congregation he serves. He preaches to large congregations, his Sunday school is growing, has large attendance at his prayer meetings, and every interest of the church is on the upward way. It was a joy to preach at Centenary.

AN EPOCH MARKING REVIVAL

The meeting now in progress at West Market Street Church, Greensboro, is making a tremendous impression upon the city and surrounding sections. It is the kind of revival that will be felt long after the services come to an end and far beyond the immediate vicinity. Preachers are in attendance from all over the Greensboro district and points beyond its borders, and these will return to their homes fired with fresh zeal and clearer understanding. The services are marked by depth of fervor and spiritual power rather than by sudden gust and storm. Hundreds of people will look back to this time as the beginning of a richer period in their lives.

Bishop Darlington has the rare gift of lifting the great soul experiences of Bible characters out of their ancient setting and placing them amid modern conditions in such a way that they are made to live with all the freshness of the present day. Under his touch Jacob and Esau carry home to the hearer the latest effort at overreaching in a trade and the inevitable reckoning awaiting every act that produces guilt in conscience. The old and somewhat hackneyed theme of repentance and confession become vital, as the ever recurring experiences in human life.

Rev. Luther Bridgers reinforces the great messages contained in Bishop Darlington's sermons with song and exhortation. Nature provided him with an abundance of vitality, and he has added what grace and cultivation had to give, so that his songs are vibrant with fine emotion and impressiveness. He knows how to get the congregations to sing, and when that great concourse of people let themselves go on "Savior, more than life to me," or some other such great old song, the inspirational effect is wonderful indeed.

With most men it would be necessary to turn aside from other things to conduct a revival, but it seems to come natural to Bishop Darlington to carry on two or three lines of work at the same time. Preaching with a power that would indicate that he was throwing his whole undivided soul into the meeting, he has been attending to as many things as would occupy an ordinary person's whole attention, such as running over to Charlotte to help out in the new forward movement contemplated by Methodism there, calling the preachers of the section together for consultation on the Christian Education Movement, and delivering a winning and informing address on Founders and Benefactors Day at Greensboro College.

Rev. J. H. Barnhardt in his systematic way is directing the forces of his congregation with a view to gathering the results of the revival.

There has been some complaint that the Advocate does not reach the subscribers on time. We hope all will bear with us in this matter. It is no easy matter to get 7,000 new subscribers properly entered on the mailing list. Our force is working overtime in order to get things going right.

SHERRILL AND SHERRILL

Two of the four Sherrills in the Western North Carolina Conference now happen to be neighbors in the city of Reidsville, and while both are quite capable of giving their congregations as good as can be gotten, they combine occasionally to bring in a little extra from the outside. Last Sunday the editor attended at Main Street in the morning, and after an all but incapacitating dinner at the Gibbs home five miles out from town, landed at Salem church on the Wentworth circuit for a special service in the interest of education at 3 o'clock in the afternoon.

Although the day started rather unpromisingly on account of the rain, it proved to be full of fellowship and inspiration. The Sunday school at Main Street, under the superintendency of Eugene Watt is wholly lacking in the dead monotony that comes from formal routine, and things move with snap and go. The Friendly Class, made up of nearly one hundred mature men and taught by Brother Smith, listened to the editor's exposition of the lesson till the bell tapped and then attended the preaching service in a body.

Rev. R. D. Sherrill, always on the alert to see that nothing is overlooked or forgotten, has all of the affairs of the church in hand and is doing all in his power to lay before the minds of his congregation all aspects of the Christian Education Movement. The editor, feeling that he had a fine opportunity to appeal to the intelligence of his audience, discussed with some care the principles involved, and if the response of an audience to a speaker in sympathetic attention is any indication, Reidsville may be counted on to give loyal support to the educational work of the church.

In disregard of the phychological principle that violent exercise should not be indulged in soon after one's capacity for consuming bodily nourishment has been taxed to the limit, and with regret that the afternoon could not be spent in conversation with Prof. A. K. Gibbs, who has been an alumnus of Trinity College for over fifty years, the editor found himself rapidly making his way over to Salem, where the pastor, Rev. C. F. Sherrill, was anticipating a large attendance and a lively meeting. He was not disappointed. People were there all the way from Reidsville and Spray, and if the rain had not made it impossible for many to get out to the main roads, the house would not have held the congregation.

Brother Sherrill, stating that his minute men happened to be minute women, presented Mrs. Sherrill, who made the three-minute speech for the service, and then the congregation was turned over to the visiting speaker, who was careful to state the things he intended to drive at plainly at the beginning for fear overindulgence at the dinner table and the mellow atmosphere of a lovely spring afternoon might cause his mind to drift and his audience to drowse. But Brother Sherrill was determined to have a great day, and his hearty "amens" kept everybody wide awake and the speaker going with regulation interest.

People are continually inquiring as to how the Christian Education Movement is going. If Salem church is a fair sample, it is going well. Brother Sherrill has another great rally in store for the third Sunday in May, at which time he expects to reach the climax with an address by Prof. R. L. Flowers, of Trinity College.

In the meantime Dr. W. R. Ware, who happened to be in the city attending a wedding, preached for his former parishioners at Main Street on Sunday night and Dr. W. J. Young, of Emory University, is expected to be with Brother R. D. Sherrill next Sunday morning and with Brother C. F. Sherrill in the afternoon.

Rev. A. D. Wilcox has just issued a directory of Trinity Church, Durham, carrying a picture of the church with its spire reaching far up into the sky, a sketch of the church and its pastors, the mission specials supported by the church, a list of the officers of the church, Sunday school and various societies, and the names and addresses of all members. The church is doing work in Brazil, China, Japan, Korea, Mexico and Europe, at a cost of $40,000 for a five year period, in addition to which General J. S. Carr is contributing $16,400 for mission specials in China. On the first of February there were 1031 names on the church roll. The mechanical work on the directory is well done. The Advocate did it.

"HEAPING COALS OF FIRE"

Twenty-five years ago that section on the Roanoke River which lies just below the point where the water takes a drop of nearly a hundred feet was woods and fields. Now the ground is covered by the prosperous little city known as Roanoke Rapids. It is as if some wizard had waved his magic wand and turned the trees and soil into buildings. Nature furnished the resources and human ingenuity did the rest.

Having heard of the wonders of Roanoke Rapids many times, the editor had made up his mind to seize the first opportunity to take a look at first hand, and the District Conference at Weldon seemed to be the time. But as he approached Rev. L. B. Jones, the pastor, he remembered the unceremonious treatment that certain highly complimentary resolutions passed by the church at Nashville, as Brother Jones was completing a wonderfully successful period of four years of service at that place, had received at the hands of the Advocate and wondered whether or not he was going to be paid back in his own coin.

"Roanoke Rapids is a place that has excited wide interest; it must be a rather remarkable place," the editor ventured tentatively. "Yes," Brother Jones replied. "I'll take you down and show you over, if you like." Now, that is just what the editor was hinting toward, and a few hours later he found himself in the pastor's car on the six mile trip across a lovely country through Rosemary, which ends where Roanoke Rapids begins, by the four hundred thousand dollar high school building in process of erection on a lot midway between the two places, down to the bank of the river, where, through the courtesy of Mr. Anderson, the superintendent, he was shown through the factory of the Halifax Paper Corporation, seeing pine logs eight feet long and ten inches through go into a hole to be reduced to chips in ten seconds and come out sooner or later as beautiful, tough brown paper.

After going over the town, up and down and crosswise, the car stopped in front of the beautiful, new church with its elegant pipe organ installed by Mr. Patterson as a gift to the congregation, which already taxes the capacity of the building. The editor came away feeling that one of the finest fields for Methodism in the State is the rapidly growing town of Roanoke Rapids. The only handicap is a large debt on the church building, amounting to something like $30,000. The church through its Church Extension Boards ought to help the plucky congregation lift this load and thus open the way for the progress that evidently lies just ahead.

But the thing that affected the editor most of all was the method used by Brother Jones in "getting even" with the Advocate for its treatment of the resolutions, and he came away rather wishing that they had been permitted to appear. In fact, he is of half a mind to publish them yet and begin the new rule on Rev. E. M. Snipes, who has just held the fourth and last consecutive district conference that the church law makes possible in his present charge. Of course, the substance of the resolutions will be published, but the formal "whereases" and "resolveds" will be cut out.

Brother Jones is right. When the editor fails to treat you right, "heap coals of fire on his head," kill him with kindness, and he will be sure to do better next time.

Rev. L. D. Thompson is holding revival services with his congregation at Hawthorne Lane, Charlotte. E. H. Bell has charge of the singing.

The Sunday school at Trinity Methodist Church, Charlotte, established a new high watermark in attendance on the first Sunday in April with 454 present. The highest record before that time had been 432. Trinity claims to have the second largest attendance among the Sunday schools of the city.

Dr. Paul S. Reinsch speaks very highly of Trinity and her literary achievements. On the eve of his departure he said: "When I decided to visit Trinity College, I expected to come to a college which had a very high standard of scholarship, a college known nationally as one of the very best in the South, and I am glad to be able to say that in these my expectations have been fulfilled. I am strongly impressed with the stress laid on the work of the literary societies at Trinity and am glad to know that the inter-collegiate activities in debating and public speaking are of such a high quality."

PEOPLE AND THINGS

Last week before we had finished counting the new subscribers from the various churches we stated that it seemed that Lexington had led both conferences in matter of new subscribers. This was a mistake. Rev. John W. Moore, the popular pastor of Broad Street, Statesville, sent up 113 new subscribers. This is the largest number any one church sent us during the recent campaign.

Hon. Josephus Daniels is now in Texas in the interest of the Christian Education Movement.

Rev. O. W. Dowd began revival services with his congregation at Morehead City last Sunday. Rev. A. L. Stanford, of Gastonia, is doing the preaching.

Rev. J. C. Keever is engaged in a series of services at Earl. The reports from there indicate that the meeting is a great success.

Misses Anna Ogburn and Julia Bynum brought good reports from Centenary, when they ran in during a short visit to the city from Winston-Salem one day last week.

Rev. W. L. Dawson, of Spray, deep of voice, large of stature and big-hearted, gave us a pleasant hour on Saturday. He was here attending the West Market meeting.

Mr. R. K. Farrington, son of Rev. J. A. J. Farrington, and a senior at Trinity College, called to see us Saturday. Mr. Farrington is business manager of the Trinity Archive.

Dr. Cox, president of Emory University, Atlanta, made a fine address in the Methodist Church at Waynesville last Wednesday. His subject was Christian Education.

News come to us that Mrs. C. E. Vale, widow of the late Rev. C. E. Vale, of the North Carolina Conference, is seriously ill in a Hamlet hospital. It is not expected that she can live but a few days.

Rev. L. A. Falls called to see us on his return from the State Sunday School Convention in Raleigh last week. He is very enthusiastic over the development of his church affairs at Dilworth.

Prof. Leon Cash has found out what to do when the Rotarians of Winston-Salem need a good meal. They were served at their last meeting by the Young Ladies' Aid Society of Centenary Church.

Rev. E. O. Cole, the quiet and dignified pastor of Kernersville and also financial director of the Educational Campaign of the Winston District, was a caller at our office Saturday. He is planning wisely for a successful finish up in his district.

A mass meeting of all the churches of the Norlina circuit was held in Norlina last Sunday. Prof. R. L. Flowers, of Trinity College, was the speaker. The meeting was in the interest of the Christian Educational Movement.

Rev. H. C. Smith, pastor of the East Durham charge, has been traveling in the eastern part of the state in the interest of the Chinese Relief Fund. He was sent by the Chinese Famine Relief Committee.

Rev. A. S. Parker, of Biscoe, was in our office Saturday morning, and reported that he had just concluded a fine meeting at Biscoe. He was assisted by Rev. J. W. Harrell, D. D., of Troy, and says he has never had better help in a meeting.

Rev. J. F. Kirk, the wide-awake and far-seeing presiding elder of the Salisbury District, but who is at the present time devoting most of his time to the educational campaign, was a pleasant visitor in our office Tuesday.

Rev. C. K. Proctor, of Central, Raleigh, will assist Rev. H. C. Smith, of Carr Church, in a meeting beginning Sunday, April 24th. This is Brother Proctor's home church, and his people will be delighted to hear him through the meeting.

Rev. E. R. Welch, pastor at Lenoir, was to see us Saturday. He was here to interview Rev. Luther B. Bridgers, who is doing the singing at the West Market meeting, in regards to a meeting that Bro. Bridgers is to hold at Lenoir.

Rev. W. R. Ware, who is closing a prosperous four-year pastorate at North Wilkesboro, was in Greeensboro last week, visiting his sons, Henry and William Ware. Brother Ware did not treat this office exactly fair, as he failed to look in on us. Don't do that way any more, Brother Ware.

Miss Maud McKinnon has been employed for her full time by Tryon Street Church to serve as "Director of Religious Education." No more efficient and consecrated worker could have been found than Miss McKinnon, and we are confident that under her leadership great things will be accomplished.

Mrs. C. L. Steidley, who was with the McLendon evangelistic party for some time, but who is now engaged in the evangelistic work, is this week assisting Rev. W. E. Poovey in a series of evangelistic services at Central Church, Shelby. Mr. A. E. Rapp is leading the singing.

The Mount Olivet Church in Arcadia township, Davidson county, has been remodeled and enlarged. Several Sunday school class rooms and a gallery has been added. The improvements were made necessary because of the increase in the Sunday school and the attendance at the preaching services.

Misses Mary Wilkinson and Nancy Moose, two student volunteers from Davenport College, graced our office Monday by a visit. They both expect to go to Korea as missionaries as soon as they finish their preparation. These young ladies speak in high praise of President Craven, of Davenport.

The Statesville Landmark has been devoting a large amount of space in its columns in giving an account of the meetings in progress at Broad Street Methodist Church in that city. Brother Moore has been preaching to large congregations, and the meeting was a success from the beginning. We hope to be furnished a full report.

Rev. J. L. Bradley, of Mooresville, one of the first subscribers to the North Carolina Christian Advocate, writes us through his pastor, expressing regrets that he is compelled to discontinue his paper because of the fact that he is nearly blind and cannot see to read. We pray God's blessings to abide with this good man as the sun goes down.

Rev. A. L. Stanford, the handsome pastor of Main Street, Gastonia, gave us a pleasant call Monday. He was on his way to Morehead City to assist Rev. O. W. Dowd in a series of meetings. He reports things in fine shape at Main Street. Bro. Stanford preaches to congregations that overflow his church every Sunday.

Mr. William Oscar Moore and Miss Hattie Gunn were united in marriage at the Methodist parsonage in Reidsville on the evening of April 16th. Rev. C. F. Sherrill performed the ceremony. Mr. Moore is a prosperous farmer of the Bethlehem community. Mrs. Moore is the attractive daughter of Mr. Jones Gunn. They will make their home with the groom's parents.

The Advocate is favored with an invitation from the faculty and graduating class of South Buffalo High School to be present at the commencement exercises April 24th to 29th. Rev. T. A. Sikes will preach the sermon on next Sunday night in the school auditorium. Mrs. B. N. Mann, formerly one of the leading missionary workers of the North Carolina Conference, is principal of the school.

Mrs. W. L. Scott, wife of the president of Jefferson School, Jefferson, N. C., has written a most interesting play, "Education and Education." In a story that will hold the inteerst of an audience it sets forth the arguments for Christian Education. The play can be given by students of a school, by an Epworth League or some other church organization. A copy of this play will be sent to any one interested. Address Publicity Department, Christian Education Movement, No. 160 Fourth Avenue North, Nashville, Tenn.

Some of the speakers on the program of the Baraca-Philathea Convention this week are: Dr. Hubert M. Poteat, Wake Forest College; Dr. Forrest J. Prettyman, Knoxville, Tenn., "What Think Ye of Christ?" A. B. Saleeby, Salisbury, "Taking Inventory"; Dr. J. Kenneth Pfohl, Winston-Salem, "The High Service of Fellowship"; Dr. Millard Knowlton, Raleigh, "The New Crusade"; Mrs. T. W. Bickett, Raleigh, "The Girl Worth While"; Hugh Latimer, Winston-Salem, "Soul Winning Our Important Task"; Mrs. H. M. Finch, Rocky Mount, "Secret Service"; Prof. G. B. Phillips, Greensboro, "Motive Power"; Mrs. Will D. Upshaw, Asheville, "Imitation"; Miss Kate Renn, Greensboro, "Youth, the Springtime of Life"; Dr. Henry Louis Smith, Lexington, Va., "A Winning Personality"; Dr. Joel S. Snyder, Fayetteville, "Our Part in Bringing the Holy City Down"; Mrs. N. Buckner, "At His Bidding," and others.

On last Wednesday night, April 20, Dr. Lindsey Rogers, of Harvard University, and formerly of the University of Virginia, a speaker and thinker of wide renown on international politics, delivered a lecture in the Y. M. C. A. hall under the joint auspices of the Historical Society and the Y. M. C. A. of Trinity College, on "International Labor Relations."

The Advocate regrets to learn that Miss Emily Tuttle, daughter of Rev. and Mrs. R. G. Tuttle, of Thomasville, was forced to submit to another surgical operation Saturday, but we are glad to announce that she is doing nicely at this time and that her physicians expect no further trouble. We trust that this popular young lady will be able to return to her home at an early date.

Last Sunday was rather a gala day for our Methodist people in Shelby. A great educational mass meeting was held in our Central Church there. Rev. Plato Durham, a native son of Cleveland county, delivered the address. Dr. Durham was introduced by Hon. Clyde Hoey, former congressman from his district. The address, we are informed, was one of the greatest ever heard in Shelby.

"The Methodist Clubman," the official magazine of the Methodist Men's Club, has just been issued in the form of a beautiful magazine with cover in three colors. Pastors can secure sample copies for their laymen by sending a list of the names and addresses of the prominent laymen in their churches to The Methodist Clubman, 808 Murchison Building, Wilmington, N. C.

The North Carolina edition of The American Issue has made its appearance in response to the law-enforcement convention, which met in Greensboro, February 2, that the Anti-Saloon League provide "literature to create a better sentiment for the enforcement of our prohibition laws." The publication is a bi-weekly, edited by Rev. R. L. Davis, with the slogan, "Blind Tigers Must Go." Success to it.

Rev. L. L. Smith, who is just getting used to being called papa, and at this time the popular pastor of the McKendree charge, was to see us Monday. He reports that he is in the midst of a fine meeting at Pinetop. Rev. D. E. Earnhardt, pastor of the Bailey charge, is doing the preaching and is charming the large congregations that are attending. There have been a number of conversions, and interest is growing at every service.

In the beginning of the year Tryon Street Sunday School decided to raise $50 per month through the year for the cause of missions. In the six months of the Conference year that are gone they have raised exactly $300. In addition to this they raised in the Sunday school on one Missionary Sunday the sum of $176.94 for Chinese Relief. Last Sunday was observed as Missionary Day, and a fine program was rendered in each department.

There was a great mass meeting of the Methodists of Charlotte in Tryon Street Church last Sunday afternoon at 3:30 o'clock. The meeting was called in behalf of the Educational Movement of our Methodism, and addresses were delivered by Dr. E. B. Chappell, Sunday school editor, and Dr. H. N. Snyder, president of Wofford College. Dr. Chappell preached at Tryon Street Church in the morning, and Dr. Snyder delivered an address at the evening hour.

The revival at Broad Street Methodist Church, Statesville, which closed Sunday after being in progress for two weeks, was a great success from every point of view. Sunday 36 people joined the church on profession of faith. Many members were admitted by certificate, and others will come in later, both by profession of faith and by certificate. The meeting was conducted by Rev. John W. Moore, the pastor. He has proven himself a revivalist of unusual power, as well as an excellent pastor.

Our church in Hookerton has recently enjoyed a good revival led by the pastor, R. H. Broom, who preached eleven times, following the opening sermon by Rev. W. T. Cheek, local preacher. The attendance was unusually large and regular, and the people were first given the cardinal doctrines of Methodism. An enthusiastic Junior choir was formed, and contributed much to the fine spirit of the meeting. Ten young persons were received on profession of faith, and three joined the Disciples church.

QUESTION OF LOYALTY AGAINST ANARCHY

Report of Committee on Temperance—Warrenton District Conference, Weldon, North Carolina, April 7, 1921.

The prohibition question has been settled by the Eighteenth Amendment to the Constitution of the United States, the merits of the case are no longer debatable, the great majority have spoken and decreed that the liquor traffic must go. It is now a question of Loyalty against Anarchy. The outcome depends upon the attitude of the Christian men and women of America. There is no longer any neutral position, we are on either the side of law and order or our influence is aiding and abetting in the overthrow of the constitution.

The situation in North Carolina is alarming. More than three thousand of the illicit distilleries taken by federal officers last year were captured in North Carolina. But our people are not awake to the dangers that are confronting us from this source. They must be aroused. The preachers are God's watchmen on the tower. They must sound the warning and strengthen sentiment for law-enforcement. We heartily commend the apparent vigilence of officers making the captures. Every true citizen in North Carolina has a duty to perform in this matter. We have no right to try to shift the responsibility, but if we are loyal to God, to the Church, and to humanity we must stand by the law.

The Remedy.

Agitation, education, publicity. Let the preachers arouse the people to the duties of citizenship and to the necessity of aiding officers in the enforcement of the prohibition laws. Let the churches organize law and order leagues as suggested by the Anti-Saloon League, so as to fight for enforcement of law, and to oppose such officers as are in sympathy with the violators of law. Call upon solicitors to ask for road sentences instead of fines in cases of conviction, and call upon judges to give such. Oppose the pardon of the violator except in extreme cases.

Resolve to rally to the Anti-Saloon League in its efforts to secure for this state "appropriate legislation" to enforce our liquor laws and to harmonize our state laws with the Volstead Act.

Furnish copies of this report for publication in the North Carolina Advocate and such other papers as may seem advisable.

(Signed) W. T. Shaw, John M. Wright, Chas. M. Lance, L. E. Thompson, H. M. Eure.

FAMINE SITUATION DESPERATE

Chinese Government Doing All It Can—Catholics, Protestants, Big Business Concerns All Working Together.

The latest news from the famine district through the correspondent of the Christian Herald is cabled as follows:

"Famine situation desperate; Herald Relief urgently requests one million dollars before Aprll. Three dollars for each subscriber saves a life."

While we have already reached the month of April the famine is still on, and thousands of lives can yet be saved during the next eight weeks. There should, therefore, be no letting up in our efforts.

It is gratifying to note from the letter of Mr. W. H. Robinson, of the American Board at Paotingfu, that the Chinese government is doing all in its power to help the relief work. It has put a surtax on mail matter, on railroad tickets and other sources of revenue. It has given free passes on its railroads and free transportation of foodstuffs. There can be no doubt about the fact that this combined effort to save the millions of people in the famine region has been one of the greatest unifylng forces China has known. The co-operation of those representing various nationalities, creeds and classes is also very gratifying. Business men, officials, students, college professors and missionaries are giving their time and strength without stint. Mention is made of one committee made up of a French priest, an Italian priest and one from Holland; English missionaries representing the China Inland Mission, a Swede of the Salvation Army and two Americans. In addition to these, there are representatives respectively from the Standard Oil Company of New York, and of the British and American Tobacco Company. They are all working together animated by one purpose.

A unique feature of the relief work is that of gathering the children together in village schools. The teachers are out of employment and can be utilized for this work, since they themselves must be fed. Mr. Robinson writes: "These schools will be centers from which other relief work may be carried on. The children who attend these schools are chosen from the most needy families, without regard to religious affiliation. Each child is given about five cents a day, which is sufficient to purchase enough grain to keep body and soul together.

At the time of writing the cold was intense. The ground was covered with snow, the temperature being below zero. It was almost impossible to get fuel from the fields or to dig the young wheat sprouts which many have been living on in the absence of any other kind of food. The situation is desperate and further relief must be given and in generous measure without delay or we will be too late.

Up to the first of April Southern Methodism had contributed to this cause through the General Board of Missions $200,000. Gifts were still coming in at the rate of more than $1,000 a day. Those who have not yet had a part in this Christlike work should send contribution at once to J. W. Hamilton, Treasurer, 810 Broadway, Nashville, Tennessee.

CLIFFSIDE AND ALLENDALE

Rev. Andrew Jackson Burrus, Station Preacher—Double-Barrelled Station Doing Better Than Whole Circuit.

Dear Advocate:

I have delayed writing some things to our paper which our deserving congregation should have had expressed to their credit. Although having been with them this, the third year, they have treated us and the church also just as if this had been our first year. They have pursed and pounded us, too. Mrs. Dr. Shull and other helpers with her gave us as a valedictory to her own and the doctor's most excellent service previous to their going to take up their future church work with the pastor and congregation at Hawthorne Lane, Charlotte, a most excellent Christmas entertainment with our Sunday school children. The good effect of which is still remaining with our Sunday school. Our live superintendent, Dr. McCall, is alert, awake in his work; is already planning for Sunday School Day. Our teachers' training work is doing nicely, meeting weekly, and our Sunday school interest is the best we have ever seen it, anywhere in any previous pastorate.

Our charge changed from a circuit of 560 members the previous year to a two-church station of 210 members. So you see this is my initiatory year as a station preacher. By the way, as to the initiatory part of it, Rowe, Sikes and Burrus are alike, but 1 suppose we must learn to fit ourselves to the work, even if the work does not fit itself so nicely to us. 1 do not know so well about the complete likeness of the triple group being initiated, but this I take pleasure in that I am in the winning group. All our financial assessments are no less than for the whole circuit the two previous years of my pastorate. Our Conference Budget is more than triple the amount. We withdrew our request for help of financial ald from the Board of Misslons, which has been $200 a year for the two previous years.

Our Centenary three-fifths—so far as I have been able to find out—is as hopeful as any place in the conference. Our Advocate campaign has also improved, but nothing like what we hope to make it. We are also optimistic about our pending Educational drive now on. Our Marion District is further along all lines of church work, so far as 1 am able to judge. And I believe this part of our Zion is feeling herself a part of our Master's kingdom and is entitled to be ranked as a section of the same. We want "No shrinkage but an increase." God help all that we may.

"Abound yet more and more."

A. J. Burrus.

Trinty College won the debate with Emory University at Durham on the night of the twelfth of April, closing the fourth and last engagement of the debating season without defeat. The speakers representing Trinity were: John H. Small, Jr., Hugh T. Lefler and Henry C. Sprinkle.

THE SAFETY OF THE NATION

The Need of the Hour More Christian Education. By Roger W. Babson.

(Mr. Babson is perhaps the best known statistician in America, a man whose opinions and conclusions are given high rating in America's world of business and finance. His statements, here given, are worthy of the consideration of all church people, of all patriotic American citizens.)

The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more Christian Education. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only thru religion. Legislation, bounties, or force, are of no avail in determining man's attitude toward life.

Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only thru the development of Christian Education. With the forces of evil, backed by men and money, systematically organized to destroy, we must back with men and money, all campaigns for Christian Education.

We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian Education is today of even greater importance than was ever the call of the army and navy. I say this because we shall never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

I am not offering Christian Education as a protector of property. Nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters, as they go out on the street this very night, is due to the influence of the preachers and the teachers rather than to the influence of the policemen and lawmakers. Yes, the safety of our nation, including all groups, depends on Christian Education. Futhermore, at no time in our history has it been more greatly needed.

We insure our home and factories, our automobiles, and our business thru mutual and stock insurance companies. But the same amount of money invested in Christian Education would give far greater results. Besides, Christian Education can insure what no corporation can insure, namely, prosperity.

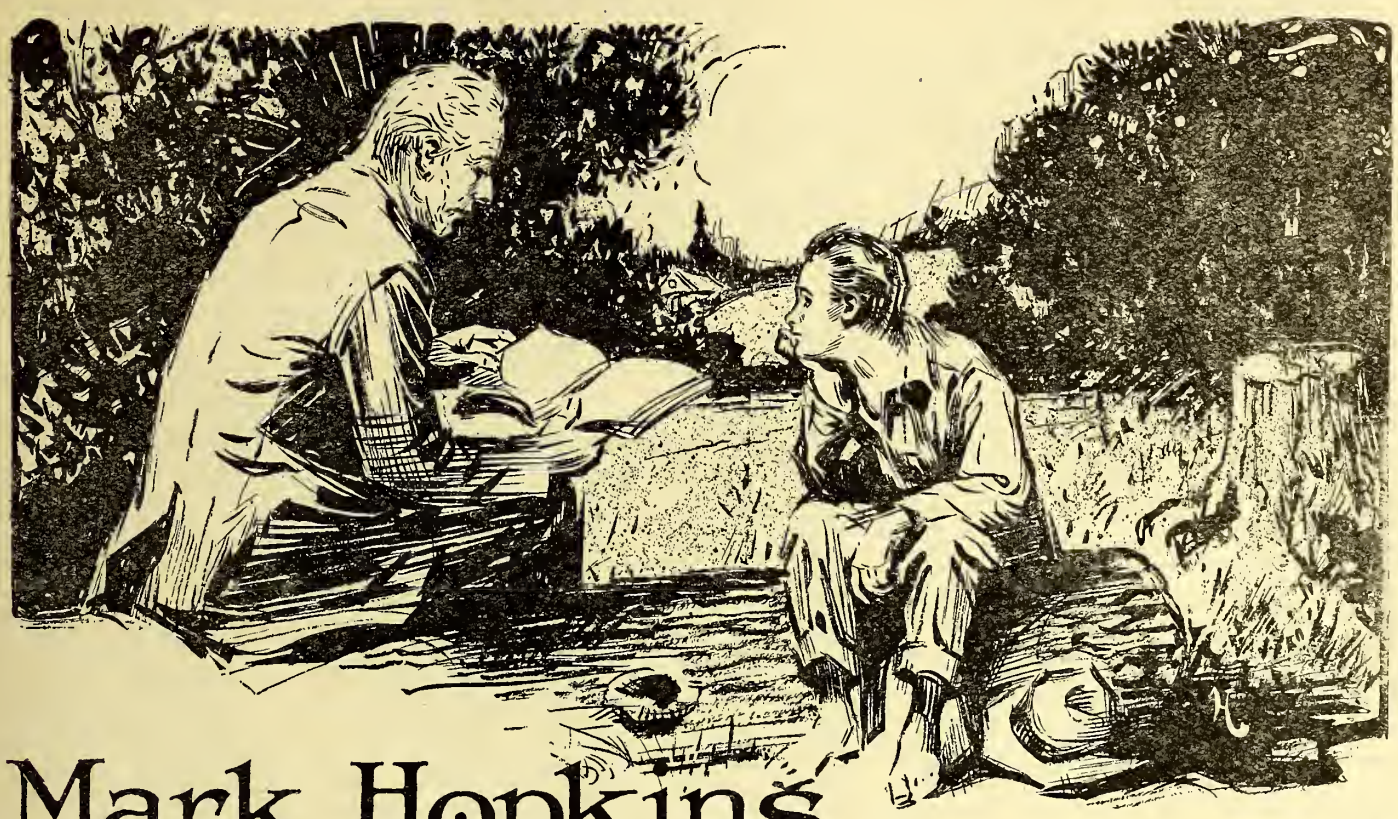
As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith and service, which make for true prosperity. I repeat, the need of the hour is not more factories or materials; not more railroads or steamships; not more armies or navies—but rather more Christian Education.

$1.00 spent for a lunch lasts 5 hours. $1.00 spent for a necktie lasts 5 weeks. $1.00 spent for a cap lasts 5 months. $1.00 spent for an automoblle lasts 5 years. $1.00 spent for developing a water power or reducing a railroad grade lasts 5 generations. $1.00 spent in the service of God last for eternity.

TONIC FOR TIGHT TIMES

While the Advocate sympathizes with all other institutions of the church, it congratulates itself on being the most happily situated of any at the present time. Financial depression brings enforced leisure, and the Advocate then stands a chance of being read. Moreover, while most men in such times find it necessary to curtail their expenditures, the cost of the Advocate is so small that it is still in the reach of all. The two dollars can be found by anybody who finds it worth his while to read the paper. Therefore, the Advocate feels that it is sure to weather the storm.

But there is another reason for hoping the Advocate will fare well. It is a tonic for tight times. There is enough inspiration in it each week to tide the reader over the sands of discouragement and start him to riding the waves of hope again. Its messages, gathered from the heavens above and all quarters of the earth beneath, are scattered from the mountains to the sea, bringing cheer into households everywhere. The more discouraged the reader is, the more he will profit by reading the Advocate.



Mark Hopkins and a Boy on a Log

"A university is a log with a boy on one end and Mark Hopkins on the other."

This old adage meant that the supreme element in education is the personality of the teacher. It states a fundamental truth, but like most epigrams it does not state the whole truth.

There can be no great college without teachers with great personalities, but even such teachers must have more than a log for their boys.

Reinforcing personality there must be buildings, laboratories, libraries, grounds, and the whole array of scientific, literary, and artistic equipment.

And there must be large endowment, for support must be provided for many teachers of personality and for all the paraphernalia which they use.

The Christian College Includes All

The Christian college provides teachers of Christian character. There are no other kind in the schools of the M. E. Church, South. Thus they are men and women of unquestioned integrity---of unusual power. They have personalities through which the Holy Spirit operates.

Such as these are worth infinitely more to the developing character of youth than all knowledge of a purely secular kind.

The Christian Education Movement will provide more of these men and women for all the schools and colleges of the Church. It will secure for them an adequate support. It will furnish them ample equipment for their tasks.

Thus will be maintained for the youth of the Church the finest and most deeply spiritual system of educational institutions in the nation. From them will come trained men and women to do the world's Christian work---and civic leaders who will lead the world aright.

Christian Education Movement

M. E. CHURCH, SOUTH. NASHVILLE, TENN.

BY THIS SIGN WE EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M E CHURCH, SOUTH

BLUE TO BLUE

READY TO HELP

I shall be at Kenansville, N. C., Duplin county, from May 15th through the summer, and shall be glad to assist any of the brethren in revival meetings, who may desire my help.

T. W. Lee.

72 Mt. Vernon St., Boston, Mass.
April 15, 1921.

PROGRAM AT LOUISBURG

I desire D. H. Tuttle, R. C. Craven and H. M. Jackson to serve as committee on license to preach and orders at Raleigh District Conference at Louisburg, April 26-27-28.

Wednesday, the 27th, will be Educational Day. The Minute Men and all the directors from each church are requested to be present. The Educational Secretary will be in charge of the program. It ought to be one of the greatest days we have ever had at District Conference.

I want our laymen present and hope that they will help by supplementary reports and wise plans for a great ingathering of souls. Let us go with a prayer for a great spiritual blessing.

John C. Wooten.

COUNTRY CHURCH BURNT

Davis Chapel on the Danbury Charge Needs Help to Rebuild.

On Friday night, February 18, 1921, some one carelessly built a fire by the roadside, near Davis Chapel, a church on this charge, which spread to the woods and to the church, burning it and all its contents to the ground in the dead hours of the night. There was no insurance and is a total loss.

There is not a man or woman in the congregation that has wealth, which makes the loss all the more severe on these unfortunate people. It is a great burden for them to undertake to build again this old church that has stood for many decades, and out from which have gone so many good people to bless the world.

We need help, we need it badly. Any amount will be thankfully received, but we pray you will make it as liberal as you possibly can.

Yours in need,

W. J. Adkins,

Treasurer Building Com.

Make all remittances to W. J. Adkins, Treas., Route No. 3, Walnut Cove, N. C.

Knowing as I do the real need of help in the matter referred to above, and the further fact that most of those to whom it goes are my friends, I am adding my endorsement.

J. J. Eads, Pastor.

Danbury, N. C., April 6, 1921.

FOUNDERS AND BENEFACTORS DAY

Greensboro College, like most of the great educational institutions of the country, now has a founders and benefactors day, holding the first meeting of this kind on Tuesday of this week. The faculty, student body and visitors gathered in the college auditorium for a program that was rich in allusion to those labors and sacrifices, a knowledge of which spontaneously breeds loyalty and devotion to the institution.

Dr. S. B. Turrentine traced the history of Greensboro College from its beginning in 1837 to the present time, dwelling upon the people and events best calculated to give the hearer a clear conception of the ups and downs that the college has passed through, leaving a sense of hope and triumph at the close.

Bishop Darlington was peculiarly happy in fitting into the situation, helped no doubt by his own experience as college president. General Julian S. Carr, whose life has been intertwined with that of the college all through the years, made a speech out of the fullness of his heart that brought forth generous applause and delighted everybody, especially the aggregated loveliness, made up of the student body.

Mrs. E. L. Stamey and Mrs. P. W. Flagge made speeches that quite measured up to those made by the men, and the musical numbers were restful and inspiring. The program of the first benefactors and founders day was a decided success.

REVIVAL AT FREMONT

Pastor Helped by Preacher Under Whose Ministry He Was Converted.

Twenty-one years ago in First Street Church, Macon, Ga., I was converted under the preaching of Rev. V. P. Scoville, then hardly more than a boy.

It has been our privilege to have him here at Fremont for eight days in a meeting which closed Thursday, April 14th.

The attendance and interest grew from the beginning under the clear, sane, heart-searching and uplifting preaching of this man of God.

At the close we received eighteen on profession of faith with more to follow. The morning after the meeting closed and before Brother Scoville had left we were made to rejoice at 5 a. m., when one of our physicians and a leading citizen came to tell us that after a night long wrestle with the Spirit he had surrendered his heart to God and would take his place in the church. Among others was a man who has two Baptist preacher brothers of prominence, whose wife raised in England was the daughter of a Wesleyan Methodist preacher. Both of these were happily reclaimed and joined the church. The entire town has felt the uplift of the meeting.

Brother Scoville having been at Trinity, Wilmington for four years, some other charge is going to have him next year. Happy people, for there is no better preacher or more godly man than he in the North Carolina Conference.

W. T. Phipps, P. C.

THE REVIVAL AT BOLIVIA

On Last Night Twenty-Three Joined Methodist Church—Some Went to Baptist and Presbyterian.

Dear Mr. Rowe:

Bolivia is a nice little village in Brunswick county between Wilmington and Southport and has about 300 inhabitants with a splendid farming community around it.

By invitation of the pastor and presiding elder I began a meeting in the Methodist church on Saturday night, April 2, and closed on Monday night, April 11th.

We had services at 11 a. m. and 8 p. m. each day, and though it was a busy time we had good crowds at the 11 o'clock service and the house packed at night and many turned away. The interest was good from the start and got better to the end There were 36 conversions in one single service. The last night of the meeting 23 were received into the Methodist church and some went to the Baptist and Presbyterian churches. It seemed as though the meeting had just started good when we had to close in order to get ready for my next meeting, which is to begin on Friday, April 15, at Winterville, N. C., in the Methodist church.

The people of Bolivia are kind, generous and hospitable. They would not let me leave without a promise to go back in the summer and hold a tent meeting, pledging liberal support if I would do so, and I believe such a meeting would accomplish wonders for this community. We desire an interest in the prayers of all Christians. On with the revival!

A. B. Crumpler.

Clinton, N. C.

GOOD NEWS FROM WHITTIER

Fifteen Unite With Church on Last Night of Revival—Moving to Establish Methodist School in That Section—District Set-up Meeting.

Our pastor, Rev. R. F. Mock, has just closed a two-weeks meeting at Whittier. He did the preaching himself. He is a man of God, full of religion. He preached great sermons; had large congregations; had several conversions. The church was greatly revived. Strong men, heads of families, renewed their covenant with God.

Brother Mock received fifteen into the church Sunday night. He is such an earnest, faithful preacher, his people all love him and will show it by taking care of him.

We enjoy the Advocate. We have had it on our table since the first issue. I wish you great success in your work, and wish every Methodist family would take the Advocate.

We are interested now in having a Methodist school up in these mountains. I believe you all will agree with us that we need it. We have many boys and girls with bright minds who ought to be educated in a Christian school, and who will not have that opportunity unless we could have a school in Western North Carolina.

We have just had a district "Set-up" meeting at Whittier. We had Dr. Cox, of Emory University, Atlanta, with us. He made a fine talk on Christian education. Also Dr. Marr was here and our presiding elder, Brother West. Several ministers and laymen in the Waynesville District were with us.

Mrs. R. J. Roane.

Whittier, N. C.

PROGRESS AT CENTENARY

Fifty-four Names Added to Roll Since Conference—Five Thousand Dollars for Sunday School Annex.

Perhaps it may be worth while for me to give a brief report of the work done at Centenary Methodist Church, Greensboro, during the present conference year, under the pastorate of the Rev. H. C. Sprinkle.

Fifty-four names have been added to the church roll since Mr. Sprinkle came here last fall, and these persons are a splendid addition to our church.

The pastor reported at the last quarterly conference that the spiritual condition of the church was satisfactory, saying that every organization was functioning efficiently.

The Advocate subscription campaign was inaugurated really before the contest was announced, and some forty subscriptions and renewals were secured.

Beginning on March 13 and ending on March 27, Easter Sunday, the pastor conducted a special meeting in the church that was successful in every sense of the word. The services were well attended, the sermons were thought out with great care and delivered with force, and the general results were highly satisfactory, some fifteen names being added to the church roll as a result of the meeting. The singing was led by the Rev. A. Burgess, of Proximity, a man of real ability and deep consecration.

The next enterprise undertaken by the church is the construction of a Sunday school annex. A subscription campaign was inaugurated just recently, and subscriptions amounting to approximately five thousand dollars were secured. It is expected that the building will be ready for use within the next few weeks. When it is completed it will be complete in every detail, making provision for the rapidly growing Sunday school and for the social activities of the church.

In brief, the Centenary Methodist Church is going forward under the administration of the Rev. H. C. Sprinkle, a man of courage, ability, enthusiasm, and consecration; and the members of his family add much to the efficiency and effectiveness of his work.

M. B. Andrews.

FIDELITY TO PRINCIPLES

Christian Profession Must Be Attended by Neibhborliness and Fair Dealing.

One noticeable feature of the discourses of Rev. E. C. Few, who is conducting a series of revival meetings at the Methodist church, is the conscientious effort he is putting forth to arouse the membership of his church as well as professing Christians to a higher sense of their sacred obligations to the church and the cause of Christianity. If Mr. Few does nothing more than accomplish this great task his labors will not have been in vain. The line of distinction between non-professing Christians or church members and those who do not lay any claim to any religious tendencies is so lacking in decisiveness that in social and business dealings there is apparently little difference. The preacher may exhaust himself in the application of divine teachings touching the duties of church members, but unless he can quicken their conscience to a sense of their duty, tear down their self-righteousness. cause them to discard their "most-holy-than-thou" attitude toward their neighbors and fellowmen, break up their idols of self-conceit, and vividly impress upon them their insignificance in the sight of God and man, professing Christians and church members who cling to these devices of Satan, remain stumbling blocks in the pathway of the church. Mr. Few is fighting along the right line when he cries out against these frailties of humanity, and tries to point out the requisites of a true Christian life of service and loyalty to the church and to Christ.—The Nashville Graphic.

CENTENARY TO DATE

The following list shows the status of Centenary collections in all the conferences on March 31, 1921, arranged in order of percentages collected:

No.	Conference	Paid
1.	Pacific	$ 101,408.54
2.	Missouri	263,555.46
3.	Kentucky	259,330.11
4.	Baltimore	441,475.78
5.	Northwest Texas	116,025.95
6.	Denver	14,789.38
7.	Mississippi	245,212.32
8.	Tennessee	489,842.94
9.	Virginia	937,396.67
10.	Illinois	27,039.60
11.	Northwest	23,097.08
12.	Louisville	284,159.71
13.	So. West Missouri	182,564.16
14.	Western Virginia	150,840.36
15.	St. Louis	189,044.02
16.	North Carolina	542,516.63
17.	Louisiana	237,835.71
18.	Holston	408,527.35
19.	Florida	251,310.54
20.	West Texas	248,677.02
21.	New Mexico	66,177.69
22.	South Carolina	431,640.82
23.	Central Texas	404,169.68
24.	W. No. Carolina	447,000.68
25.	Alabama	320,762.16
26.	Los Angeles	35,411.52
27.	Upper South Car.	271,102.99
28.	Little Rock	251,392.82
29.	North Mississippi	224,777.94
30.	North Arkansas	241,522.29
31.	North Alabama	393,270.75
32.	North Texas	319,645.62
33.	North Georgia	512,460.04
34.	West Oklahoma	130,478.60
35.	Texas	268,400.06
36.	Memphis	343,262.33
37.	East Oklahoma	144,155.12
38.	South Georgia	485,462.70
	Total	$10,705,443.14

NANCY HALL AND PORTO RICO POTATO PLANTS, April and May delivery. Prepaid parcel post: 500, $2; 1,000, $3. Express collect: 500, $1.50; 1,000 and over, $2.50; 5,000 and over, $2.25; 10,000 and over, $2 per 1,000. Tomato plants, $2.50 per 1,000. F. E. Hull, Rock Hill, S. C.

Education for Wisdom

WE do not read of the three *ignorant* men from the East who came and saw the star and worshiped at Bethlehem.

They were not simply the three *educated* men. Some kinds of education are more dangerous than ignorance.

Wisdom is the fulfillment of the complete man, not simply the sharpening of his intellect or the training of his hands. It includes the will and the emotions, the ideals and motive in life.

The Christian College develops all sides of the student. Its product is wisdom, not knowledge. Its students follow the star.

Christian Education Movement
M. E. Church, South
NASHVILLE - TENNESSEE



Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

We are greatly indebted to Mrs. E. M. Anderson, of St. Petersburgg, Fla., for the beautiful poem which follows. Mrs. Anderson is a native North Carolinian and a writer of ability. Her beautiful poems are always of a high order of literary merit. She writes us that she reads and enjoys every week the North Carolina Christian Advocate, and the "Woman's Page."

ONE OF GOD'S PROMISES

"In all thy ways acknowledge Him and He will direct thy paths."—Prov. 3:6.

Acknowledge God to be the Lord,
Author of all in life,
Believe on Him and trust His word,
And blessings will be rife.

Thy pathway then will be a way
Of blessing and of love;
For He'll direct you every day,
And guide you home above.

Mrs. L. N. Presson, district secretary of Charlotte District, accompanied by her pastor and his wife, Rev. and Mrs. C. C. Weaver, made a visit recently to the church of her girlhood days, and while there presented the woman's work. As a result an adult society with ten members was organized. Mrs. J. H. Cunningham, Indian Trail, N. C., Route 4, was named as president. Names of other officers not given.

As a result of earnest work on the part of Mrs. M. D. Cowan, district secretary of the Waynesville District, a Young People's Missionary Society has been organized recently at Sylva, with Mrs. J. R. Buchanan, as leader. We are sorry we have not the names of the officers or the number of members. This is the tenth Young People's Society organized during this year and we feel like congraulating this department of our work. Let the good work go on, until we have a Y. P. society in every church in our conference where it is at all possible.

MORE NEW ORGANIZATIONS

It is always a pleasure to us to announce growth in our woman's missionary work and we gladly welcome each new organization into our ranks.

Mrs. T. B. Apperson, district secretary of the Winston-Salem District, is rejoicing over the organization of a splendid Woman's Missionary Society with fifteen members, at Grace Church, Winston-Salem, with these officers: President, Mrs. Thomas Jimison; vice president, Mrs. E. F. Yingling; recording secretary, Mrs. Ruth Phelps; corresponding secretary, Mrs. W. H. McMahon; treasurer, Mrs. P. S. Bailey; agent for Voice, Mrs. Jones. We feel sure that we can predict success for this society for the reason that they have started their work with each member subscribing to the Missionary Voice.

What? The Annual Meeting of W. M. Society, W. N. C. Conference.

When? May 10-13, 1921.

Where? At Lenoir, N. C.

Who is entitled to go as representatives? This question, we find, has been propounded several times to the entertainment committee as well as to editor of Woman's Page, so we give again for the careful reading of our auxiliaries the standing rule of our conference governing representation:

"The delegation shall consist of executive officers of the conference, district secretaries, presidents of adult societies, or their appointees, and one elected delegate, one representative from the young people's society and the superintendent of children's work, representing the children's societies."

Now, look this over, see how many delegates you are entitled to and get names in at once to Mrs. A. N. Todd, chairman of entertainment committee, Lenoir, N. C. It is only three weeks until the meeting. You have not time to lose.

A LIVE JUNIOR MISSIONARY SOCIETY

Central Church, Spencer, is justly proud of having one of the livest, most enthusiastic, most wide-awake organizations of the conference in the Junior Missionary Society of that church. Mrs. C. M. Bobbitt, a loyal member of the Woman's Society, sends us the following regarding the leader and the work of the children's organization:

"Mrs. E. E. Williamson, our superintendent of Children's Work, realizes that in all this beautiful, wonderful world there is nothing more beautiful than a little child. She has had charge of the children's society for years and has so impressed the beautiy and joy of service upon them that they enter into it with enthusiastic delight, that is an inspiration to our whole missionary society. When the last report of their work was read before our society it was greeted with such applause that had she been singing she would have had to return in answer to an encore.

This Junior band is divided into circles and have already raised this year $173.25, paying in full the pledge of $100 the first quarter. What a lesson to some of the grownups who had such a hard pull for the pledge during the last quarter.

These children are planning to pay $100 on some special in the church. They have had two mission study classes this year.

A most pleasant event for the Woman's Missionary Society of Tryon Street Church. Charlotte, was the entertainment given recently complimentary to the members of the Young Woman's Society. Other guests of honor were Mrs. E. N. Clemence, a former officer, now of Wolcott, N. Y.; Mrs. Marcena Ritch, the oldest member of the society, who celebrated her birthday on Easter Sunday, and Miss Sallie Bethune, who was president of the first Woman's Missionary Society in Tryon Street Church, organized in 1878, the year of the first organized work of the women of the M. E. Church, South. An enjoyable program of music and reading was rendered with Mrs. Louis Asbury as pianist; Mrs. Sinclair Stewart, as soloist, and Mrs. John C. Kilgo, Jr., as reader.

A pleasing feature of the afternoon was a recitation about "Grandmothers of Long Ago," by little Mary Frances Allen, daughter of Mr. and Mrs. Paul Allen, who was dressed in colonial costume and seemed to represent the past, present and future. Following her recitation an interesting talk was given by Miss Mary Wilkinson, a volunteer for missionary work, now a student at Davenport College.

Mrs. Henry Grady Hardin recited a beautiful and appropriate opem as a toast to Mrs. Ritch, and also gave words of appreciation of Mrs. Clemence, who returns soon to her home in New York. Mrs. Paul Allen expressed in appropriate terms a worthily bestowed tribute to Miss Sallie Bethune honoring her not only for her pioneer work in the missionary society, but for the faithful, loving service for many years in the Sunday school work, where hundreds of children have felt her kind and gentle influence. Miss Bethune spoke interestingly of the first missionary society 43 years ago, of the small number of charter members, barely enough to hold the offices. She went as delegate to the first North Carolina Conference annual meeting held in Durham, and reported the sum of $35.00 given for missions from Tryon Street Society.

The Young Woman's Society was toasted in happy style with original verses by Mrs. Mattie H. Stewart. A social hour followed. The meeting was presided over by Mrs. H. K. Boyer, president of the Woman's Missionary Society.

NORTH CAROLINA CONFERENCE

A PRAYER

O Lord, the Lord whose ways are right, keep us in thy mercy from lip service and empty forms; from having a name that we live, but being dead. Help us to worship thee by righteous deeds and lives of holiness; that our prayer also may be set forth in thy sight as the incense, and the lifting up of our hands be as an evening sacrifice.—Christina Rossetti.

NOTICE TO THE N. C. CONFERENCE

The following resolution and the item from the committee report on By-Laws and Standing Rules, passed at our annual session in Oxford, May 11-14, 1920, explain themselves:

Resolved, That the conference adopt the plan being effectively used by other organizations of having lunch furnished by some other local organization, and that the expenses for lunch be paid by the home auxiliary of each delegate, thus allowing for our hostesses to attend the sessions.

We suggest the following By-Laws:

That our conference body shall be composed of one delegate from each Adult Auxiliary, one from each Young People's, and superintendents of Children's Work. These, or their officially elected alternates, shall constitute the voting body of the conference.

We hope that each auxiliary in the N. C. Conference will have a delegate to attend the annual session which meets this year in Hay Street Church, Fayetteville, May 17, 1920.

We are counting on you as individuals to make this coming session the best of all the years. You can help accomplish this through your prayers, your enthusiasm and by sending your best representatives.

The list of speakers and complete program will be given later. The first session will be on Tuesday evening, the 17th, at 8 o'clock. Delegates should be in Fayetteville for that hour, prepared to remain through the morning session of Friday, the 20th.

All officers and district secretaries are requested to be in Fayetteville for the executive committee meeting on Tuesday afternoon, the 17th, at 3:30 o'clock.

May Edla Smith,
President N. C. Conference.

CENTENARY CHURCH, RICHMOND, VIRGINIA

Centenary Methodist Church will this week welcome the Woman's Missionary Council of the Southern Methodist Church. It derives its name from the fact that a large part of the money used in its erection was given as a thank offering at the celebration in Richmond, in 1839, of the one hundredth anniversary of the Wesleyan Movement. The splendid location which it now occupies was not secured without difficulty. With such fervor did the early Methodists worship, to such a pitch did their hymns of praise ascend, and so loud were the shouts of the redeemed that they were considered undesirable neighbors. Great was the consternation when it was learned for what purpose this lot had been purchased, for the negotiations were conducted through a disinterested party. But the work of erection was pushed rapidly forward, and in 1843 the new church was dedicated and is now the oldest church building in the city with the exception of St. John's. The church has been greatly enlarged and improved since originally built, and the present auditorium is characterized by simplicity and dignity. The stained glass windows given by the late John P. Branch, are intended to reproduce the blended colorings of the fifteenth century. It has a chime of nine bells presented in 1883 by the family of the late Charles Talbott. Recently Centenary has acquired at a cost of $50,000 an annex splendidly appointed to be used as a social working center. Its present membership is more than twelve hundred, and every department of the church is making progress. From the pulpit of Centenary has sounded some of the most eloquent messages of Methodist ministry. It was while occupying this pulpit that Dr. David S. Doggett was elected bishop. The present pastor, Dr. T. A. Smoot, is a worthy successor to its long line of pulpit orators. Always a missionary church it took an active part in the Centenary campaign, and has many interests in the foreign field. Miss Marguerite Clark, who has recently gone to China from Richmond, is supported by this church. Miss Helen Gardner, one of our own Scarritt girls, is Dr Smoot's assistant and Miss Essie Martin is secretary. Centenary opened its hospitable doors to the General Conference in 1886, and again in 1902, to the Woman's Board of Home Missions of the M. E. Church, South, and now after a lapse of years, gladly welcomes another distinguished body—the Woman's Missionary Council of the Southern Methodist Church. Pastor and people will spare no effort to promote the comfort and efficiency of this splendid body, and to make its sessions a mutual blessing.—The Missionary Voice.

ATTENDING THE COUNCIL FROM THE N. C. CONFERENCE

Our president, Miss May Edla Smith, and our corresponding secretary, Mrs. Harvey Boney, who by virtue of their office, are members of the Council, and the following officers and district secretaries: Mrs. S. H. Scott, Mrs. E. M. Snipes, Mrs. F. B. McKinne, Miss Lillie Duke, Mrs. N. H. D. Wilson, Mrs. J. LeGrand Everett, Mrs. Ida T. Wilkins, Mrs. E. C. Duncan, Mrs. E. L. Hart, Miss Mattie Pulliam, Mrs. George Hawkins, Mrs. Emma Hunter, Mrs. Flora Kendall, Miss Vara Herring, Miss Georgia Biggs, Miss Amma Graham, Mrs. C. E. Blount, and Mrs. James Bardin. In addition to these there will be many others from auxiliaries throughout the conference.

NEW SOCIETY AT UNION

The ladies of Union Church met at the home of Mrs. J. L. Palmer on the 16th day of February, 1921, and organized a Missionary Society, known as the Union Church Missionary Society.

Mrs. E. L. Stack was made chairman. The service opened with devotional exercises, after which followed the election of officers. They are as follows:

President, Mrs. Goldie Lister Markham; vice president, Mrs. Milton Hardtke; Supt. of children's work, Mrs. W. P. Rodgerson; corresponding and recording secretary, Mrs. J. Walton Hobbs; treasurer, Mrs. Wm. Smith; Supt. of study and publicity, Mrs. H. C. Markham; Supt. of social work, Mrs. J. S. Palmer; Supt. of supplies, Mrs. S. I. Wilson; agent for Missionary Voice, Mrs. Mordecai Keaton.

After the close of the service delicious refreshments were served by the hostess.

Mrs. J. Walton Hobbs.

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Sunday School Work

W. N. C. OCNFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

NORTH CAROLINA CONFERENCE

WESLEY FEDERATION DECIDES TO BUILD BABY COTTAGE AT METHODIST ORPHANGE

During the meeting of the Wesley Bible Class Federation at Goldsboro, a committee was appointed to work out a plan whereby the Federation could undertake some definite Christian activity, and render a much needed help to the Orphanage.

The report of the committee follows:

We, the committee appointed by the Wosley Bible Class Federation of the North Carolina Conference to draw up a suitable plan whereby the building at the Methodist Orphanage at Raleigh could be completed, make the following suggestion: That each organized Wesley Bible Class in the North Carolina Conference request each member to donate the sum of one dollar before September 1st, 1921, to be used for the purpose of completing the Baby Cottage at the Methodist Orphanage. That the money collected for this purpose be sent to the treasurer of the Wesley Bible Class Federation, who shall, in turn, send it to the treasurer of the Orphanage as coming from the Wesley Bible Class Federation.

C. E. Weatherby,
Daniel Lane,
G. T. Adams.

NEW OFFICERS OF THE FEDERATION

The Wesley Bible Class Federation meeting in Goldsboro, April 8-9-10, elected the following officers for the year 1921-22:

President, W. C. Chadwick, New Bern; vice president, Dr. M. L. Smoot, Fayetteville; vice president, J. E. Pegram, Durham; secretary, E. V. Harris, Tarboro; treasurer, Mrs. R. H. Edwards, Goldsboro.

The executive committee was elected as follows: J. E. Pegram, Durham; R. E. Prince, Raleigh; W. C. Chadwick, New Bern; C. E. Weatherby, Faison; Clarance Pugh, Elizabeth City; Mrs. C. C. Council, Durham; Dr. M. Bolton, Rich Square; J. H. Westbrook, Rocky Mount; Dr. M. L. Smoot, Fayetteville; E. V. Harris, Tarboro, Mrs. R. H. Edwards, Goldsboro.

REPORTS FROM THE FEDERATION

It was a real inspiration to be at the meeting of the Federation to hear the report of the various calsses. The representatives who made the reports of the Christian activities of the classes seemed to find a joy in making these reports. We found from the report of Brother Barnes that Wesley classes are already contributing nearly ten thousand dollars annually, for the support of individual orphans. Almost every class that made a report told of helping to support orphans.

In addition to the contributions for the support of orphans, Wesley classes are contributing to the various relief funds—China, Near East, etc., and helping many charitable institutions. Some classes are caring for a mission special. Some are visiting the sick, and holding religious services in out-of-the-way places. Some classes are training and providing teachers for the Sunday school. In addition to many special lines of Christian work, Miss Lillie Duke's class, in Memorial Sunday school, raised $1800 last year, and used it for charitable purposes.

To New Bern belongs the honor of having the most representatives at the meeting of the Federation. Centenary Church, New Bern, sent ten delegates to the Federation. Stantonsburg charge ran a close second, having nine delegates. Fayetteville had five, Aurora five, Durham seven, Ayden four, Kinston three, Smithfield four, Raleigh three, and Rocky Mount, Wilson, Wilmington, Four Oaks, Vass, Rich Square, Kenly, Tarboro, Creedmore, Rosemary, Princeton, Morehead City, Plymouth, Durants Neck, Faison, Oriental, Seven Springs, Dover and many other places were represented by one or more delegates.

The addresses by the various speakers at the Federation were of a very high order, and greatly enjoyed by all who attended. Under the leadership of the new president, W. C. Chadwick, the Federation of Wesley Bible Classes will go forward to greater things this year. The plan of work, outlined by the president at the close of the meeting, presented a program for constructive work to be done by the Wesley Federation this year. The singing by the choir of the Methodist Orphanage was one of the most enjoyable features of the Federation.

TRAINING SCHOOL AT OXFORD

Rev. R. C. Craven, pastor of the church at Oxford, is conducting a training school for Sunday school workers in his church this week. Mrs. E. R. Michaux, of Greensboro, is teaching a course dealing with the organization and work of the three elementary divisions of the Sunday school. Prof. M. L. Lowery, of the Department of Education, Trinity College, is giving a course on Methods of Teaching in the Sunday School. J. T. Jerome, field secretary, is giving a course on Organization and Administration of Sunday Schools. Each class is well attended, and much interest is being manfested in the training school. About sixty people have enrolled for the various courses.

CENTRAL CHURCH, RALEIGH, HAS TRAINING SCHOOL

Rev. C. K. Proctor, pastor of Central Church, Raleigh, has just closed a successful training school for Sunday school workers in his church. About thirty-five people were enrolled for the two courses offered. Mrs. C. L. Van Noppen, of Greensboro, offered a course dealing with the organization and work of the three elementary divisions, and J. T. Jerome, field secretary, taught the course on Methods of Teaching. The field secretary had the pleasure of speaking to the congregation of Central Church on Sunday evening, April 3. Central Church is growing in numbers, interest and vision. They are seriously at work on plans for much needed enlargements to the Sunday school building.

W. N. C. CONFERENCE

KEEPING THE AIM CLEAR

One hundred per cent church membership is the goal set for the newly organized Junior department of First Church, Salisbury. This department is headed by Miss Virginia Jenkins and a fine lot of assistants. Already three classes in this department are entirely in the church. That is what a Sunday school is for.

FINE WORK

Our six Sunday schools in Salisbury-Spencer are doing fine work preparatory towards the observance of Children's Week. In a recent meeting of the Council, a body composed of a representative parent and a representative elementary teacher from each Sunday school, there was a 100 per cent attendance. Miss Annie E. Bostian, president of the Council, is a wonderful worker, and is receiving bountiful co-operation. Teachers in the Beginners', Primary and Junior departments of these schools will visit the homes of every pupil in their classes. Miss Womack and others will address a congregational meeting at the close of the campaign.

SAYS LITTLE, DOES MUCH

Dear Old Top:

Received your card of the 13th. You know we are going to celebrate Sunday School Day and also Children's Week. Note our attendance figures for last six Sundays: 400-382-448-431-454-464. Headed for 500, the biggest and best in Charlotte.

E. R. Bucher, Trinity.

THE KIRKPATRICK WAY

We have a class going in "Life in the Making," taught by Supt. W. R. Carver, of the city schools, and son of Rev. D. F. Carver, of Burnsville. Mrs. W. L. Abernethy is doing a fine job with the Cradle Roll. Miss Womack's visit did us lots of good.

Best wishes, Kirkpatrick.

These good lines on a postal card came from Rev. C. S. Kirkpatrick, our hustler at Hickory. Bless his lovable soul, he always waits till it is done to talk. And has plenty to talk about.

BROTHER PUNCTUAL CLARK

Just a few lines to let you hear from Dilworth Sunday school. Our teachers seem to be taking great interest in our school and our school is increasing all the time. Last Sunday we had all twelve of our officers and teachers present on time. We had Children's Day Easter and took an offering. Where do we send it? We are going to hold another Children's Day, or Sunday School Day.

Thus writes Brother J. F. Clark, Dilworth, Charlotte. Clark counts himself late if he does not get to his school at least fifteen minutes before anyone else. Send all money to H. A. Dunham, Asheville, N. C.

TO THE PUBLIC

Doubtless there is some one you know and are interested in, who has fallen a victim to drugs and drink. You want to see this one freed from the curse and possibly you have urged them to stop, but to no avail, because the habit is too firmly fixed upon them.

If you will only write a confidential letter to Keeley Institute, an old and reliable institution, a way will be shown you. All correspondence in the strictest confidence, and in plain envelope. Do not delay. It may mean a life saved for much usefulness. Address,

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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fail to remove freckles.

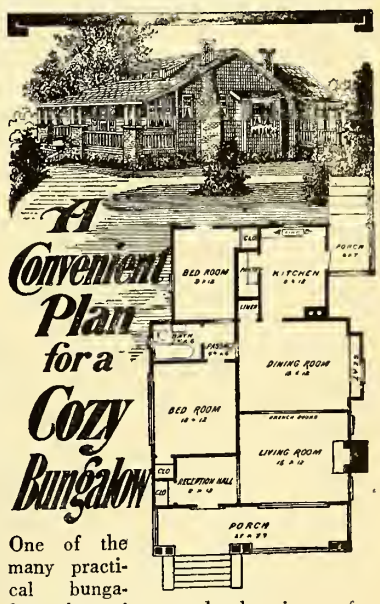
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Epworth League Work

Rev. C. K. Proctor, Raleigh, N. C.
Miss Grace Bradley, Asheville, N. C.

NORTH CAROLINA CONFERENCE

The following policy of the Epworth League Board, as worked out at conference, is not to be confused with the report and policy of the conference officers in the work at Louisburg, but is the work of the Annual Conference Board:

A Policy of the Epworth League Board.

1. There is a distinctive place which the Epworth League has in the life of the youth of the church. The objective shall be to hold to this distinctive place. It is defined in the Discipline as "the cultivation of Christian fellowship among young people, the expression of their Christian experience in prayer, testimony, exhortation and personal evangelism." We recognize that these activities are not educational processes as important as the full scope of education. (Discipline 369, 391.)

2. This board shall co-operate fully in promoting the Summer Epworth League Assembly by giving study and advice to young people to attend. By the represenation of our board president and secretary we shall use our opportunity to interest the pastors of this conference.

3. We shall promote attendance on the district institutes in the several districts in which we preside.

4. There shall be a member of the board determined by the chairman (if the chairman cannot attend) to visit each district conference, presenting the work of the League through a careful study of opportunities in each district. This shall be supplemented by the use of charts, maps and literature and defray expenses.

5. Young People's Day the second Monday in May shall be emphasized by a letter being sent by the secretary signed by both chairman and secretary, to all the pastors.

6. We advocate the use of voluntary workers, such as the district secretaries instead of a paid field secretary. Nevertheless, there should be funds provided for necessary travel and incidental expense in the work of each district.

7. We shall endeavor to stabilize the standard work of the church. In promoting the advance movements of the church our special interest will be in the following up the work and standardizing the newly created interest.

8. The chairman shall appoint members of the board, and others if necessary, that will furnish articles on an average of once a month to our conference organ.

9. Upon the election of local chapter officers, the secretary shall write each local president informing him of his relation to the quarterly conference.

10. In the event that the Epworth League Conference holds its summer meeting at a conference assembly grounds, we wish to express the conviction that the Epworth League meeting should be conducted as a unit with designated days when it would have full control of the program.

11. We call attention to the Epworth League Cabinet that it is not in accord with the policy of the church to make assessments on local chapters for the maintenance of conference work.

12. The secretary and treasurer are instructed to purchase books suitable for the keeping of their records provided such expense shall not exceed $6 each.

13. The president of this board is authorized to attend the meeting of conference presidents at St. Louis, January next.

AN ENJOYABLE EVENING

On Thursday evening, April 11th, the Third Department of the Epworth League rendered a very interesting program, after which we had an open-meeting, in which we discussed for a few minutes, "How I Keep the Sabbath."

Next thing on program, the superintendent in charge gave us quite a surprise when she invited us in the Philathea class room, and there before us was a table all covered with nice things to eat.

I wish to say further that our pastor and some of the Leaguers from the Epworth League of North Henderson were with us.

I think our League is going to do great things now that we are once on the way. All the Leaguers seem to find it very interesting and are glad that they are members.

Nettie P. Clopton.
Cor. Sec.

Henderson, N. C., April 14.

W. N. C. CONFERENCE

SENIOR LEAGUE, FIRST CHURCH, HICKORY

The Senior Epworth League is a real active organization. It is growing each week. We are taking part in the contest now on between the Methodist and Baptist church papers. The League is divided into two sections, the Reds and Blues, in a contest to see which can secure the greatest number of subscriptions to the Christian Advocate.

Our League is very proud that our president, Mr. M. S. Smith, has been appointed district secretary of the Satesville District. We are sorry to lose him as president, but we know he can do a greater work as district secretary.

We are also grateful for our new pastor, Rev. C. S. Kirkpatrick. He is a real League worker.

Our League reorganized the League of the West View Methodist church of West Hickory, Sunday evening, March 13. The evening was thoroughly enjoyed by all and the meeting proved a success.

Yours for a greater Epworth League.
Myrtle Taylor,
Reporter.

ANGIER LEAGUE

The Epworth League at Angier elected new officers first of the year. We have a thriving League of forty-five members.

At request of the pastor, Rev. N. M. McDonald, and the people of Duke church, our League gave the following program at the preaching hour last Sunday morning, April 3rd:

Hymn: I Love Thy Kingdom Lord.
Scripture Lesson: The Call to Samuel. By President Kyle Stepenson.
Prayer: By Pastor, Rev. N. M. McDonald.
Hymn: Holy, Holy, Holy.
Subject: Life Service.
Theme: The Divine Call.
Story: The Boy Who Was Called. By Miss Octavia Stephenson.
Hymn: Jesus Calls Us O'er the Tumult.
Reading: How to Know the Will of God. By Mr. Wray Williams.
Reading: How to Find One's Life Work. By Mr. Grady Earp.
Hymn: True-hearted, Whole-hearted.
Poem: What to Be. By Miss Blanche Graham.
Talk: The Life That Wins. By Miss Cannaday.
Male Quartet.
Recitation: Keep Sweet and Keep Moving. By Miss Ruth Currin.
Chorus: April. By four little girls.
Hymn: Blest Be the Tie.
League Benediction.

MARION DISTRICT INSTITUTE

The Marion District Union will hold its third meeting at Rutherford College April 16-17. The first session will open at ten o'clock Saturday morning with Mr. B. L. Lunsford, the district secretary, in the chair. District work and the general work of the League will be discussed in the morning session. In the afternoon we will study Junior work and the work of the four departments. Saturday night a stereoptican lecture will be given by Rev. F. W. Elliott, followed by a social hour. The program for Sunday consists of a sunrise prayer meeting, a consecration service at eleven, and a model League meeting at two. Each chapter in the district is asked to send four delegates.

EPWORTH LEAGUE ORGANIZED

On Thursday afternoon, March 31st, Rev. D. B. Slaughter, of St. James M. E. Church, Tarboro, and Rev. L. L. Smith, our much loved pastor, organized at Conetoe an Epworth League with the following afficers: President, Miss Mary Brown; vice president, Mrs. Joe Holland; secretary, Miss Frances Warren; treasurer, Miss Mellie Davenport; Era agent, Miss Gladys Madry; corresponding secretary, Miss Mary Beverly; reporter, Miss Rillie Keel; first Supt., Miss Ethel Davenport; second Supt., Mrs. R. A. Stancii; third Supt., Miss Sue White Ellis; fourth Supt., Miss Jennie Brown.

We are glad to report an enrollment of twenty-eight members and we trust that our League will grow not only in number but in spirit.

Rillie Keel, Reporter.

ITEMS OF INTEREST

Mrs. J. F. Armstrong is a good district secretary. On March 27 she organized a new chapter at Rocky Ridge with Mr. P. E. Stallings as president. Twenty-two members were enrolled.

Mr. Clyde Hager writes that he is planning a "get together" meeting for one night during the District Conference which will be held at McAdenville May 5-6. All the Leagues in the district will be invited to this meeting. A social hour will be an attractive feature.

The Davidson, Fairview and Mt. Zion Leagues will meet at Mt. Zion April 17 to organize a Union.

Miss Gertrude Falls made a very inspiring talk at the last consecration service of the Belmont Park League. Another feature of the program was a selection by the League chorus. Miss Snow Davis was the leader for the evening.

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HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
MRS. MATTIE JENKINS.....Matron
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There will be found in this week's orphanage page a number of clippings from letters received from our former boys and girls. The readers will be delighted to see the fine spirit of loyalty they have for the Home of their childhood. No sons and daughters ever returned with greater joy to the loving embrace of father and mother than did our boys and girls at the reunion during the Easter holidays. Every one of us were happy to have them back with us and to see them making good in school and in the business and professional world. Our prayers and love follow them wherever they go. May a good Providence bring them every one back to us again next Easter!

* * * *

"I'm sorry to write that I will be unable to attend the reunion at Easter. There is nothing that would afford me more pleasure than to meet the old boys and girls who have gone out from there and to see the teachers at that time. With my two babies I feel it's a little more than I dare undertake alone, but I hope to be able to visit you folks sometime in the near future."

* * * *

"You will never know what a happy feeling came over me when I read your letter. It was just such a nice letter, and honestly it made me feel so happy I could not sit still and do my work; I just sat there and thought of all the old boys and girls and the teachers. I am so happy over the idea of going I can hardly wait till the time comes. You may look for me Saturday. I am coming through the country; will land there some time in the afternoon."

* * * *

"Your letter was appreciated very much, and I wish so much that it were possible for us to be with the former children of the Orphanage Easter, but this time it is impossible. You no doubt wonder why it is an impossibility. We do not have Easter Monday off down here, and then, too, we are a good long distance from Raleigh, being way off down here this year. I am sure that every one is anticipating a wonderful time, because we always enjoy being back to the home of our childhood. I feel that I have not done anything in a financial way for the Orphanage that I would love to and expect to. I shall never forget what it did for me and I shall always feel greatly indebted to the Methodist Orphanage."

* * * *

"I appreciate the invitation you sent inviting me back to the reunion but I regret very much that I cannot be there. However, I am expecting to be at the reunion next year without fail. I regard this Home-coming of the old boys and girls as one of the happiest occasions I ever witnessed. Even though I cannot be there I am hoping that the Alumni Association will do great things, and that every one will have a great time on this coming happy Easter occasion. I am getting along nicely, and have just completed the mid-term examinations. I am almost sure that I passed all of them, but they liked a lot of being as hard as the three-hour examinations that we had at Trinity."

* * * *

"You don't know how glad I would be to be with you Easter—and I have decided to be there. I truly hope we will have as big a time as we had last year and am sure we shall if our dear "Daddy Barnes" and precious "Mother Jenkins" have planned it all out for us. You know I think they are just lovely whether they plan anything or not. But I'm sure that all good and wise plans result from their conferences together, as I have heard there have been many. I truly trust all our little brothers and sisters are well and having good times going to walk and picking flowers and running and screaming and having a grand time in general—as we used to have in days gone by. They are so pleasant to think and talk about. It does me good to take a while off now and then and sit alone with my thoughts."

SOME DOINGS AT HENRIETTA-CAROLEEN

Owing to death and removal the membership of the charge is not large, but we have a loyal band of choice people. The official boards are composed of wide-awake business men and women who look after all the financial interests of the church. The Sunday schools of both churches are well organized and doing fine work. The congregations are good, the prayer meetings well attended and the Communion services are spiritual feasts.

Both churches have recently directed their Centenary money to Specials, dividing it with Rutherford College and training native workers in Korea.

Rev. R. M. Courtney, our conference missionary secretary, spent a Sunday with us recently, preaching a fine gospel sermon in the morning at Caroleen and giving his stereopticon lecture at Henrietta at night to a packed house.

The third Sunday Prof. Woosley, our Sunday school field secretary, is to be here in the interest of the Sunday school work.

At the beginning of the Advocate campaign we had 25 subscribers. They have all renewed, some for two years, making 30 renewals in all; 30 new ones have been added.

Last but not least by any means, a great meeting at Henrietta closed Sunday night after two weeks' continuation. Preaching every night by the pastor, except one night when Rev. Tate, pastor of the Baptist church, preached a very helpful sermon and otherwise assisted greatly in the meeting. The ladies held cottage meetings in the afternoons. The treasurer of the church said he had been a member of the church 25 years and the congregations were the best he had ever seen at a meeting conducted by the resident pastor. The second Sunday night of the meeting 25 or 30, mostly young men, came to the altar and were either converted or reclaimed in less than twenty minutes' time. The power was great. From that time on we had conversions every night, making 40 or 50 in all that made profession at the altar. The last night the house was filled, gallery, Sunday school rooms and all. Forty or fifty came up and gave their hand, saying they had been definitely blessed at the altar during the meeting. Hundreds of others came, saying the meeting had been a blessing to them. A class of ten bright young people were received. Others will join our church; some will go to other churches. Hope to hold a meeting at Caroleen soon.

J. B. Tabor.

THE MATELESS JUFTAK

Perhaps you have read the Persian fable of the strange bird, Juftak. The male has a wing on the right side, but a muscular hook on the left side. The female has a wing on the left side. Apart they cannot fly, but when attached by hook and wing they are capable of the swiftest flight.

The Centenary Movement, though an unparalleled financial success, and surpassing expectations at every other point, is a mateless Juftak—cannot fly—was not designed to have but one wing.

But the Christian Education Movement, now in the hatching (and let us get the temperature right) is its mate. Automatically attaching themselves, they will fly through the midst of the earth. The seer's vision will be fulfilled.

J. J. Gray.

PLANK CHAPEL CLEANS UP

Pastor of the Tar River Leads the Squad—Church Will Not Recognize Itself by Next Year.

It matters not how widely observed, in Vance county or in North Carolina, was the opening day of Clean-Up Week on Monday, April 4, no more splendid "team work" could be found than was evidenced on the grounds of historic old Plank Chapel when sixty or more women and children of its church community gathered early, getting a "soon Monday morning start," and worked with a fine good will all day. In all its hundred and fifty and more years' history, Plank Chapel church grounds never had such a thorough "setting to rights." Located as the famed old church is, there are wonderful possibilities in the matter of beautifying the spacious grounds and of making it a rural church of which all may be justly proud. The day's work was a fine beginning in the right direction and will be followed up from time to time.

The captain of the "team" was the popular and efficient pastor, Rev. W. L. Loy, who had planned well, with the help of a landscape gardener, for the laying out and beautifying of the grounds. He took a glad hand in it all, felling trees, sawing wood, driving a team of mules, grading driveways, raking and spading, making and planting flower beds—having a good time generally. Church and community pride was evidenced by the spirit in which the work was for..ETAOIN which the work went forward. Members of the Advance Baptist church, who were helping, were quite as eager as the others.

The splendid grove was thoroughly gone over, trees cut out and trimmed, every old stump "pulled up by the roots" or burned, plots laid off for fall planting of evergreens, shrubbery and roses; the entire grounds were raked over and swept by the eager group of women; permanent flower beds were made in appropriate places; a driveway was graded between the two main entrances and many other details of improvement were carried out. The "team" voted unanimously to spend the day again on Monday, April 11th, to better finish up the work begun and to thoroughly put in order the cemetery lot which lies directly across from the church grounds. It is proposed also, to have the interior of the church gone over, freshening the walls and, it is hoped, some plan of lighting worked out.

Altogether it was a happy idea on the part of the alert pastor, a happy crowd that came to do his bidding, and a happy day they spent together. It was no less a happy thought on the part of the housewives to prepare a picnic dinner which was spread in the April shade and which everybody enjoyed to the full. The "team" worked to the "end of the perfect day" and went home happy in the thought of work well done.

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TO THE LADIES

Did you know that the greatest fad with the ladies and a source of pleasure and profit, is embroidering dresses, piano, table and mantel scarfs, chair tidies, center pieces, sofa pillow tops and many other pretty things for the home and for sale, with the New Perfected, Parisian Art Embroidery needle? It's a fact. Even a child can learn to use the needle in five minutes. More than five thousand were sold in this city alone. A needle with full printed instructions, for using, and a nice sofa pillow top, stamped ready for working, will be sent for only one dollar. Agents wanted. Circulars and samples of thread sent free. Address, Mrs. Rachel V. Thomas, 3260 River Road, Columbus, Ga.

STATEMENT SOUTHERN FURNITURE MUTUAL FIRE INSURANCE COMPANY, CHARLOTTE, N. C.

Condition December 31, 1920, As Shown by Statement Filed.

Amount of Ledger Assets December 31st of previous year	$ 11,420.75
Income—From Policyholders, $8929.21; Miscellaneous, $1245.40; Total	10,174.61
Disbursements—To Policyholders, $168.01; Miscellaneous, $4476.85; Total	4,644.86
Fire Risks—Written or renewed during year, $635,600.00; In force	541,400.00
ASSETS	
Value of Bonds and Stocks	10.753.56
Deposited in Trust Companies and Banks not on interest	2,082.36
Deposited in Trust Companies and Banks on interest	3,000.00
Agents' balances, representing business written subsequent to Oct. 1, 1920	1,114.58
Total	$ 16,950.50
LIABILITIES	
Unearned premiums	4,668.58
Reinsurance and return premiums due other companies	166.12
Total amount of all Liabilities except Capital	4,834.70
Surplus as regards Policyholders	12,115.80
Total Liabilities	$ 16,950.50
BUSINESS IN NORTH CAROLINA DURING 1920	
Fire Risks written, $321,250.00; Premiums received	3,359.39
Losses incurred—Fire, $168.01; Paid	168.01

President, W. T. McCoy; Secretary, J. A. Gilmore; Treasurer, J. T. Porter.
Home Office: Charlotte, N. C.

State of North Carolina, Insurance Department,
Raleigh, March 22, 1921.

I, Stacy W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Southern Furniture Mutual Fire Insurance Company, of Charlotte, N. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1920.

Witness my hand and official seal, the day and year above written.

STACY W. WADE, Insurance Commissioner.

STATEMENT STANLY MUTUAL FIRE INSURANCE CO., ALBEMARLE, N. C.

Condition December 31, 1920, As Shown by Statement Filed.

Amount of Ledger Assets December 31st of previous year	$ 991.07
Income—From Policyholders	2,741.45
Disbursements—To Policyholders, $1845.00; Miscellaneous, $954.53; Total	2,799.53
Fire Risks—Written or renewed during year, $204,125.00; In force	579,340.00
ASSETS	
Deposited in Trust Companies and Banks not on interest	932.99
Total admitted Assets	$ 932.99
LIABILITIES	
Surplus as regards Policyholders	932.99
Total Liabilities	$ 932.99

President, R. L. Lipe; Secretary, D. D. Parker; Treasurer, D. D. Parker.
Home Office: Albemarle, N. C.
Attorney for service, D. D. Parker, Albemarle, N. C.

State of North Carolina, Insurance Department,
Raleigh, February 3, 1921.

I, Stacy W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Stanly Mutual Fire Insurance Company, of Albemarle, N. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1920.

Witness my hand and official seal, the day and year above written.

STACY W. WADE, Insurance Commissioner.

OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

RAIN

The rain is raining all around;
It falls on field and tree,
It rains on the umbrellas here,
And on the ships at sea.
—Robert Louis Stevenson.

HOW WE FIRST CAME TO HAVE UMBRELLAS

This is how we first came to have umbrellas:

One sunny morning in April a wee brownie started out for a walk. He wore a brown jerkin and brown breeches, and brown pointed shoes, and a little brown pointed cap, as all brownie could be on a sunny morning fresh. He carried his basket over his arm, for he had a bit of marketing to do by the way; and he skipped along, dodging beetles, and peeping in the doors of the ant hills, as merry as any zrownie could be on a sunny morning in April.

He bought him a jar of butter at a buttercup shop, and a jar of honey from a wandering bee. He stopped a green measuring worm to see if he had grown tall in the night, but he had not a bit. He was just going home again, when—"Bless me! What's that?" said the brownie. The sunny April day had changed to a showery April day, and it was raining!

It is quite bad enough to be a child and out of doors when it rains, hut think of being a tiny, wee little mite of a brownie, with fresh new clothes, and every raindrop as full as a bucket, because you are so so tiny! He ran so fast that the jar of honey and the pot of butter rattled like a pair of kettledrums. He crept under the tallest blade of grass, and tried to cover himself with a plaintain leaf; but it was of no use—the raindrops fell thicker and faster, and he grew more drenched every minute.

At last he saw, just a little way ahead, a fine, broad toadstool. That would make a good roof! He ran as fast as his little legs would carry him, nearly dropping his basket in his haste to get under the toadstool.

But, ah! some one else needed shelter from the weather, too. The brownie ran straight into a huge, fat, gray dormouse, who lay safe and dry under the toadstool, winking and blinking at the drops trickling through the grass.

Poor little brownie! He trembled with fright. The dormouse looked, to him, as large as a bear, and he was so afraid. But it was warm and dry under the toadstool, and very wet outside. The dormouse did not see him, and he kept on the other side of the stalk, just peeping out now and then.

He began tugging a hit at the toadstool It was very heavy, but never mind. Tug, tug—up it came, and off scampered the brownie with the toadstool over his head, and the dormouse left out in the rain.

"See the brownie!" cried the crickets, and the beetles, and the grasshoppers, and the ants; "see the brownie with the toadstool over his head to keep off the rain!"

By and by a large, grown-up person, with very sharp eyes, saw the brownie, too. And the grown-up person went off at once and made himself a larger toadstool from iron and wood and cloth to hold over his head when it rained. So that is how we first came to have umbrellas.—Carolyn Sherwin Bailey, in For The Children's Hour.

The three following stories written by children are original and no corrections have been made. We hope the readers of this page will enjoy them as much as the children's editor did.

THE AIRPLANE

By Leonard Matthews (age 6.)

Once upon a time there lived an old man. His name was Talama. He had an airplane and one day he flew up in the air. Then he met another airship; they kept sailing together. They sailed in a big country where the people never had seen one before. It liked to scared them to death when it lit on the ground. The old man got out and told them all about it, and he begged one of them to go with him and finally one of the men went with him and he said that he would never go up in one but they went on till the gas give out and it fell down and it broke his arm, and they took him to the hospital and gave him medicine that put him to sleep and they sewed his arm and he had to stay in the hospital till his arm got well. Right up in the air again he went. Brave old Talama. He was so brave that he went out to kill a lion. Then the lion run up to him. And he shot it once. He ran around and he shot it again and killed it and then he made him a coat and some pants out of his skin. Then he went to the army after he had got to the battle he marched bravely and then shot and the Germans rushed after him. Then he shot every one of them. Then he sailed back to America. Then he sailed over to Germany in an airplane to see what was happening and everything was destroyed by explosion and it set his airplane on fire. This is the end of Talama.

THE HOUSE UNDER THE HILL

By Mary Elizabeth Poole (age 6.)

There was a little old woman and she lived under a hill. She had four children. One day she died.

The oldest girl was twelve years old and she had to keep house and take care of the other children.

One day the little old man came home from the war. He said, "Where is the little old woman?" He was very sad when they told him she was dead.

When Thanksgiving came they had a big dinner. They had turkey with little cakes around it. One big cake in the middle of the table was shaped like a rabbit. They had gingerbread boys and strawberry pie.

A poor old woman lived on top of the hill. They invited her to their Thanksgiving dinner. After dinner they began to talk about what they would do on Christmas. When Christmas did come they began to make Christmas presents for their friends. They made peanut boys and peanut girls and peanut cakes with tiny candles.

When Christmas morning came every one in the whole neighborhood was happy even to the parrot!

The next day it snowed, until the snow came up to the top doorstep.

They had plenty to eat in the cellar so they filled their sleds with goodies and pulled them up to the old woman on top of the hill. The old woman was glad to get the food and the children had a fine coast down the hill.

DISOBEDIENT FRED

By Rebecca Taylor (age 10)

Fred was enjoying playing with Jim, his friend, who lived on the mountain side. He did not notice that he was staying much longer than his mother said he might stay. Night was coming on and the sun was sinking in the golden west. When he happened to look up and noticed that the sun was almost gone, he grabbed his hat and said, "I must be going. Mother told me not to stay late because of the panther that Mr. John Sikes saw."

Off Fred ran afraid that he could not even get by the thick woods before night.

Already the stumps began to look like bears, and now the thick woods were close at hand. Everything seemed to be filled with wild animals. On the right the panther was coming towards him, on the left the foxes were after him, behind the wolves were howling in the distance! On he ran. The great snakes were hanging from the trees, and all over the mountain side! All was very frightening to him. Now in front were two great balls of fire! The eyes of a lion. How could he escape? He tried to run faster. But the lion advanced with the other wild animals. They all pounced upon him and soon he was devoured.

And so it will be in the end with boys and girls that disobey God. The wicked one and all his legions will clutch them and devour them.

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ERECTING NEW CHURCH

Salem Congregation at Winston-Salem at Work On Building to Cost $35,000—Lot Bought Five Years Ago—Centenary and West End Helping

The erection of the new Salem Methodist church was begun last week under the direction of Harrison Miller, a well known local builder. The work will be done by day labor and will be completed early in August. The estimated cost of the building, exclusive of furnishings, is $35,000. The location is on the corner of West and Green streets, in one of the fast growing sections of the city. A handsome bungalow type parsonage has been built on a lot adjoining the church site.

The church will be constructed out of the best grade of red brick with stone trimmings. The approximate dimensions of the building are 80x80 feet. The basement will contain a large assembly room for church socials and the intermediate department of the Sunday school. Six class sembly room will be used for the prirooms will open into the assembly room. The annex to the basement asmary department, there being a sepment will also contain a kitchen and arate room for each class. The basefurnace room.

The seating capacity of the auditorium on the main floor will be approximately 400. There will also be six class rooms that can be opened into the auditorium. The balcony will have a seating capacity of approximately 350. The total seating capacity within range of the speaker's voice will be about 750. There will be seven class rooms on the balcony.

The annex on the first floor will contain the ladies' parlor, choir room and pastor's study. On the third floor of the annex will be the Senior and Junior Philathea class room, the seating capacity of the two being about 125. The dome will contain the men's class room and will seat about 125.

The front of the building will be finished with four monolithic stone columns. There will be one main entrance on the corner of the two streets. The basement will have entrances at the front and rear.

The movement for a new house of worship for the Salem congregation was started five years ago with the purchasing of the lot on which the building is now to be erected. Rev. W. M. Smith, now of Ramseur, was pastor of the church. Active work toward the securing of the building was started about two years ago under the leadership of Rev. A. C. Swafford, the present pastor. Mr. Swafford is now serving his third year as pastor. The parsonage was built during his first year on the charge.

The present membership of the church is now something over 300, with a Sunday school of approximately the same membership. For a number of years the Sunday school has operated under very crowded conditions in the old church building, erected eighteen years ago. M. C. Jones, the superintendent, has worked untiringly to accommodate the Sunday school in the old church, but it has completely outgrown the capacity of the building.

It will be interesting to note that only two charter members of the church, which was organized [illegible] years ago, namely Mr. and Mrs. J. C. Chambers, are now living. Mr. Chambers is a member of the present board of trustees.

The erection of a new house of worship for the growing congregation has been made possible through the generous contributions of the members of Centenary and West End congregations, as well as the liberality of the members of the local congregation.

The building committee is composed of F. T. Foy, chairman; C. O. Smithdeal, of Centenary; Alex Hanes, of West End, and H. C. Jones, R. B. Miller, B. F. Griffith, C. A. Nifong, W. H. March and W. A. Church. William E. Church is secretary of the committee.

The old church building, corner of Poplar and Academy streets, has been sold.

Thomas Vuncannon, chairman of the board of trustees, and R. B. Miller, chairman of the board of stewards, have worked untiringly toward the erection of a new house of worship.

The plans for the church were prepared by C. W. Carlton, architect, of Chattanooga, Tenn.

A. W. CLINE.

THE RECEDING WAVE

Personal Faith in God Through Jesus Christ the Only Hope for Troubled World

During the past few years humanity has been lifted on the most colossal wave, in the affairs of men, the world has ever seen. This wave seems to have reached its zenith, and is now receding more rapidly than it rose. The scene is pathetic. Great nations and organizations are floundering and gasping for something permanent to support them. They have been feasting on commercialism and rationalism, but find themselves dizzy and hungry. They have gloated in ungodliness and vice. They have seen the blood of nations flow, like streams after a flood, for the gratification of a few men. They have seen the trust that men and nations have put in men betrayed as though they amounted to naught. They still behold the demon of selfishness grappling with the governments of all the earth. All these loom up like an awful spectre before the thinking men of the earth, and they have been caused to cry out, "All society must be dissolved in corruption unless there be infused into it some drops of the blood of Jesus Christ."

During this time of world events, we have been engaged in stupenduous tasks which has revealed many things; such as the power of united effort, as seen in the work of the allies; the power of sentiment as seen in the drive for government bonds and funds for the other organizations connected with the great war, the relief of suffering humanity and the extension of Christ's Kingdom. But one of the great outstanding features of it all has been, evil and corruption having taken advantage of the abnormal times, have gone their limit in the defiance of all law, written or divine. And today the world stands shocked and amazed, wondering from whence her help shall come. Then as ministers, who are looked to as the captains of God's life-saving crews, let us pray for a clear eye and steady nerve, so that we may not be responsible for any one being lost in the breakers; a compromising or wavering captain is calculated to discourage the whole crew.

There are, and will be, many nostrums offered for the cure of all our commercial, moral and spiritual ailments, but I am persuaded that there is no power that can save us, save that power that cometh through personal faith in God through Christ. We may build great armies and navies; we may organize great chambers of commerce; we may organize a great community service and build great community centers; and teach our people how to fight, trade, and play, but still we have not smoothed the breakers that are threatening humanity. Our only hope today is for the Church of God to retire to the silent closet and the secret grove and call upon God for a mighty baptism of the Holy Spirit; one that will drive worldliness and carnality out of the church; will drive envy and deceit out of the nations; one that will drive graft out of commerce; and will drive evil and lust out of our society and entertainment. The church is the salt of the world, so keep the salt clean. She is the light of the world, so do not dim her light by trying to make her sponsor for questionable organizations.

Our Lord prayed the Father to keep us in the world, but that we should not be of the world, because if we are of the world there will be no voice to say to the troubled waves of the world, "Peace Be Still," because we re the medium through which God must speak. Let us then pray the Father to keep us unspotted from the world, so that Christ may be lifted up and the world drawn to Him.

E. L. STACK.

MOTHER'S LITTLE GIRL

Mother knows a little girl.
Mother won't tell who—
Helps with all the many things,
Mother has to do.
Sings to baby when he cries,
Builds his haky blocks,
Irons grandpa's handkerchiefs,
Folds up father's socks.
Picks the berries, dusts the hall—
Neat as can be,
Draws out grandpa's easy chair,
Sets the plates for tea.
Buttons Little Sister's dress,
Let's her come and play
When another little girl
Sometimes runs away.
Mother knows a little girl,
Don't you wish you knew
Which it is who helps her so?
Mother won't tell who.

—By Carolyn S. Bailey.

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IN MEMORIAM

HARRIS—Victor E. Harris was born September 23, 1886, died February 19, 1921. His mother, father, sisters, Mae, Myrtle and Emily, and brothers, Vivian and Henry, survive him.

Victor was from childhood a member of Mount Pleasant Church. He was a fine specimen of young manhood, highly esteemed by his many friends. The elaborate floral offering at his burial gave evidence of his popularity.

He did noble service overseas; was wounded, making him an easy prey to pneumonia. His sickness was of short duration and his death as a great shoek to his friends. Peaee to his ashes.

J. W. Autry.

TATEM—Mrs. Caroline Tatem was nearing her 82nd birthday when the Master eame for her to walk with Him and be at rest. It was March 19, 1921, when the death angel made its appearance. She had lived a faithful Christian life. For the last several months her afflictions kept her from the house of God, but she was faithful and patient to the end.

She had been a member of Ebenezer M. E. Church, Aydlette, N. C., for many years and was always found in her place in church unless siekness prevented. She was loved for the godly life she lived and will be greatly missed in the church, home and eommunity.

We feel that she is sleeping the sleep of the blessed, and waiting for the resurrection morn.

Mrs. W. H. Walker, Jr.

AUSTIN—The Benson ehurch has sustained a great loss in the death of one of its oldest members. On Thursday evening, March 30, Mrs. R. I. Austin died, after an extended illness of several months. She was born in February, 1855, in Johnson county. For the past twenty-five years Sister Austin has been a faithful and devoted member of the ehurch. Although spending most of her life in the home as a devoted wife and mother, in her younger days she was most active in Sunday school ,and other forms of church work, and in the community was a kind neighbor and a friend to all needy ones. Sister Austin loved her Bible and Christian conversation, and through these developed a deep religious experience which supported her in her great affliction and brought her rejoieing to the end. Edgar M. Hall.

WETHERINGTON—Mrs. Nannie Wetherington, a good woman, is gone but not forgotten.

"Miss Nannie" will ever be remembered by the loved ones at home, and all who knew her, especially the poor and the sick.

She was not only a mother to her own dear ones at home, but was kind and motherly to all who passed her way.

Her love for her Savior was manifested by her offerings and deeds, for she never grew tired in doing His work. We feel that Tuscarora M. E. Church has lost one of its most faithful members.

Mrs. Wetherington died as she lived, a beautiful Christian, ever trusting and hoping to meet her Savior; also her loved ones gone before.

She was laid to rest beside her husband (O. H. Wetherington, who preceded her to the grave fifteen months), in Kinston eemetery, where many beautiful flowers covered her grave.

Mrs. E. B. Moore.

HARPER—J. T. H. Harper died at his home in Snow Hill, Sunday, March 13, 1921. His death was not unexpeeted, as he had been in failing health for two years. Brother Harper was not an old man, only 67 years of age, yet he had been very active and made the best of his time. He was a consistent member of the Methodist ehurch and always, when able, to be found in the prayer meeting, Sunday school and ehureh services of all kinds. As his feet grew more unsteady physically, the more he leaned upon the Christ, and in that person found true help and encouragement. He was well loved by all, as was well attested by the many beautiful floral offerings and the large concourse of people who attended the burial servlce. He is survived by his wife, three sons and two daughters, all of whom live in Snow Hill. We would not question God's way, so bow our heads to His command, expecting to be recompensed for every heart ache eaused by the fulfilling of His laws.

May God's comforting hand be upon the sorrowing loved ones.

C. T. Rogers, Pastor.

CLARK—Mrs. Mary Ann Clark was born July 20, 1830, and departed this life February 8, 1921, age 90 years, six months and 18 days. She was a member of a family of nine children, all of whom preceded her to eternity. On Mareh 8, 1848, she was married to A. R. Clark, and to this union were born seven children, five of whom survlve her. In 1864 her husband died a prisoner in the Confederate army, thus leaving her alone in those trying days to support and rear her children. Aunt Mary Ann, as she was affectionately known in the community where she lived, was loved by all who knew her. During the long years of her life she had endeared herself to many by deeds of kindness. The large eoncourse of people who came through mud and rain to attend her funeral evinced the fact that she held a high place in the hearts of the people. In girlhood she was converted and joined Concord Chureh and lived a faithful member of the same to the end of her days.

She leaves behind her five children, twenty-five grandchildren, sixty great-grandchildren, and two great-great-grandchildren to mourn her loss.

The funeral services were conducted by her pastor and her remains were tenderly laid to rest in Concord cemetery.

J. A. Peeler, Pastor.

KING—Martin Van Buren King was born in Cabarrus county, N. C., September 1, 1840, and died January 21, 1921, at the age of 80 years four months and 20 days.

He was married to Eliza Rebecca McLelland April 4, 1871, and to this union were born three sons and four daughters, the youngest daughter dying at the age of eight months. The others all survive him.

The sons are E. N. ,of Hickory Grove, L. C., of Charlotte, and J. E., of Texas. The daughters are Mrs. J. W. Dulan and Mrs. A. G. Hagler, of Hickory Grove, and Miss Mamie King, of Charlotte.

Brother King's wife died March 27, 1915, and he has lived with Mr. and Mrs. A. G. Hagler since.

Brother King was a veteran of the Confederate army and served in the First North Carolina Cavalry, and was in almost all of the war.

He professed religion and joined the M. E. Church, South, at Bethel Church in Cabarrus county, and when they moved to this community he and his wife brought their membership to Hickory Grove Church, where they both spent their last days in the service of the Lord.

He had many noble traits, and while he was not educated in the sehools, he learned to read and think, and was an honorable office bearer in the church and a useful man in the community. He was devoted to his ehurch, and was a regular attendant at its services, never missing except when the weather was extremely bad. He gave good attention to the preaching of the word and was devout and reverential in his worship. He is survived by six ehildren, eighteen grandchildren and two great-grandehildren. May the gracious Lord bring all these to meet him in glory.

His pastor, E. Myers.

BRANTLEY—Rev. J. P. Brantley was born in Concord, N. C., January 29, 1854, and died in Mooresville, N. C., November 30, 1920. Converted in his youth and joined the Methodist Episcopal Church. Licensed to preach the gospel at Smith's Chapel, October 20, 1887. Ordained by Bishop Joyce October 20, 1859, at the session of the Blue Ridge Conference, held at Asheville, N. C. He served the Gold Hill charge one year, Watauga three years, Trap Hill one year, Boone three years, Catawba four years, Huntersville three years, Asheville one year, Catawba two years, Hiddenite three years. After the 21 years' service in the Methodist Episcopal Cnurch he located at his own request, his health having been much impaired. After resting a few years he was used by the Methodist Episcopal Church, South, for three years on the Harmony charge His ministry was blessed in the addition of many souls into the kingdom of God. During the years of his declining health he lived near Mooresville on his farm, and a few months before his departure from us he lived in the town of Mooresville. He and his good wife were blessed with a large and interesting family, among whom is the Rev. A. Pratt Brantley, who is now serving so acceptahly our church at Glen Alpine, N. C. A number of his children now live in Mooresville and are staunch members of our Central church, this scribe having served them for four years can testify to their worth. God said once of a good man: "I know him, and that he will eommand his children after him." My personal acquaintance with this good man was limited, he having been a resident of Mooresville but a few months, but his unostentatious life and humble godly work impressed me as one who knew and walked in communion with his Lord. His health prevented his attendance upon the church services very often, but he bravely faced his duty, and went out to meet God unafraid. Assisted by the Revs. L. B. Abernethy and D. P. Waters, the funeral services were held and his body consigned to the "resting tomb" in Rocky Mount cemetery near Mooresville, N. C. May peace and comfort rest in the bosom of the family of our translated brother.

Lee A. Falls.

REV. ROBERT S. ABERNETHY

Our pastor, Rev. W. F. Elliott, has well written the obituary of this departed brother, yet I feel that I, his life-long friend, should add this to his memory.

Brother Abernethy set a high standard of piety for the human raee and was anxious to live up to it himself. Like many of his fellow beings, he might err in judgment, but at heart he was in love with God and His fellowmen. One great evidence of this fact was his readiness to forgive those that he believed had wronged him. He wished humanity well, and was glad to do anyone a favor.

Having felt that it was his duty to become an itinerant Methodist preacher, he left the class room at Rutherford College and joined the N. C. Conference at Fayetteville, N. C. ,in November, 1887. In a very large class of applicants for admission he stood at the head of his class. The examining committee on the eonference floor said: "Had it not been for a little discrepancy on the Discipline on his part he would have had a grade of a round one hundred on everything." His itineracy was not as long as some others, but he had the experience of many other Methodist preachers, that is, crossing roaring mountain streams on footlogs, leaving his horse behind rather than disappoint his eongregation. Not only so, but he willingly endured many privations and hardships in the mountain coves and fastnesses. His itineracy was largely on the firing line among the sharpshooters.

In his domestic circle he was in his natural element and at his best, occupying the first place in the hearts of his friends and loved ones. Hospitality was one of his chief characteristics. Often when I had enjoyed his hospitality would he go with me almost home and insist that I call again, which I enjoyed doing. Three days before his departure I walked out to the funeral of one of his old friends in company with him. Also we often walked to church in company and took sweet counsel together. In our intimate relationship I saw the expectancy of his soul being liberated from the tenement of clay would ere long materialize. With Charles Wesley he could exclaim:

"In age and feebleness extreme,
Wha shall a helpless worm redeem,
Jesus, my only hope thou art,
Strength of my failing flesh and heart,
O could I catch one smile from Thee
And drop into Eternity!"

Yes, a convoy of angels swooped down and bore him through infinite space into the city of our God! Will they ever come for us? J. M. Lowder.

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ASHEVILLE DISTRICT CONFERENCE

Presiding Elder Willis and Bishop Darlington Kept Things Lively — Large Number of Visiting Speakers Present—Joseph L. Reynolds and Francis A. Barrett Licensed to Preach—Nebula Brittain Recommended for Admission to Annual Conference.

The Asheville District Conference met in Methodist Episcopal Church, South, Black Mountain, N. C., March 23rd, at 9 o'clock a. m.

Bishop U. V. W. Darlington in charge.

Rev. A. S. Raper, pastor at Brevard M. E. Church, South, was elected secretary. Rev. W. H. Willis, presiding elder, announced the committees to the conference.

The preaching was done by Rev. Raymond Browning and by Bishop Darlington and was exceedingly well done. Bishop Darlington was rather overworked, but he did not preach in a way that indicated such a state. All through the conference he addressed the conference on important subjects.

Several visitors were present to represent different fields of work and were introduced to the conference as follows: O. V. Woosley, Sunday school secretary of W. N. C. Conference; Miss Grace Bradley, Conference secretary of Epworth Leagues; Rev. R. M. Courtney, Conference missionary secretary; Rev. G. T. Rowe, D. D., editor of the North Carolina Christian Advocate; Rev. R. L. Davis, of the Anti-Saloon League; Rev. W. F. Sandford, representing the Children's Home at Winston-Salem; Dr. T. F. Marr, secretary of the Conference Christian Educational Movement; Rev. J. B. Craven, president of Davenport College; Rev. W. M. Curtis, of Greensboro College for Women; Dr. D. R. Anderson, president of Randolph Macon College for Women; Rev. D. M. Litaker, presiding elder of Marion District; Rev. E. N. Crowder, of Rutherfordton circuit; Rev. J. M. Justice, pastor of the Baptist Church of Black Mountain. All these except the latter, addressed the conference.

More than 75 delegates and pastors were present during the sessions of the conference.

Joseph Letcher Reynolds and Francis Albert Barrett were by vote of the conference granted license to preach.

Nebula Brittain was by vote of the conference recommended to the Western North Carolina Conference for admission on trial.

Mr. H. A. Dunham and Mrs. L. B. Rogers, of Asheville, represented the Woman's Work.

Thursday was given over mainly to the discussion of the Christian Educational Movement. From the addresses one could see a great desire to do a full share in this district. Presiding Elder Willis has the matter in hand and his district leader, H. A. Dunham, are all wide awake on the subject and no stones will be left unturned in these mountain coves when the all important hour has arrived.

Bishop Darlington in his address aroused much enthusiasm. Rev. J. B. Craven pressed the battle and sounded forth the challenge to one and all. Rev. W. M. Curtis, Dr. Anderson and H. A. Dunham fanned the flame and made the fire glow.

Everything done in the district conference was well done. The editor of the Advocate got off a warm article and from his general look he is accumulating steam to be let off when "We beat the Baptists," the which we must do. One thousand copies of the Special Educational issue were taken in a very few minutes and the good young editor went on his way rejoicing.

The Anti-Saloon League representative was alert in looking after the welfare of our great commonwealth, as may be seen by reading resolutions offered by the committee on temperance, a copy of which is for print in the Advocate. Elder Willis had a full summary of the doings of the Asheville District on a large wall map, which was a great help in the matter of dispatch of the business. Willis is head in his class. "He's alright."

A. S. Raper, Sec.

March 23-24, 1921.

High Class Schooling For A Business Career

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IT ACTUALLY HAPPENED

She is the daughter of a Methodist preacher. Her work is teaching and her salary is small. Her wealth is spiritual and not material. When her school closed and she was leaving she handed her steward a check for $40 with this instruction: "Please pay our pastor ten dollars, credit my Centenary subscription with fifteen and put the other fifteen into the Educational Movement when it comes."

May her tribe increase, for verily, she is the refined salt of the earth.

L. B. Hayes.

Franklin, N. C., April 15, 1921.

DO YOU WANT A GOOD PIANO?

If you have hesitated to provide a good piano, or player-piano, for your home, church or school, the Advocate Piano Club plan, which makes piano buying economical, safe and convenient, will enable you to own a high-grade, fully guaranteed instrument, at a big saving in price and in such a way that you will never miss the money you put into it.

By placing your order through the Club, with the orders of ninety-nine other members, you obtain the very lowest price at which a thoroughly satisfactory instrument can possibly be marketed when shipped direct from the factory to your home.

You have a wide variety of the newest and most attratcive styles and makes from which to make your selection. Your instrument is guaranteed by one of the oldest, largest and most reputable piano houses in America. The plan of payment is so easy and fair that every one who has looked into it is surprised at its liberality and delighted with its practical operation.

As a member of this Club you are offered a piano-buying opportunity which cannot be equalled. How is it done? The answer is simple. The Club has one hundred members and, by purchasing in lots of one hundred instruments, we have a tremendous buying power, which the factory readily recognizes, and gives us the benefit of the very lowest factory prices.

You are cordially invited to join the Club. Write for copy of the Club's catalog, containing handsome illustrations of the various styles and full particulars as to prices, guarantees and convenient payment plan. Address the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

District Appointments

DURHAM DISTRICT
M. T. Plyler, P. E.
Durham, N. C.
SECOND ROUND

	April
Durham Ct., 11 a. m.	23-24
Carr, 8 p. m.	24
Lakewood	27

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
Elizabeth City, N. C.
SECOND ROUND

	April
Edenton	24
Columbia, Holly Grove	30, May 1
	May
Belhaven, Belhaven	6
Roper, Mackeys (morning)	8
Plymouth, (night)	8
Chowan, Evans	14-15
Hertford, (night)	15
Tyrrel, East Lake,	21-22
Hatteras, Buxton,	22
Kennekeet, Big Kennekeet,	23
Kitty Hawk, Collington,	25
Roanike Island, Wanchese,	26
Dare, Stumpy Point,	28-29

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder
SECOND ROUND

	April
Glendon	23-24
Roseboro	25-26
	May
Haw River,	April 30 and 1
Pittsboro,	8-9
Duke, Duke, night	12
Dunn, Dunn	13

NEW BERN DISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
SECOND ROUND

	April
Crifton Ct., Edwards Chapel, 11 a. m.	23-24
Dover Ct., Dover, at night and 11 a. m.	24-25
Goldsboro, St. John, at night	27
Goldsboro Ct., Daniels Chapel, 11 a. m.	28
	May
Straits Ct., Willston, 11 a. m. April 30 and	1
Beaufort, at night	4
Mt. Olive Ct., Browning, 11 a. m.	7-8
Mt. Olive and Claypso, Mt. Olive	8
LaGrange Ct., Hickory Grove, 11 a. m.	11
Atlantic and Sea Level, Sea Level, 11 a. m.	14-15
Ocracoke & Portsmouth, Ocracoke, 11 a. m.	21-22
Morehead, at night	25

RALEIGH DISTRICT
Rev. John C. Wooten, P. E.
Raleigh, N. C.
SECOND ROUND

	April
Princeton, Fellowship, a. m.	23-24
	May
Oxford, a. m.	1
Oxford Ct., Gray Rock, p. m.	1
Jenkins Memorial, p. m.	4
Clayton, a. m.	8
Garner, Mt. Zion, a. m. & p. m.	7-8
Selma, a. m.	15
Benson, p. m.	15
Granville, Roberts Chapel. a. m.	21-22
Creedmore Bullocks, a. m.	28

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
SECOND ROUND

	April
Raeford, Bowmore	22
Red Springs	23-24
Maxton	24-25
Caledonia, E. Laurinburg	29
Rowland, Purvis	30
	May
Mt. Gilead Ct.	7-8
Mt. Gilead	8-9

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
SECOND ROUND

	April
Bertie, Cashie	22
Murfreesboro & Winston, Union	23-24
Northampton, Rehoboth	29
	May
Roanoke, Ebenezer April 30 and	1
Littleton	1
Ahoskie, Colerain	7-8
Scotland Neck	13
Williamston & Hamilton, Williamston	14-15

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
SECOND ROUND

	April
Wallace-Rose Hill, at Wallace	22 24
Magnolia, at Centenary	23-24
Onslow, at Hopewell	29
	May
Swansboro, at Queens Creek, April 30 and	1
Shallotte, at Shallotte Village	6
Town Creek, at Bethel	7-8

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C.
SECOND ROUND

	April
Hominy, Acton,	23-24
West Asheville,	24
Asheville Ct., Sardis,	April 30-May 1
Weaverville Ct., Flint Hill,	7-8
	May
Weaverville Station	15
Black Mountain,	21-22
Biltmore,	22
Fairview, Skyland,	28-29
Flat Rock, Fletcher, Naples,	29
	June
Spring Creek, Balm Grove	4-5
Hot Springs	5
Summer School,	12
Leicester, Teague,	18-19
Mill's River, Avery's Creek,	25-26
Saluda,	26
	July
Antioch,	2-3
Roseman, Toxaway,	9-10
Brevard, Oak Grove,	9-10
Mars Hill, Laurel,	16-17

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
SECOND ROUND

	April
Hickory Grove, 11 a. m.	24
Duncan Memorial, night	24

MOUNT AIRY DISTRICT
W. F. Womble, Presiding Elder
Mount Airy, N. C.
THIRD ROUND

	April
Spray, 11 a. m.	24
Draper, Draper, 3 p. m.	24
Leaksville, at night	24
	May
Pilot, Mt. Pinnacle	April 30-1
Stokesdale, Eden	7-8
Ararat, Mt. Herman	14-15
Elkin	20-22
Jonesville, Grassy Creek	21-22
Rural Hall, Antioch	28-29
	June
Mt. Airy Circuit, Salem	4-5
Mt. Airy, Central	5
Summerfield, Pisgah	11-12
Danbury, Vade Macum	18-19
Dobson, Pleasant Ridge	25-26

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
THIRD ROUND

	April
Helton Ct., at Healing Springs,	23-24
Boone Ct., at Booue,	April 30, May1
	May
Watauga Ct., at Marble	7-8
Elk Park Ct., at Newland	14-15
Avery Ct., at Pisgah,	21-22
Laurel Springs Ct., at Nathan's Creek,	28-29
	June
Sparta	4-5
North Wilkesboro Ct., at Miller's Creek,	11-12
Wilkesboro Station at Wilkesboro, night	13-13
Wilkes Ct.,	18-19
North Wilkesboro St. at North Wilkesboro night	19-20

The District Conference will convene at Heuson's Chapel June 28-30.

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
SECOND ROUND

	April
Dallas, 11 a. m.	24
Mt. Holly, 7 p. m.	24
	May
Mayworth, 11 a. m.	1
East Belmont, 3 p. m.	1
Belmont, 7 p. m.	1

The Shelby District Conference will be held May 5-6 in McAdenville.

STATESVILLE DISTRICT
W. A. Newell, Presiding Elder
Statesville, N. C.
SECOND ROUND

	April
Alexander, Rocky Springs 11 a. m.	23-24
Hiddenite, Center, 3 p. m.	23-24
THIRD ROUND	
Mooresville, Central, Central, 11 a. m.	16-17
Mooresville, Broad Street, Jones Memorial 10 a. m.	15-17
Race Street, St. Johns, 3 p. m.	17
Statesville, Broad St. Broad St, night	24
	May
Newton, Newton, 11 a. m.	April 30-1
Ball Creek, St. Paul, 3 p. m.	April 30-1
Maiden, Maiden, night	April 30-1
Mt. Zion, Mt. Zion, 11 a. m.	7-8
Mooresville Circuit, Williamsons 3 p. m.	7-8
Huntersville, Huntersville, night	8

WAYNESVILLE DISTRICT
J. H. West, Presiding Elder
Waynesville, N. C.
THIRD ROUND

	April
Franklin Circuit, Iotla	23-24
Franklin Station	24-25
	May
Macon Circuit, Ashury	April 30-1
Webster-Cullowhee, Wesleyana	7-8
Sylva	8-9
Waynesville Station, a. m.	15
Canton, night	15
Clyde, Junaluska	22
Haywood, Crabtree	28-29
	June
Hayesville Ct., Oak Forest	4-5
Murphy Circuit, Sweetwater	5-6
Hiwassie Circuit, Belview	7
Robbinsville, Trinity	9
Bryson-Whittier, Whittier	11-12
Shoal Creek and Ecchota, Lufty, afternoon	12
Judson, Japan, Sunday	19
Shady Grove	25
Waynesville Circuit	26
	July
Bethel, Ivey Hill	2-3
Fines Creek	9-10
Highlands	16-17
Glenville	17-18

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
Winston-Salem, N. C.
THIRD ROUND

	April
Thosv. Ct., Fair Grove, 10:30 a. m. 1:00 p. m.	23
New Hope Ct., Eleazer	27-28
	May
Welcome Ct., Ebenezer, 10:30 a. m. 1:00 p. m.	5
DavidsonCt., Good Hope, 10:30 a. m., 1:00 p. m.	7
Advance Ct., Fulton, 10:30 a. m., 1:00 p. m.	9
Mocksville Ct., July 3rd night, Q. Conf. night	11
Cooleemee, night	12
West Davie Ct., Hanes Grove, 10:30 a. 1:00 p.	16
Hanes-Clemmons, Clemmons, 10:30 a. 1:00 p.	19
Lewisville Ct., New Hope, 10:30 a. 1:00 p.	21
Southside, Ct., Sedge Garden 3:00 p. m.	23
Kernersville-Oakridge,	24
Walkertown, night	25
Forsyth Ct., Centenary, Winston Salem, 3:00 p.	28
Burkhead, June 5, 11 a. m., Q. Conf. night	30
Grace, June 12, 11 a. m., Q. Conf. night	31
	June
West End, July 31, night, Q. Conf night	1
Centenary, July 31, 11 a. m., Q. Conf. night	2
Salem, June 26, 11 a. m., Q. Conf. night	3
Southside, June 26, 11 a. m., Q. Conf. night	4
David Ct., Salem July 2-3, Q. Conf. night	4
	July
Farmington Ct., Huntsville, 3 p. m.	3
Thomasville Main St., 11 a. July10 Q Conf. night	10
South Thomasville, night	10
Denton Ct., Pleasant Grove,	16-17
Lexington First Ch., 11 a. July 24 Q Conf. nht.	22
Linood Ct., Cotton Grove, 3 p. July 24 Q Conf.	
11:00 a. m. 1:00 p. m.	23

Pastors and officials will please keep in mind dates and places given in former announcement of Church Setting-Up Meetings in the Education Movement. Rev. E. O. Cole will be with us.

It is desired that provisions shall he made for the Sacrament of the Lord's Supper at every Sunday sevrice announced above except where it is regularly observed.

Three Cents Saves a Life for a Day!



Think of it! For this paltry sum, just a fraction more than letter postage, a human life can be sustained from sun to sun in a land where FAMINE stalks rampant and men are dying by the thousands every twenty-four hours.

Think of it, you well nourished, well clothed American Christian, as you sit in your protected home that probably has never felt the pinch of necessity!

Did three cents ever seem so small or mean so much as in this hour of China's supreme need? Do you know of any investment where returns are so large?

A penny will buy a meal—a dollar will sustain a life for a month—five dollars saves a family.

BUY CHINA LIFE SAVING STAMPS

If you buy liberally, who knows but that you may save some babe from being drowned by its frantic mother to end its sufferings, or that you may prevent the sale of some young girl into servitude to provide food for the rest of the family, or that you may preserve some youth to grow into a great force for righteousness in a heathen land?

Your missionary societies should have them on sale. They should be obtainable at every church and Sunday school in the South. If your society does not have them, the secretary should write at once for a supply to **MISS DAISY DAVIES, Stamp Sales Director, Southern Committee, China Famine Fund, 502 Candler Building, Atlanta, Georgia.**

Do not let the purchase of these stamps keep you from making larger contributions to the fund if you are able to make a substantial donation in this hour of suffering.

WHAT YOUR PENNIES CAN DO:

1 cent buys a meal.
3 cents saves a life for a day.
$1.00 saves a life for a month.
$2.00 saves a mother and baby a month.
$5.00 saves a family for a month.
$10.00 saves a mother and babe till harvest.
$25.00 saves a family till harvest.

The stamps are intended to afford the poor, the little children, and those who count their possessions in pennies to have a part in this Christian cause. It will defeat the object of the stamp sale for any one who should give ten, twenty-five or a hundred dollars to be satisfied with buying a few stamps. Give in proportion to your possessions!

WHERE TO SEND YOUR CONTRIBUTION

If the Southern Committee for China Famine Fund has no representative in your community, give your contribution to your bank or send it to Vernon Munroe, Treasurer, China Famine Fund, Bible House, New York City.

China Famine Fund

NORTH CAROLINA
Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, APRIL 28, 1921 Number 17

TRINITY COLLEGE LIBRARY DURHAM, N. C.

SECTS AND CHURCHES

The ideal church would be one in whose pale any genuine Christian might find place and welcome, in spite of idiosyncracies in thought and conduct, and any organized body claiming to be a church is under obligation to the gospel and to the world to strive continually to arrive at that condition which would enable it to be a true fellowship for all Christian souls.

A sect is a body of people, composed of men and women, who have followed some leader into a seclusion, which cuts them off from the universal church and unites them in a fellowship, which lays down conditions of entrance that exclude other genuine Christians because of their refusal to comply with demands for membership that the Lord himself does not require.

It has come about that, measured by these standards, the Roman Catholic Church, which claims to be the only true church, by refusing to recognize the millions of Christians in the Protestant churches, has proved to be the most sectarian of all, while the Methodist Church, which did not claim at the time of its origin to be a church at all, has approached as nearly the requirements of an ideal church, as any in the world. Strange, indeed, would be that genuine Christian, whose peculiarities would exclude him from the Methodist Church.

THEOLOGY A PROGRESSIVE SCIENCE

Science is the systematic arrangement of facts according to laws and principles, growing out of the desire both to know and to live. In some branches, like Astronomy, the desire for knowledge predominates, while in others, like Physics, it is the expectation of practical benefit that takes the lead. It is interesting to know that stars are suns, many of them much larger than the shining center around which the earth revolves, but a knowledge of the fact that copper conducts electricity, while glass and rubber do not, adds greatly to the comfort and safety of living.

Theology, which is the systematic arrangement of all facts that have been revealed or discovered, concerning God as the creator, preserver and redeemer and man as the creature and destined child, has both its theoretical and practical aspects. Men have sought after a true knowledge of God and their fellows partly through a pure love of knowledge and partly through a desire to be able to render to all their dues. This desire for a knowledge of the truth by which men must live has been satisfied. Through revelation men know God and Jesus Christ, and by that knowledge they enter into eternal life.

But in a growing race and world new facts continue to come in and seek their places in the systems, thus requiring such revision from time to time as will accommodate all of the facts, and for this reason there can be no finished and final system in any branch of knowledge. Therefore the Bible did not come as a system of theology, but as a book of facts and truths wrought out in, and expressed through, the lives of individuals and peoples. It is the quarry, rich and inexhaustible in the raw materials, which are built up into great edifices by master minds in succeeding generations.

No theologian ever supposed that he had said the last word. And the greater the thinker the less is he disposed to claim that his work can never be improved upon. As the psalmist sees the Creator change as a vesture the outer garments of creation, so we see the truth forming for itself from time to time the best house among men that their earnest minds can fashion. Augustine, Luther, Calvin and Watson did their honest best. The essential truth grasped by their mighty minds remains, but their systems have been revised. And so will it be with those of the present day. In the the very nature of the case it is so.

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they.

Westley's motto was: "Think and let think."

MUSICAL INSTRUMENTS IN CHURCH

"What do you think of the violin being used with the piano or organ at Sunday school or church? What would you do if you were organist in a country village where a few of the church members objected to the violin being played in church? Do you think there is any harm in playing a simple march in Sunday school as they go to their classes?"

Neither musical instruments nor sounds produced through them being either moral or immoral, but simply unmoral like all inanimate things, the use of them in religious services is to be determined by the effect upon the congregation. Whatever helps to produce a feeling of worship and reverence is helpful; whatever diverts the mind from the thoughts and feelings proper to the sanctuary is harmful.

The ancient Jews used psaltery and harp for praise in the temple, and musical instruments of every kind have at some time been made to express and generate true religious emotion. The classic instrument is, of course, the organ; but the Salvation Army has made good use of the horn and drum. During the Middle Ages churches and great cathedrals everywhere trembled with the deep and solemn tones of musical instruments. But when the aesthetic threatened to displace the moral and spiritual there came a reaction and many sections of Protestantism discarded musical instruments entirely.

The Quakers for a long time refused to allow any music in their meetings, except that made by the human voice. Once the poet, Whittier, consented rather reluctantly to go to a church in Boston, where a beautiful new organ had just been installed. As he was leaving the church with his friend, the good Quaker, being urged to express his opinion about the music, replied: "Well, friend, thee knows that we Quakers never did believe in praising God by machinery." The Quakers, however, along with the Associate Reformed Presbyterians, have overcome their scruples and begun to use the organ.

A generation ago the "fiddle" was associated with "frolics," and Methodists have never taken to dances or frivolity of any kind. But the violin began gradually to keep better company and to find a place in religious services. In those days, Rev. R. M. Hoyle, a noble hero of the old school, went into a church on his district one Sunday to conduct service, and was astonished to hear the notes of a violin accompanying the choir. When he got up to announce his second hymn, he said "We will now fiddle and sing"—such and such a number.

That was the way the violin struck the preacher, when it was first used, and it has struck many others in the same way.

It was altogether a matter of association, and as soon as the violin succeeded in dissociating itself from "frolics," it found its way into general use in the churches as an aid to devotion. One of the largest Baptist churches in Chicago has an organ and a choir, one band using stringed instruments, and another using horns. No harm can lie in the instrument itself; harm can come only through some association of ideas that might lead the mind away from devotion.

There are marches ,and marches. Some simply quicken the step and enliven one's spirits; others suggest a carnival or a circus parade. Let those used in church be of the former kind.

"EVOLUTIONARY GROWTH OF RELIGION"

Rev. J. E. Abernethy, of Salisbury, favors the editor with a copy of the March number of the New Carolina Magazine, accompanied by a letter in which he says: "I believe the readers of the Advocate would be glad to know what you think of the article by Mr. H. C. Heffner on 'The Evolutionary Growth of Religion.'"

The writer and the editor, starting off congenially together move harmoniously along through three sentences, at the end of which they break apart into diverging paths, which do not run parallel or intersect at any points, except where some matters of fact are concerned. "History shows that all men and all ages have their religion. Religion is the big question of all time into which each minor question sooner or later resolves itself. What then, let us ask, is this vital question permeating the whole structure of the human race?" With these three opening sentences, indicating the prevalence of religion and promising an earnest inquiry into the nature of this universal phenomenon, the editor is in hearty accord.

But in three most vital aspects of the question, the editor finds it necessary to dissent from Mr. Heffner's position. These are, first, the nature of religion; second, the nature of God; and third, the finality of the Christian religion.

William Adams Brown defines religion as the life of man in his superhuman relations. Of course, he does not mean to say that religion does not affect man's relation to his fellows and to the realm of nature, but the essence of it is contained in the results of his contact and commerce with the powers above him. But Mr. Heffner sees in religion only the results of man's reaction upon nature and his fellows, failing to see that there is any real contact on the part of man with anything above himself.

The editor believes that the supreme reality in this universe is the Being who revealed himself with continually increasing clearness through seer and prophet, until in the fullness of time He spoke the final word concerning his character and purpose, through the person of Jesus Christ. He is the Being that men call God, and of whom Wells speaks as "the Invisible King." He is the God, who is the Father of our Lord and Savior, Jesus Christ.

But Mr. Heffner denies that there is "a supernatural being called God" and claims that there is only "an imaginary higher being." In his search for deity, he wavers between the deification of the atom and the deification of humanity. "Out of a thousand or more random casts of the dice we know that a certain orderly fall will result. The numbers which fall face upward the greatest number of times, that is, the order which results from these random casts depends upon certain qualities of the dice, such as size, shape aud balance. Thus, depending upon certain atomic qualities of the gaseous molecules, a universe resulted and order developed from chaos." Given the chance motion of gaseous molecules with certain atomic qualities and a universe of intelligence, feeling and character is the result!

But if the molecule is too little for an actual God, what of Mr. Heffner's possible God? "In this new religion man can no longer look upon a God as some supernatural being, but must see that the perfect man himself is God." In this view, there is no God at all, but only a possibility deified, as the ideal humanity. Man is the greatest thing that ever was or ever will be. A blind, but aspiring, nature has picked its way through darkness up to the preseut state of man, which embodies the only intelligence to be found in the universe, and man moves on out into the future with no power to protect or hand to guide. Excuse us.

We are traveling home to God,
In the way our fathers trod.
Jesus Christ, the Father's son,
Bids us undismayed go on.
Only thou, our leader be,
And we still will follow thee.

Mr. Heffner substitutes man's ideal and goal for the Power, through whose help, he hopes to reach his goal.

The editor believes in the finality of the Christian religion, as furnishing a perfect meeting ground for God and man. Mr. Heffner does not. "Christianity has added her little bit of truth to civilization, pushing man further onward in his forward plan of advancement, but now it has ceased to lead civilization forward and its time is at an end." When Jesus Christ brought men into consciousness of sonship to God something final was arrived at and achieved. There will be growth right on and on as there has been all along, but it will be growth in Christ—in sonship—and not growth beyond. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be"—but whatever it is, it will be in the line of growth as children of God.

THE MT. AIRY DISTRICT

The District Conference for the Mt. Airy District was held with the church at Mayodan on Tuesday and Wednesday, April 19-20. The quiet, careful and painstaking presiding elder, Rev. W. F. Womble, was at the helm, and there was no lost motion whatever. The way things moved along reminded the writer of a big Twin-Six Packard clipping it off at the rate of a mile a minute, and without any fuss or jar. Womble knows how to get things done and makes no fuss about it. He had command every minute and something was going on all the time. When the assistant editor arrived the conference was in the midst of its educational program. None of the leaders in this movement were present, but the thing moved just the same. Speeches that were strong and to the point were made by Rev. J. E. Gay, of Madison, Mr. A. D. Ivie, of Leaksville, Mrs. Waltz and Prof. Epps, of Mount Airy, and each speech was full of optimism. They confidently expect to go over the top in great shape up in the Mt. Airy District.

The only rod-riders present were Bros. Courtney and Woosley and the Advocate man. Each of us got a fine hearing.

We found that the Advocate is in good favor up that way, and the brethren declare that they have only begun the work of new subscriptions and renewals.

The next session goes to Central Church, Mt. Airy.

Rev. J. M. Green, the pastor, made an excellent host. There was no detail of the conference entertainment that was overlooked by him.

TWO DAYS IN HENDERSON

Through an invitation from Mrs. N. Buckner, reinforced by the irresistible good manners of Rev. L. E. Thompson the editor spent Saturday and Sunday at Henderson, speaking at the Baraca-Philathea Convention on Saturday evening and preaching at the Methodist church on Sunday morning. Wherever Mrs. Buckner and Brother A. B. Saleeby are, there also is an abundance of enthusiasm and vitality; wherever Brother Thompson is, there is the acme of gentleness and quiet dignity. No wonder Mrs. Buckner is succeeding in such a remarkable way; her whole soul is in her work. Nor was it any surprise to learn that the people of Henderson have become more and more devoted to Brother Thompson, as his stay with them has lengthened to the middle of the fourth year.

Brother Saleeby was a sensation. After extracting pledges from the audience to the amount of $4,000, he was in such great demand that everybody in town wanted him for a guest in the home, and he very graciously accepted all invitations, actually keeping many of them, although he failed to appear at the home of the editor's hostess at the appointed hour to the deep regret of all. Saleeby is Baraca, and Baraca is Saleeby, as nearly as two things can be one thing. The report was going the rounds in Henderson that he has a boy named Baraca and a girl named Philathea. This, however, is a mistake, for he has no daughter named Philathea, although he has a boy named Baraca.

Many notable speeches were made by specially invited speakers, some of whom were: Dr. F. J. Prettyman, of Knoxville, Rev. R. L. Davis, of Raleigh, Rev. J. Kenneth Pfohl, of Winston-Salem. Mrs. T. W. Bickett, of Raleigh, Prof. G. B. Phillips, of Greensboro, Dr. Millard Knowlton, of Raleigh, Dr. Joel S. Snyder, of Fayetteville. and Dr. Henry Louis Smith, of Lexington, Va.

The son of a prophet and one of a family of prophets, Dr. Smith does not himself claim the gift or rather has no formal license to exercise it, and yet, like our friend Archibald Johnson, preaches more frequently and with greater power than many who have been granted license. Dr. Smith's address on "A Winning Personality" was a gem.

The convention closed with a great meeting on Sunday evening.

THE SUMMERFIELD GET-TOGETHER

Last Saturday was a gala day with the Summerfield charge. The wide-awake and energetic pastor, Rev. A. C. Canada, had asked all the churches of his charge to gather at Summerfield for the purpose of getting acquainted, and hearing the problems of the church discussed. Every church was well represented. A large crowd of people from all over the church was present to enjoy the day together.

The program had been well arranged by the alert pastor, and the exercises began promptly at 11 o'clock. The speaker at the morning hour was the Advocate man, and he had a fine hearing even though he made a poor speech. The noon hour was taken up in fellowship and eating one of the best and biggest dinners we ever looked upon. Those Summerfield sisters know how to prepare something good to eat, and take it from us, there was a crowd present that knew what to do with it. But there was no scarcity of good thiugs and more than twelve basketfuls were gathered up after all had been filled.

The boy cornet band of Spray charmed the crowd with excellent music during the intermission. That body is the product of Prof. Mankee, who is employed as musical director for the towns of Leaksville, Spray and Draper, and is composed of small boys ranging in age from about 12 to 18 years of age, and the band is just about a top-notcher. The Draper male quartette was also on hand aud delighted the audience with several selections.

After the noon hour the crowd reassembled in the church aud listened to a most excellent address by Rev. H. C. Sprinkle on the importance of meeting our responsibility in the educational campaign. The committee need not go to Nashville or elsewhere for a speaker if the services of Rev. H. C. Sprinkle can be had. At the conclusion of Mr. Sprinkle's address the presiding elder made some timely remarks and was followed by Mr. O. V. Woosley, field secretary for our Sunday school work in the Western North Carolina Conference.

The pastor announced that he had seveu churches under his care, and that they had a good seven-room parsonage and that each of the seven churches was responsible for furnishing of a room, aud wanted all present to go and inspect the rooms and the grounds about the home belonging to the charge.

Every one went away delighted with the experiences of the day and wishing for the next annual occasion to hurry and come.

Rev. P. C. Battle, whose death occurred at a sanatorium in Asheville last week, joined the Western North Carolina Conference at Charlotte in 1904, after several years of effective ministry in the Methodist Protestant church. Adding cultivation of mind to a native evangelistic gift, he succeeded far beyond the average preacher in persuading people to give themselves to Jesus Christ, and pursued his course with the natural expectation of a long life of usefulness and power. But after a few years of zealous toil, his health became impaired to such an extent that it became necessary for him to take the superannuate relation. Even then he continued to labor far beyond his strength, until the disease to which he finally succumbed made it impossible for him to work any longer. As an active preacher, he was earnest, diligent and cheerful; as a superannuate, he was patient, trustful and resigned; throughout his whole life he was a credit to the church and a blessing to the world. Dying, he left to his children the greatest of all heritages, an untarnished name.

DURHAM DISTRICT DID IT

It is possible to speed up a district conference and finish all the business in a day and a half without rushing through or neglecting anything of importance. Rev. M. T. Plyler called the conference to order in Roxboro last Thursday afternoon at 2 o'clock and carried things right through to adjournment at 4 on the afternoon of the next day.

When the editor arrived, he learned that Prof. Flowers and Mrs. Plyler had already warmed up the conference on the subject of Christian Education, getting things ripe for the evening hour, which in the absence of Rev. H. M. North fell to the representative of the paper. Brother North and the conference director, Mr. Wade Marr, arrived next morning and threw themselves into the special subject of the hour, Brother Marr piling up the brush by explaining the details of the financial plan and Brother North setting them on fire. These two men have been going constantly for days in a successful effort to bring the educational issue forcibly before the minds of the people of the North Carolina Conference.

They constitute in themselves one of the strongest arguments for Christian Education. When a busy man of affairs is willing to leave his work for days at a time and travel from place to place in the service of a cause of his church with no compensation whatever, he has received into his character that element of unselfish love upon which the world depends for salvation. But Marr could scarcely do otherwise, coming as he does from a typical Methodist home and passing through a Christian college. When Brother North was drafted for the work of educational commissioner for his conference, he didn't like it one bit, but like a true Methodist preacher, took up the task at the call of his church. And he is succeeding. With logic, tact and earnestness he is presenting the cause in such a way that the hearer becomes convinced that it must be done.

As the editor sat in the conference room waiting to say a word about the Advocate, Brother R. A. Burch, a great and good layman, whose vocation is serving the church, although his avocation is banking, slipped into his hands a set of resolutions that took his breath away. They actually proposed to recommend that the annual conference institute plans for placing the Advocate in every Methodist home in the conference. We have felt for some time that such a thing must come finally, but that a layman at the Durham district conference thus early in the movement in behalf of the Advocate should propose to start the ball to rolling right then seemed too good to be true.

As soon as Brother Burch read the resolutions, Rev. M. T. Plyler, who is a member of the executive committee of the board of publication and knows from direct contact all the ups and downs that the paper has passed through, backed them with a few choice words, and when he put the motion it was carried unanimously.

Rev. J. B. Hurley having reserved a place for Rev. T. A. Sikes in the elegant home of Brother and Mrs. W. T. Pass at their request, the representative of the paper fell heir to it, and after having promised himself a second evening of splendid fellowship, had to be snatched away reluctantly upon learning that it would be necessary in order to make the place of his next engagement on time. Their ability to stand prosperity may be due to a double measure of pastoral care and the weekly visits of both the Recorder and the Advocate, the husband being a Baptist and the wife a Methodist.

Two department editors write to express their displeasure at the treatment received by the material sent in by them and want to know why it is that other editors are treated with so much more consideration than they are. While no names are mentioned, they refer, of course, to the woman's page. Dear Brethren, will you never be able to understand that on account of the temporary increase of the demands upon our space, somebody must yield; and while the editors never looked into the face of man with a sense of fear, it is different when it comes to the women. We dare not take liberties with their space. But when a preacher, who has worked hard for the Advocate, does something worth noting and writes about it, his letter is going to have the right of way hereafter, if every department, except that of the ladies, has to be cut short. Some of the letters from the preachers have had to staud out three months awaiting a little space.

PEOPLE AND THINGS

Rev. G. T. Adams, of St. Paul's, Goldsboro, preached the commencement sermon at Four Oaks last Sunday.

Rev. J. B. Hurley, of Roxboro, was in our office last week. A fellow will always feel better after a talk with Hurley.

Mr. H. F. Edgerton, one of the strong laymen of the North Carolina Conference, and family visited their daughter at Greensboro College the last week-end.

Rev. W. F. Elliott, pastor at Rutherford College, called to see us last week. He had been to the Mt. Airy district conference, and had stopped over to hear Bishop Darlington at West Market.

Rev. M. T. Plyler, the genial and scholarly presiding elder of the Durham district, looked in on us for a short while last week. He was here attending a meeting of the trustees of Greensboro College.

Rev. F. S. Love and the Wilson congregation are in the midst of what promises to be a great meeting. The pastor is doing the preaching and Prof. R. L. Milam has charge of the singing.

Robert L. Milam is leading the singing in a simultaneous union meeting for Ormond and Myers, Elizabeth City, N. C., this week and begins with S. F. Love April 24, and J. H. McCracken the two weeks following.

The Morehead City Coaster says that the meetings being held by Rev. A. L. Stanford in the Methodist church have been growing in interest from the beginning, and that much good is being accomplished.

President W. P. Few, of Trinity College, who was so seriously sick recently, has recovered sufficiently to go to Atlantic City, where he hopes to regain his strength. His many friends are delighted to know that Dr. Few expects in a few weeks to be able to resume his work at Trinity.

Rev. J. M. Ormond, of the First Methodist Church, Elizabeth City, and Rev. H. E. Myers, City Road, have been engaged in a union service. We are informed that the results were very satisfactory. Prof. R. L. Milan led the singing.

Rev. J. H. Barnhardt received into West Market Street Church on last Sunday morning twenty-five on profession of faith and twelve by certificate, most of whom came in as part of the results of the meeting in which the pastor was assisted by Bishop Darlington and Rev. L. B. Bridgers.

A Methodist Men's Club has recently been organized by the men of St. Paul's Church, Maxton. A banquet is announced for tonight, April 28. Some of the speakers on the program are Revs. R. C. Beaman and G. Stanley Frazier and Mr. Dozier, of Wilmington.

How the good people "down east" do pamper a fellow! Why, the editor last Sunday morning actually breakfasted in bed. His hostess, Mrs. J. H. Bridgers, proposed it, and after the fatigue of two rather taxing days, he didn't have the force to say no, being encouraged by the effects of the treatment received by that husband of hers. For there is certainly nothing "effete" about him. Somehow he manages to keep "fit" for the duties that crowd upon him, as lawyer, statesman and Methodist layman, who serves not only in his local church, but also in the conference, his present service in the latter capacity being rendered as treasurer of the conference board of finance.

On last Sunday a tablet placed in Grace Church, Wilmington, by Brother Herbert L. Fentress in memory of his sister, Miss Blanche Fentress, was unveiled, the exercises being conducted by the Woman's Missionary Society. In a beautiful tribute, Mrs. Sue D. Swindell spoke of the work of Miss Fentress in connection with the Missionary Society as follows: "She regarded her call to an important office in the Woman's Foreign Missionary Society work as coming from her Lord. In all the thirty-four years of her stewardship, she was at her post of duty at every annual meeting of the Woman's Foreign Missionary Society except the last one, which was held at Littleton, 1912. Illness prevented her from being present at this one. She sent a parting message of love and God-speed to her co-laborers, 'Twas at that time she very beautifully and gently declined re-election to the office of recording secretary. Her beloved work must have been her life, for shortly after this she was called to her reward."

Rev. George F. Smith, the sunshine pastor of the Louisburg Methodist Church, was in Greensboro last week. He was so busy shaking the hands of others that he failed to get around to the Advocate office. We will forgive you this time, Bro. Smith, but don't do it again.

Announcement has been made from the University of Pennsylvania that Dr. W. K. Boyd, of the Department of History in Trinity College, has been appointed Research Fellow in History for the year 1921-1922 in that institution. Mr. I. S. Harrell, of the class of 1916, will act as instructor in history during the coming year at Trinity.

Rev. J. W. Fitzgerald, formerly of this state, is now in charge of our mission in Omaja, Cuba, and is enjoying his work, and is rejoicing at the success he is having in his field of labor. In a private note to the Advocate Bro. Fitzgerald speaks in flattering praise of the paper and says he cannot afford to be without a single number.

Dr. W. R. Ware, who has been faithfully feeding "the best congregation of its size in the conference" for three years and a half, turned them out to grass Sunday before last and went visiting to Reidsville and other points. When his course brought him to Greensboro, he bethought himself of past dereliction and paid his respects to the Advocate.

An Epworth League Efficiency Institute for the Greensboro district was conducted on Monday, Tuesday and Wednesday of this week. Miss Grace Bradley, the sprightly and energetic secretary of the conference, had the assistance of Rev. Garfield Evans of the central office at Nashville, besides much good local talent. The institute was a decided success.

A two weeks' meeting has recently been held in the Methodist church at Nashville. Rev. E. C. Few, the pastor, did the preaching, and reports from there indicate that from the beginning to the end of the meeting he held the attention of the large crowds that attended. We hope that the pastor or some other person will give the Advocate a full account of the meeting.

Rev. Thomas L. Trott, an Episcopalian reader of the Advocate, left his flock in High Point last week long enough to spend a day in Greensboro, dropping in at the office for a little while. He was accompanied by Prof. W. M. Marr, whom he brought in, he said, for the purpose of showing him where his own paper was published. Prof. Marr, soon after returning from France, entered the married relation and very properly subscribed for the Advocate, as a part of the necessary furnishings for the new home. Brother Trott still reads it all by himself.

Children's week is being observed at Proximity church, this city, all this week in accord with the request of the Sunday school board. Rev. E. D. Grubb, the wide-awake superintendent, is enthusiastic over the growth of his school, and is following the plans mapped out for the work of the children. Mrs. Martha Dozier Flagge has been secured to make the principal address next Sunday morning. Miss Nettie Dixon will address the intermediate department. Miss Vera Wharton, principal of the Cypress street school, will speak to the primary department. It is expected that next Sunday will be a great day out at Proximity. Every one is invited to attend.

The reader will find in this issue an editorial from the Winston-Salem Journal on some resolutions, which deserve careful consideration from those who are expert in such matters. Rev. W. L. Hutchins, who introduced them, has added to his experience a great deal of earnest thought in an effort to find a solution to the problem of caring properly for the orphaned child, and the Winston-Salem district conference was evidently favorably impressed with the solution suggested. The Advocate invites the superintendents, managers and supporters of the orphanages to enter into a discussion, calculated to show whether or not the plan is practicable or desirable. As long as the present effort fails to provide for such a large number of children the burden of proof will rest upon those in charge of the work to show why their plans should not be supplemented in some such way as that indicated by the resolutions. Speak up, brethren, and tell us what you think.

Rev. W. A. Newell and John W. Moore, presiding elder of the Statesville district and pastor of Broad street, respectively, were esteemed visitors to the Advocate office last week. These brethren report church work in fine shape in their fields of labor. Bro. Moore has just closed a fine meeting in his church.

Miss Grace Bradley and Prof. Garfield Evans, both of whom have been in Greensboro attending the Epworth League Institute, came around to the Advocate office one morning this week and acted so graciously that the editor was somewhat alarmed to recall after their departure that he had promised Miss Grace anything she might ever ask concerning the League department of the paper.

With 5,000,000 starving people in North China known to be dependent on aid still to be sent from America, a special appeal has gone out from the American Committee for China Famine Fund to the churches and Sunday schools of the entire country asking their active and continued co-operation in the intensive fund raising effort to be made during "China Famine Week," from May 1 to May 8 inclusive. Methodist churches and Sunday schools all over the State will avail themselves of this opportunity to do something to relieve their Chinese brothers and sisters.

A message early Monday morning from Rev. A. J. Parker brought to the Advocate the painful news that Mrs. C. E. Vale, widow of the late Rev. C. E. Vale, of the North Carolina Conference, died Thursday night in the Moncure hospital at Hamlet. For a long time Sister Vale had been in poor health and her death was no surprise to the many friends she had made throughout the State. The body was buried at Trenton Saturday with funeral services conducted by Rev. J. H. Horn, presiding elder of the Rockingham district. We trust some one who knew Sister Vale will give us for publication a sketch of her life.

If the sermon at Gastonia last Sunday morning is to be taken as a fair average, Dr. Plato Durham is doing some of the best work of the many workers in the field of Christian education. The Gazette says: "Turning aside altogether from the financial side of the movement, the aim of which is to procure adequate endowment and support for the educational institutions of the church of every grade, Dr. Durham, with the eloquence and fervor which has made him widely known throughout the entire connection, spoke on what might be called the higher aspects of a movement which is based on the fundamental conception that ignorance is slavery, while education is liberation."

The Methodist Clubman, volume one, number one, official magazine of the Methodist Men's Club, makes its appearance as a monthly publication with the May number, which is just out, under the editorial direction of Rev. Geo. Stanley Frazer, founder of the Methodist Men's Club. It is elegantly printed and brilliantly edited, and also full of interesting news items all the way from eastern Carolina to western Arkansas. In discussing "Our Opportunity in the City," the editor says: "We do not claim that the Methodist Men's Club is the panacea for all the ills of our humanity, but we are convinced from past achievements and present observations, that the club affords a wonderful opportunity for the expression of the united spirit of Methodism in dealing with the problems of the city. When the men of the several churches are organized in a way where they can intelligently study and discuss present day situations, and where their meetings afford the opportunity of appealing to man's social nature (or the "clubbable" instinct), there is at once a prophecy and hope of real achievement. With the club in the individual church holding its meetings monthly or more frequently, and with all the clubs meeting every three or four months in Central Club meetings to become better acquainted as Methodist men and to plan for service along needed lines of city-wide endeavor, what plan affords a more tangible or definite hope for our hitherto unrelated efforts? When any great task is planned, we are forced to resort to multitudinous meetings of groups and committees and classes. In the interest of efficiency in our service and strength in our efforts, let us gather our men in a great Methodist body in every city, and when the challenge comes 'It shall be done.'"

RESPONSIBILITY OF PRIVILEGE

All Former Students Ought to Take Advantage of Educational Awakening.

Mrs. W. C. Tucker has sent out three letters with literature inclosed to alumnae and former students of Greensboro College in the Greensboro District. She says that she feels that our people have been quite generously informed concerning the movement and that they are beginning to realize their duty toward it. The last of the three letters follows:

In all probability there has never been a time when the responsibility of having been a college student rests more seriously upon those who have had college privileges than today. We do owe something to the institutions which have for years been helping to create conditions which we now enjoy, and it seems to me that every person who has had college opportunities ought to take advantage of the great educational awakening that is upon us to throw every bit of influence possible into the movements now active.

The ex-student gatherings, which have been held in the South for the past weeks under the auspices of the Christian Education Movement, have been attended by approximately 25,000 people. A vast amount of correspondence has been carried on by the various college and district alumni directors, and thousands of pieces of literature have been placed directly in the hands of the former students of our Southern colleges. We need to conserve the interest aroused by these means, to increase it in every way possible, and to assist our district and church directors in rounding out this campaign with the very highest results attainable.

As leader of the former students of Greensboro College in this district, I urge that each one who has enjoyed the privileges of our own college to throw herself whole-heartedly into the Christian Education Movement. If you have not had the opportunity to attend an alumni rally, you have read the literature and are prepared to give intelligent support to the organization.

Very sincerely yours,
Mrs. W. C. Tucker,
District Alumnae Director Greensboro College.

THE CHURCH IN HARD TIMES

Collections Have Been Most Liberal During Years of Depression.

The Southern Presbyterians have made a study of their collections for the past fifty years and have discovered that their collections have been most liberal during the years of financial depression. This study apparently indicates that in years of prosperity men are inclined to attirbute their success to the power of the brain and the strength of their arm, but that in years of depression they realize their dependence upon God and contribute more generously to His work.

Bishop Candler reports that the history of Emory College substantiates this conclusion. Every important advance that the college has made, the Bishop says was made at a time of financial depression.

Bishop Lambuth ads his comment to the effect that the great missionary societies of the country were organized after the Napoleonic wars and during a period of great financial depression.

The strength of our church in the Christian Education Movement is not measured by our income alone but by our faith and spirit.

CAUSE OF THE FAM'NE

The famine in China is the result of an abnormal drought that has laid waste the five provinces, reducing a fertile land to a desert. For three years the famine has persisted, and the picture of the stricken country today has been presented by one writer as follows:

"I had a long walk across the great winter-wheat section, and noticed that the wheat had sprouted and then withered into endless rows of brown, crispy tufts. As far as the eye could see across the plain there is not a single gleam of green to be seen. It was a brown and yellow world under a yellow sun that shone through a thin veil of yellow dust. I must not forget the locusts. In this section they talk more about the locusts than about the endless drought. Last year there was a promise of a partial crop. At least there would be stunted stalks of kaoling, blades of millet and wheat to be gathered; but suddenly the locusts came and stripped the land bare as the palm of a hand. The conditions are perfect for epidemic typhus, and the inhabitants are not likely to escape that burden of sorrow.

"April and May are likely to be the worst months unless relief is adequate."

ALUMNI-ALUMNAE MEET

On Wednesday evening at the Red Cross Tea Room in Fayetteville one of the most enjoyable occasions of the season was celebrated. It was a gathering of many alumni and alumnae of various Methodist colleges. These ex-students were from various points in the Fayetteville district.

The matter of main consideration had to do with the present vast educational movement in the Southern Methodist Church.

Music, toasts and addresses of a high order featured the occasion.

The musical numbers were beautifully and artistically rendered by the following artists: Gardner Worth, pianist; Miss Virginia Worth, cellist; Mesdames H. W. Nash and A. T. West, soloists The selections rendered added not only pleasing entertainment but real worth and dignity to the occasion. Their services were more than appreciated.

The following institutions were toasted: Trinity College, by Prof. R. L. Flowers; Greensboro College, Miss Sarah Ellen Lightfoot; University of North Carolina, Prof. R. G. Fitzgerald; Carolina College, Miss Mary Scarboro; Randolph-Macon Woman's College, Miss Sarah Redwin; Wesleyan College, Mrs. R. M. Lightfoot; Wofford College, Sam P. Stackley; and Scarritt, Miss Lizzie Lamb.

The subject, "Christian Education," was spoken to by Rev. W. V. McRae. Following truth to its ultimate source in God was the principal theme of Mr. McRae's address.

Two Alma Maters were represented—Carolina by Mrs. R. B. John and Trinity by Prof. R. L. Flowers. Their addresses were the principal speeches of the evening.

Mrs. John spoke specially to the physical needs of Carolina, to her opportunities if equipped, and of expected student limitation to 250.

Prof. Flowers in opening paid a fine tribute of love and appreciation to Bishop John C. Kilgo. He then delivered a stirring and inspiring address. His main emphasis was on the need of a mighty advance by the Southern Methodist Church along educational lines. It must advance or die. The age is moving forward. The church must prepare to serve or fall to the rear and be lost. We have come to a parting of the ways. The Christian Education Movement is the answer to the church's needs. It must succeed or the Methodist Church must forfeit its whole leadership for generations to come.

Many of the men and women of our church who are able to make big gifts to any cause are indicating their readiness to make some large investments in this enterprise of the church. It is plain that no movement of Methodism has made such appeal to men who recognize the obligation of stewardship as the Christian Education Movement. And it is winning its way among the people of moderate means as well as among those who have a large share of wealth.

The following were elected at the State Sunday School Convention in Raleigh last week: Gilbert T. Stephenson, Winston-Salem, president; Jos. G. Brown, Raleigh, vice president; E. B. Crow, Raleigh, treasurer; executive committee, J. M. Broughton, Raleigh, chairman; M. A. Briggs, Durham; J. A. Brown, Chadbourn; L. W. Clark, Spray; W. B. Cooper, Wilmington; Kader R. Curtis, Kinston; D. H. Dixon, Goldsboro; T. S. Franklin, Charlotte; W. A. Harper, Elon College; J. B. Ivey, Charlotte; F. C. Niblock, Concord; Hugh Parks, Franklinville; J. L. Separk, Gastonia; Geo. W. Stanton, Wilson; C. S. Starbuck, Winston-Salem; A. E. Tate, High Point; Walker Taylor, Wilmington; C. M. Van Poole, Salisbury; R. G. Vaughan, Greensboro; E. E. Wheeler, Asheville; W. A. Withers, Raleigh.

RAPID RELIEF FOR CHINA

Your Gift Feeds a Famine Victim Within Two Weeks.

Whatever you give to aid the starving Chinese, whether the amount be a few cents or many thousands of dollars, its equivalent in food will go out in actual distribution among the famine victims in far away China within two short weeks. This is the actual time required under the remarkably efficient system built up by the American Committee for China Famine Fund.

Turn in your contribution anywhere in this country, through a local committee, a church organization, a newspaper, or a local bank acting as a forwarding agent for the committee, and it goes swiftly on its way.

Each county in the famine provinces wires its relief needs directly to the Pekin headquarters through a local committee of missionaries, officials of Chinese Commercial Guilds and prominent native residents, and the relief funds cabled from here are apportioned in Peking according to the needs of the different localities.

Money for the purchase of grain is wired to a relief committee agent in Mukden, Manchuria, 700 miles from Peking, and this agent ships to a given district the number of bags scheduled for the district. Nowhere is there any delay and nowhere is anything wasted.

Manchuria farmers have reduced the price of their grain taken by the relief agencies to an actual cost basis; and last year Manchuria fortunately produced exceptionally large crops of millet and soy beans.

Whenever a grain shipment reaches an unloading station on a railroad, it is unloaded and stored at the county seat whence caravans of mule carts, wheelbarrows or whatever conveyance is available start for the afflicted villages of the country under guards of soldiers furnished by the government.

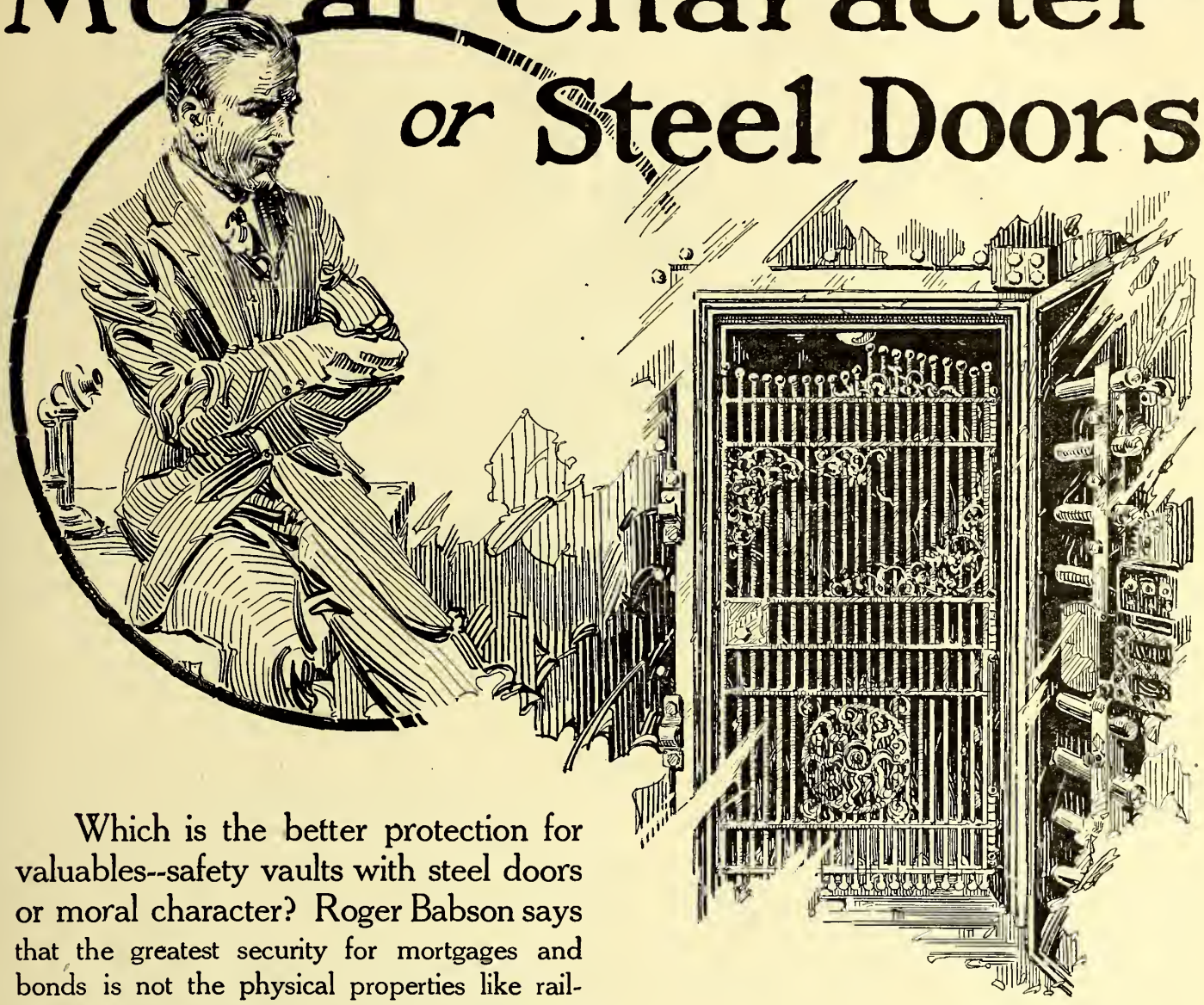
In the larger distributing centers and in each village there are checks on every man who handles or carries the grain, so that nothing can be wrongfully diverted. Most of those engaged in the work of transport are themselves famine victims who are paid for their work in grain. In the villages, tickets, and in some cases brass checks, are issued to the destitute homes, each indicating the exact number of dependents, whether children, aged, or infirm, and specifying the exact ration allowed, which is never more than just enough.

Within two weeks from the day you make your contribution, some man, woman or child, many of them perhaps, if your gift was large, will receive your life-giving bounty, practically without any shrinkage, far away on the other side of the earth.

In China, under the methods being used in the present relief work, any given sum of money, large or small, will go farther than anywhere else in the world. Three cents will save a life for a day; and for $5 a whole family can live for a month.

Says Mrs. N. Buckner, State secretary for the Baracas and Philatheas: "Could one have played the part of Rip Van Winkle, and slept for the past thirty years, waking up today in the good year of our Lord 1921 many surprises would await him. One thing that would surprise him would be the changes that have taken place in our Sunday schools. He would be surprised to see in many Sunday schools about as many young men and young women as boys and girls. He would be surprised to see teaching classes young men whom he expected years ago to end up in the penitentiary or on the chaingang. He would be surprised to see young ladies diligently and earnestly pursuing religious work, who a few years ago seemed to think only of worldly pleasures, and had no interest in church. He would tremble at the sight of those leading in prayer and finding pleasure in religious work who a decade or more ago were young desperadoes. The Baraca-Philathea Movement has not been wholly responsible for this greatly increased popularity of the Sunday school, but it has done its part and that a large one, and the good work is going on." Quite true. The greatest advance in church work has been made along the line of the Sunday school and much credit for this must be given to the organized class.

Moral Character or Steel Doors



Which is the better protection for valuables--safety vaults with steel doors or moral character? Roger Babson says that the greatest security for mortgages and bonds is not the physical properties like railroads and factories on which the mortgages or bonds are issued, but in the moral character of the people. He says that when a majority of the people of any nation have bad moral ideals, no investment is safe.

Why are investments in Russia and Mexico not good? Not because of lack of physical property or natural resources. The business men of Europe are nervous about their securities because they fear lest the tragic events of the last six years have disturbed the religious faiths and moral moorings of the people.

The best protection against anarchy, Bolshevism, radicalism, I.W.W'ism, red revolution, is Christian Education. It lays the foundation of society upon the Rock of Ages---upon righteousness, law and order, cooperation and unselfishness.

CHRISTIAN EDUCATION MOVEMENT

M·E·CHURCH SOUTH

NASHVILLE TENN·

BY THIS SIGN EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M.E CHURCH.SOUTH

BLUE TO BLUE

SUNDAY SCHOOL RALLY

Marshville Circuit to Get Together on May 4—O. W. Woosley in Charge of Program.

There will be a Sunday school rally held in Marshville Methodist church on Wednesday, May the 4th, 1921. Devotional services will begin at 10 o'clock a. m.

Prof. Oscar V. Woosley, Sunday school secretary of the Western North Carolina Conference, will have charge of the program, and other speakers will be present to add interest to the rally.

All the Sunday schools of the Marshville circuit are urged to be present and get inspiration and also aid in making the rally a happy success.

Prof. Woosley is an expert in Sunday school work and will give us the best methods to make our schools increase in interest and efficiency.

People of other churches of Marshville will receive a hearty welcome to be present. J. J. Edwards, Pastor.

NOTICE OF SHELBY DISTRICT CONFERENCE

The Shelby District Conference will be held at McAdenville, May 5 and 6. Those representing schools and other connectional interests will please notify Rev. C. M. Campbell, if they expect to attend, so that he may provide entertainment for them. W. E. Poovey, J. F. Moser and W. A. Rollins have been appointed licensing commitee. H. H. Jordan, P. E.

The editors are hereby especially invited to the Shelby District Conference.

MISSION BOARD MEETING

The Board of Missions will hold its annual session in Nashville, as usual, this year, beginning on May 4th, at 9:30 a. m. There will be a large amount of important business before the board at this session. The board is now handling three times as great an amount of money as formerly. The extent and variety of the work the board is doing has been greatly increased by the results of the Centenary. New lines of work and new fields are being entered. The enlarged responsibility thus given to the board calls for care and time for the proper consideration of its business. It is hoped that a full meeting of the board will come prepared to stay until the busines has been transacted. The reports of the secretaries this year will form a chapter of fine progress and a prophecy of great encouragement for the future.

W. W. Pinson.

WASHINGTON DISTRICT CONFERENCE

Rev. N. H. D. Wilson, the amiable and erudite elder of the Washington District, must not infer from the absence of any representative from the Advocate office that this paper was unmindful of the fact that the Washington District Conference was in session at Robersonville last week. Two other conferences were held in the same week, and it was necessary to go where a little jogging would do the most good. Consequently, one editor journeyed to Mayodan to be present at the Mt. Airy conference and the other to Roxboro for the Durham district meeting.

It must be admitted that while Crouse did well in the Mt. Airy and Yearby in the Durham, it was Daniel Lane, who first broke up the fallow ground and sowed seed for a great Advocate crop so that the Washington district has had cultivation second to none in any district of either conference. We felt that he and the elder wold see to it that "our" paper was properly presented. However, the Washington district conference will receive first consideration on the calendar next year.

HOMES FOR HOMELESS CHILDREN

Resolutions Introduced by Rev. W. L. Hutchins and Passed by the Winston-Salem District Conference.

There has been considerable discussion of matters acted on at the recent meeting of the Winston-Salem District Conference of the Methodist Church, But one thing that deserves more commendation, perhaps, than anything else done by that body seems to have passed unnoticed. We refer to the resolutions introduced by Rev. W. L. Hutchins, of Lexington, and unanimously adopted by the conference. The best explanation of these resolutions are the resolutions themselves. We quote:

"Whereas, there are six thousand homeless children in North Carolina beyond the reach of any orphanage, and

"Whereas, there are numerous homes seeking to help one of these little ones by adopting it into its love and friendship, and

"Whereas, such a condition (as that referred to in the first paragraph) is a reproach to our confessed Christianity and directly challenges our faith in the sufficiency of the Gospel which we preach, and

"Whereas, the Master made unselfish service to one of the least of these a test of heavenly citizenship,

"Be it resolved, that we urge the board of directors of our two Methodist orphanages in North Carolina to meet in join session and devise plans whereby children for whom there is no room in the orphanages may be placed in Christian homes."

We have an agency in North Carolina for placing children in good homes that want them. It is the Children's Home Society in Greensboro. Mr. Hutchins was for a time secretary of the society and knows the value of the work it is doing as well as something of the possibilities of such an agency, provided it has the backing of the people of the State.

The records of that society show that it now has three hundred applications from good people for children — three hundred applications that it can not fill. Yet there are six thousand or more children out in the State that need homes and that cannot be admitted to the orphanages of the State for lack of room.

One speaker at the district conference stated as a fact that there are three hundred children on the waiting list of the Children's Home in Winston-Salem, that six hundred and eight children were turned away from the Baptist Orphanage at Thomasville last year because of no room, and that five hundred were turned away from the Oxford Orphanage for the same reason.

Such appalling conditions as these make it clear that the time has come when the Christian denominations in this State ought to do something more than they are doing. It seems to be impossible for them to build orphanages fast enough and big enough to take care of all the worthy children. This being true, then the one sane hope of relieving conditions lies in the direction pointed out by the foregoing resolutions. The problem is to bring the childless home and the homeless child together.

RUTHERFORD ALUMNI

All Former Students of Rutherford College Are Urged to Attend Commencement This Year, May 10-11.

It is of vast importance that former students of our church school rally to their support at this time. Every school and college should be a storm center of enthusiasm for our Education Movement. We urge all of our former students to be present at our commencement this year. There is much that we can do in a full meeting. The regular Alumni meeting is scheduled for Tuesday, May 10.

M. T. Hinshaw.

TRAINING THE BOYS

Know How to Do It at Hawthorne Lane—Club Has Grown From Twenty to Seventy-four.

The Hawthorne Lane Boys' Club was organized last August when two of the leaders returned from a course of instruction at Blue Ridge. At the beginning there were just twenty boys enrolled in the club, but now there are seventy-four. Of these, sixty-one are registered scouts. Many of them are now working on their first class tests. The other boys are those twelve years of age who are looking forward to the time when they can become scouts.

The club meets each Friday night at the church. It is now using a part of the Sunday school department, but recently the members of the congregation raised enough money to build a club house. This will be ready for use within the next few weeks.

There are eight patrols of scouts. The Pioneers, or boys under twelve, form the Ninth Patrol of the club. The weekly meeting is made a part of the training of the boy, since each patrol meets to itself under the direction of the boy patrol leader. The patrol meeting is primarily the devotional period; but the members may discuss among themselves, after the devotional exercises, any matters which affect that particular patrol.

After this half hour to themselves, all the patrols assemble for the general meeting. This is presided over by one of the leaders, and matters affecting the club as a whole are presented to the boys by the leaders or by some of the boys themselves. The aim of the leaders is to train the boys by placing upon them as many responsibilities as it is possible to get them to accept willingly.

Then follows the play period, during which various indoor games are played under the direction of the leaders; or those boys who are seeking to pass particular tests may prepare themselves for the tests, or may actually pass them if they are such as can be passed indoors. During this period also the boys understand that one of the leaders may be found in one of the Sunday school class rooms ready to give advice along any line touching the work of the boys either within or without the club. The patrol leaders are particularly invited to talk to this leader.

About once a month the members of the club are taken for a hike out into the country. Supper is cooked and games are played. Of course this is one of the most attractive features for the fellows.

Every one of the club members is a regular fellow—a real, sure-enough, red-blooded American boy—who is some day going to take his place as a leader in Hawthorne Lane Church. He is strongly in favor of attending Sunday school now; and unless something happens to him, he is on the job at preaching also. He likes his preacher, L. D. Thompson, because he is a regular fellow, too.

Howard C. Sheridan.

FROM TOWN CREEK

Please allow space in the Advocate for a few words from Town Creek charge. We have recently had a splendid revival at Bolivia. It began on April 2nd and closed April 11th. Bro. A. B. Crumpler, of Clinton, N. C., was with us and did the preaching. He did it well, too. He is one of the best preachers that I know. The folks like him, and want him to come back again.

As a result of the meeting there were, perhaps, thirty or more professions. And we have received eighteen in the church there—with more to be taken in later. We are grateful to God for the good that has been wrought through the name and power of Jesus. To Him be all the glory.

Samuel Johnson, P. C.

WINSTON-SALEM METHODISM

Rev. R. M. Hoyle Again in Harness—Good Revivals in Several Churches —New Salem Church Going Up.

Winston-Salem Methodism is being greatly strengthened these days by old-time gospel preaching. The congregations of the different churches are receiving many recruits, and those who have already been following the faith are being endowed with new zeal and enthusiasm.

Recently a ten days' series of services came to a close at Salem church, of which Rev. A. C. Swafford is pastor. The sermons were preached by that saintly servant of the Master, Rev. R. M. Hoyle, of Shelby. The church was wonderfully revived by his deep gospel messages and the community at large was greatly benefitted. Mr. Hoyle, although on the retired list, has gained a lot of his former vigor and is preaching with the same earnestness as he did years ago. He is open for a few meetings this summer and will be glad to assist any pastor who desires his services. Any congregation that has the opportunity of hearing ten or fifteen of his sermons and is not greatly strengthened spiritually, is in a hopeless condition.

Rev. Tom P. Jimison, pastor of Grace church, is now engaged in a series of revival services. assisted by Rev. G. T. Bond, of Spring Garden Street Church, Greensboro, and the results so far have been very encouraging. There were forty professions at the services Sunday. The meeting will close some time this week.

Rev Z. E. Barnhardt, of Centenary church, has been engaged in a series of revival services, which continued for two weeks with the pastor doing the preaching, with fine results. Bro. Barnhardt is much loved by all Methodists in the city, and he is starting off at Centenary with prospects for a most successful pastorate.

Rev. Joe S. Hiatt, of Burkhead, will conduct revival services later in the summer. He is preaching to packed houses at each service. He reports that on the first Sunday in April the attendance at Sunday school numbered 562, with 170 in J. J. Hamilton's Baraca class. Although Bro. Hiatt has labored in and around Winston-Salem for fourteen years, he continues to draw the people.

J. A. J. Farrington, the new pastor of the Southside church, is starting off splendidly. He has large congregations, and he reports that the present church building is entirely inadequate, especially for Sunday school.

Rev. R. H. Daugherty, of West End, recently closed a series of services, preached on Sundays, on "God's Kingdom." Brother Daugherty is a preacher of splendid ability and he has taken a firm hold on his congregation.

J. C. Cornett, of the Forsyth circuit, is busily engaged in meetings. He is covering two charges, having taken over the Hanes-Clemmons work, recently vacated by the removal of Rev. M. W. Mann to Walkertown.

The Salem congregation is now engaged in the erection of a new house of worship. The walls are going up rapidly and the cornerstone will be laid as soon as Bishop Darlington can be obtained for the occasion.

A. W. Cline.

Winston-Salem, N. C.

INFORM THE HOST

Shelby District Conference May 5-6, McAdenville, N. C.

Please drop me a card. Tell me if you intend coming. How, if on the train or automobile; what time. Help me by this information to help you in your entertainment. If you come on P. & N. R. R., come to Ray Station; if on the Southern R. R., come to Lowell, N. C.

C. M. Campbell, Pastor,
McAdenville, N. C.



Help Save China's Children

A MOTHER holds in her thin, emaciated arms her starving child. For days she has watched the poor little frame waste away, she has listened to the piteous moans of the sufferer, she has heard the ever weakening voice beseeching her for food, food—WHEN SHE HAD NO FOOD, NOR COULD FIND ANY IN ALL THE LAND. And she knows that the hour is near when the moans will cease and food will no longer be needed.

The mother is one of thousands in China's vast famine district. Six million men, women and children are fated to die of starvation, wracked with the unspeakable pangs of hunger, unless American Christians save them. Dogs, donkeys, grass, even the bark of trees—all have been eaten. And the pitiful part of it is that millions of children, the future hope of the land, are included among the doomed unless relief comes quickly.

In this tragic hour, China stretches forth arms of supplication to America, confident that the love of Christ, whom we have preached to her, will move our hearts to compassion.

This is the hour of Christian opportunity in China. Now is the time of all times to impress upon these people that the love of Christ is something more than a beautiful sentiment. Even a heathen nation like Japan is pouring out relief with a liberal hand, stirred as never before by the overwhelming calamity which has befallen so great a multitude. Surely we can do no less. Surely we shall do much more—and do it immediately—if we are to continue in the profession of service to Him who commanded us to feed the hungry, to shield the weak, and to carry a Living Gospel into all the world, for the salvation of all who may believe.

WHAT YOU CAN DO

1. Give dollars if you can. If you can't, give pennies.
2. Get others to do the same. Enlist rescuers of China in your church, club or office.
3. Take up penny contributions.
4. Find Americans who will adopt a Chinese to feed.
5. Buy Life Saving Stamps.

THE SOUTHERN COMMITTEE

DR. W. B. BEAUCHAMP, Nashville, Chairman.

Vice Chairmen

DR. E. Y. MULLENS, Louisville, Ky.
DR. EGBERT W. SMITH, Nashville, Tenn.
DR. CAREY E. MORGAN, Nashville, Tenn.
BISHOP W. A. GUERRY, Charleston, S. C.
BISHOP E. G. RICHARDSON, Atlanta, Ga.
DR. GEORGE R. MACK, Nashville, Tenn.
DR. W. W. ALEXANDER, Atlanta, Ga.

Members

DR. GEORGE R. STUART, Birmingham, Alabama.
DR. L. E. McNAIR, Jacksonville, Fla.
BISHOP THEODORE D. BRATTON, Jackson, Miss.
DR. GEORGE SUMMY, New Orleans, La.
JOHN J. EAGAN, Atlanta, Ga.
CHARLES M. NORFLEET, Winston-Salem, N. C.
T. S. SOUTHGATE, Norfolk, Va.

China Famine Fund

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

Come! Dig a grave and lay therein
All the Things-That-Might-Have-Been,
And all the Things-That-Used-To-Be!
Nor ever open to see
Those tear-provoking sights again;
For, mark you, after leaves and shodows
For years upon that spot have lain,
From the time-seasoned earth will spring
Rare and wondrous flowers!
—Selected.

THAT ANNUAL MEETING

We have heard that the entertainment committee of the Methodist Church of Lenoir, is quite a busy committee these days, as plans are laid and arrangements are made for the entertainment of the representatives of the Woman's Missionary Conference which will meet in Lenoir May 10th for a three days' session.

This meeting promises to be one of the most interesting yet held, and it is important that there be representatives from our societies in the conference present to enjoy these sessions. Many matters of business will be discussed; news from the recent council meeting will be brought to us by our conference president and corresponding secretary, as well as others who were in attendance upon these meetings; then there will be the council representatives and visiting missionaries, each of whom will have messages of interest and profit, besides the reports of our own conference officers, which are always of intrest to the representatives from the societies who have helped to make the splendid record of the past years possible.

We feel sure that there is not a society in the conference planning to send a delegate that has not already sent in the name to Mrs. A. N. Todd, but for fear this matter might have escaped your attention, we again remind you to do so.

Last year at our annual meeting at Morganton, Miss Lucille Dinkins, now Mrs. V. R. Patterson, who had had a year's course at Scarritt Bible and Training School, made a plea to the young people to furnish a room in the school for the use of the W. N. C. girls who from time to time may go there as our representatives. That this appeal has brought forth results is shown by the following letter which has been sent us by Mrs. J. I. Singletary, president of the Florence Blackwell Society, Winston-Salem, N. C.

We congratulate this splendid auxiliary on their success, and trust that some other or others may emulate their example.

"Dear Mrs. Harris:

"Last year at Morganton when the appeal went out for a room for our W. N. C. girls at Scarrittt I decided that the Florence Blackwell Society could give them a room. I came home fired with an ambition to do this thing before another annual meeting. The members were delighted to have some definite work to do, so in March we sent Miss Gibson a check for $250.00. This room will accommodate two girls. It will be called 'The Florence Blackwell Room for Western North Carolina Girls.'

"We started our fund by exhibiting the picture, 'World at Columbus and Wayfarer,' from which we realized a 'nest egg.' The rest of the money was given in voluntary contributions. We have not furnished bedding, linen, curtains, etc., for the room; hope to do something along that line in the early fall. In the meantime, if any of your Young People's Missionary Society folks would like to contribute pictures, linen, sofa pillows, etc., I am sure it would be greatly appreciated. there are three or four more rooms that need to be furnished."

Friends of Mrs. P. N. Peacock, conference treasurer, will be glad to know that her son, William, who has been so critically ill with blood poison for many weeks, is improving, though very slowly. We wish for him an early recovery.

Mrs. R. G. Tuttle, who has had charge of the work of the Young People's Missionary Society at Thomasville, has been in Greensboro for several weeks at the bedside of her daughter, Miss Emily, who underwent a very serious operation for appendicitis, and who for many days was in a very critical condition. We are glad to know that her improvement for the past week has been steady and trust that she may soon be able to return to Greensboro College, where she was attending school.

THE MISSIONARY VOICE, THE MAGAZINE WITH A MESSAGE

Are you a subscriber to the Missionary Voice? If not, send in your order as early as possible. You cannot afford to be without it. It is a splendid magazine and almost indispensable to leaders in our missionary work. Listen what two leading laymen say about it:

John R. Pepper, President Board of Missions: "The Missionary Voice is a mirror of the wondrous doings of our church in the entire field of its missionary operation. The regular reading of the Voice will put iron in the blood of the most sluggish."

Listen, laymen, to what J. E. Edgerton, Centenary Treasurer, says: "Every layman in our church should subscribe for the Missionary Voice. It is excellently edited and disseminates in a very attractive way information that a good soldier of the Cross must have if he is to fight a good fight."

Subscription price, $1.00 per year; 50 cents for six months. Special trial subscription for four months for 25 cents.

A SOCIAL GATHERING AT BREVARD

On April 11th, at 7:30, in Brevard M. E. Church, South, a delightful entertainment and reception under the auspices of the Adult and Young People's Missionary Societies was given in honor of thirty young people of Brevard Institute, who have volunteered for life service in the home and foreign fields.

Mrs. Fitch Taylor and Mother Trowbridge met the "volunteers" at the door and gave to each a white bouquet of flowers and pinned a ribbon badge on each one, with this inscription thereon, "Here am I, send me."

A short and appropriate program consisting of songs and a reading by the Young People's Missionary Society of Brevard M. E. Church, South.

Mrs. Dr. Walker sang two beautiful and delightful solos.

Mrs. E. H. Norwood and Mother Trowbridge offered fervent prayers in behalf of these volunteers.

The pastors of the town, Revs. Raper, Seagle. Hay and Norwood, were present and each made a three-minute speech.

Mrs. J. W. Setzer, president of the Adult Missionary Society, had charge of the program for the evening and made the welcome address.

After the program all present repaired to the Sunday school room, which had been beautifully decorated for the occasion, where delicious refreshments were served.

A most pleasant hour was delightfully spent in happy conversation and best wishes of those present for God's guidance were extended to each volunteer worker.

The members of the Missionary Societies were happy and delighted to have among them these devoted young people, whose presence greatly inspired them.

One Who Enjoyed It.

NORTH CAROLINA CONFERENCE

DELEGATES AND VISITORS TO ANNUAL MEETING TO BE HELD IN FAYETTEVILLE MAY 17-19, PLEASE READ

The new law is that lunches are to be served by other organizations and paid for by the delegate's home auxiliary. The members of the hostess auxiliary are to be free to attend the conference sessions.

Please note, delegates:

1st. Please notify Mrs. Emma Hunter when you will arrive and how many days you will remain, and a home will be assigned and your lunch tickets reserved.

Visitors:

2nd. Visitors will receive a cordial welcome, and if they will notify Mrs. W. F. Blount she will reserve lunch tickets for as many days as they desire.

3rd. Lunch will be served by the Red Cross Tea Room and by the Hotel Lafayette. Full lunch and desert for one dollar. Those having tickets will be served first.

4th. At the door of Hay Street Church, nearest the parsonage, you will see "Information" printed as a pointer. It will direct you to an Information desk and to a rest room. They are for your comfort, so please use them. A list of delegates and addresses of the homes to which they have been assigned will be there, train schedules, etc.

This pay for your lunch is so new that it is attracting attention and provoking comments that make it difficult to give it a fair trial. Won't you please try to approve?

Will every member pray:

1st. For your delegate—that she may receive inspiration and information and carry both to you.

2nd. That our special speakers may come to us "from their knees," empowered by God to speak to us.

3rd. That our conference pledge of life may be redeemed. The harvest waits—and we have such splendid workers.

4th. That our officers may "tarry for power" and come to witness for our Lord.

With love,
Elizabeth Lamb,
Pres. Hay St. Auxiliary.

Please send names of delegates as soon as it is possible to Mrs. Emma Hunter, Fayetteville, N. C.

EXPECTED GUESTS OF THE N. C. CONFERENCE MEETING IN FAYETTEVILLE MAY 17-20

Our women will be glad to hear that we will have with us in Fayetteville Miss Clara Steger, of the Missouri Conference, who for twenty-seven years has been one of our loved missionaries in China, and is now at home on furlough. She is principal of our Virginia School, Huchow; and Miss Annette Gist, of the Florida Conference, also on furlough, who has been five years in Oita, Japan, engaged in Social Settlement work in that great city.

Mrs. W. A. Newell, of Statesville, N. C., who is Council Supt. of Social Service, for years instructor in the University of Chicago, will conduct the noon devotional hour each day of Conference, in addition to her address on Social Service.

We are hoping also that Miss Belle H. Bennett, president of Council, will be with us, though that is not positively settled, and Deaconess Emily Olmstead of Kentucky, who will present the Deaconess' work of the Conference.

THE WOMAN'S MISSIONARY COUNCIL OF THE M. E. CHURCH, SOUTH

This body, embracing 38 conferences of the Southern States, from Maryland to California, and from Texas to Illinois, has just closed one of the best meetings in its history, recording the most splendid and progressive work along all lines it has shown since its organization (by uniting foreign, home and local work) in 1911. It is possible at this writing only to mention the results of the year's work in general terms, but we hope in the following issues to speak more at length. The treasurer reported having handled about two million dollars, from all sources, in carrying on the financial part of the work. The work on both foreign and home fields is progressing most satisfactorily, the only drawback being the insufficient number of workers. The young people's and children's work shows splendid increase in all departments; mission and Bible study, and social service departments producing stimulating results from earnest, faithful work. The following pledges have been made for 1921:

Adult	$804,423.00
Young People	58,955.00
Juniors	57,615.00
Total	$920,993.00

Increase over 1920, $70,078.00; 1920 per capita for N. C. Conference, $6.13. This sum, $920,993.99, will from all sources aggregate from our Southern women, aside from the Centenary askings, much more than a million dollars for 1921.

ATTENDING THE COUNCIL FROM THE N. C. CONFERENCE

Miss May Edla Smith, president; Mrs. Harvey Boney, corresponding secretary; Mrs. E. M. Snipes, recording secretary; Mrs. J. LeGrande Everitt, Supt. study; Mrs. F. B. McKinne, treasurer; Mrs. Ida T. Wilkins, Supt. supplies.

District Secretaries.

Miss Herring, Raleigh; Miss Biggs, Rockingham; Miss Graham, Warrenton; Mrs. Emma Hunter, Fayetteville; Mrs. Hawkins, Elizabeth City; Mrs. C. E. Blount, Washington; Mrs. Flora Kendall, New Bern; Miss Pulliam, Durham.

Visitors.

Mrs. W. P. Webb, Rockingham; Mrs. E. N. Ricks, Mt. Olive; Mrs. H. J. Faison, Faison; Mrs. W. F. Craven; Mrs. B. C. Thompson, Roxboro; Miss Lizzie Dell Sutton, Fayetteville; Mrs. S. C. Vann, Franklinton; Mrs. J. H. Bridgers, Henderson; Mrs. J. E. Stagg, Durham; Mrs. M. L. Matthews, Winton; Mrs. H. P. Knox, Winton; Mrs. E. H. Edens, Hillsboro; Mrs. A. J. Pierce, Winton; Mrs. H. C. Spiers, Weldon; Mrs. W. S. Stephens, Smithfield; Miss Sallie Reese, Raleigh; Mrs. W. H. Cobb, Goldsboro; Mrs. Clyde Smith, Pantego; Mrs. Pattie C. Morris, Windsor; Mrs. E. L. Dail, Windsor; Mrs. James W. Horner, Oxford; Mrs. R. L. Brown, Mrs. D. K. Taylor, Oxford; Mrs. J. B. Davis, Goldsboro; Mrs. E. T. White, Mrs. A. A. Hicks, Mrs. J. H. Bullock, Mrs. J. G. Shotwell, Oxford; Miss Elinor Vann, Franklinton.

BRIGHT JEWEL BAND ORGANIZED AT HEBRON CHURCH, WARRENTON CIRCUIT

A short time ago Mrs. J. D. Stewart organized a Bright Jewel Band with a membership of twenty-four at Hebron Church, with Willie Collins, president, and Mrs. James R. Robinson, lady manager. With this capable consecrated Christian woman leading them the outlook is very promising for the upbuilding of a splendid Jewel Band. Mrs. Howard Palmer.

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

W. N. C. CONFERENCE

ON THE GO

Your field workers are on the go about all the time. There are several points about which there ought to be some talk. But the space is limited. Will speak to you about them next week.

GROWING SOME

From the way applications come pouring in for Wesley class literature something is stirring all about over our conference in the interest of Methodist Bible classes. As soon as a list is available from Nashville you shall know who have come to swell our growing number of Wesley classes.

A GOOD LINE

Just a line to let you know that we have organized four Wesley classes, five in all in our school. Our school is on Mount Top. Easter Sunday we had present 562, with 160 in the Men's Bible class. This class is taught by J. J. Hamilton. Have you anything to beat it? J. S. Hiatt,
Pastor Burkhead, Winston-Salem.

ONE HUNDRED PER CENT

This is our Sunday school rally month. I want to organize some Wesley Bible classes and don't know how. Mail me some information. Some of our schools have increased 100 per cent during the last quarter and we want to pull them all up to that standard. J. A. Bowles,
Pastor Lowesville Ct.

LEADING IN LENOIR

We will most certainly observe Sunday School Day. We are moving on nicely. Have by far the biggest Sunday school in town. Have gone beyond the 300 mark. Our offering was $24 two Sundays ago. The Men's Wesley Class has reached the hundred mark. Horace Sisk,
Supt. Lenoir.

GOOD FOR GOODSON

We have our Sunday School Day programs and will, as we always do, observe the day. We find that Sunday School Day proves a great blessing to our school. We now have the largest school we have ever had. Of course there is room for improvement and with the Lord as our guide we are making improvement. Pray for us. G. B. Goodson,
Supt. Asbury. Lincoln Ct.

HO FOR JUNALUSKA!

There is going to be something doing all the summer at "The Lake," but for the busy fellow who will have only a short while to sojourn in the land of the sky nothing will suit him so well as our great Wesley Federation of Bible Classes held July 11, 12, 13. Just the best program you ever heard will be given and folks will be there looking for you. The earnest Christian who likes to worship awhile and then frolic some ought to attend the Junaluska Federation. Reduced rates, plenty to eat and water to drink will be available.

SCRONCE, LEDBETTER, JOYNER & COMPANY

This firm does business in the Men's Bible Class, Broad Street, Statesville. There were 122 stockholders present at the last meeting. Dividends are regularly declared. A branch house recently set up, twenty young stockholders. The business gets out a newsy monthly, called "Men's Bible Class Bulletin." If you read the first line you will read the last. But the best thing about this fine body of men is that it gave a long occupied and cherished room for the very small children of Broad Street Sunday School. Will you bow your head and thank the Heavenly Father for those whole-hearted and unselfish men?

SHOWERS OF BLESSING

Enclosed you will find check for $1.75 for seven copies of "The Superintendent and His Helpers," to be sent to my six superintendents and myself. Our Sunday schools are running in fine shape in all our churches now. We have organized a school in a school house between here and Taylorsville with an enrollment of fifty. We are greatly encouraged. We will have a charge Sunday school institute next fifth Sunday. Send us some Wesley literature. B. C. Reavis,
Pastor Dudley Shoals Ct.

A month ago there was one Sunday school on Reavis' work. He and the Lord are changing things. You will remember that it was on this circuit that the pastor called for fasting and prayer till a superintendent could be found to direct a school at one of his churches.

HURRAH FOR JOHNSON!

Supt. W. A. Johnson, Alexander cotton mills, thinks our Methodist Sunday school literature is made to read. Take a peep at what he gets for his school.

For teachers of pupils under twelve The Elementary Teacher.

For other teachers—The S. S. Magazine and Arnolds' Practical Commentary.

For pupils, four and five years—Olivet Picture Cards and Bible Lesson Pictures. Will soon put in Graded Lessons.

For pupils, six to nine—Our Little People.

For pupils, nine to twelve—The Junior Quarterly.

For pupils, twelve to fifteen—The Intermediate Quarterly.

For all others—The Adult Student.

The younger boys and girls also get the story paper called "Boys and Girls." The older ones get "The Visitor." All these helps come at the school's expense. Of course this school has Wesley classes to just 100 per cent.

A WINNING WESLEY CLASS

Friday evening, April 8, Supt. A. S. Morgan and class president, Claude Moore, invited your humble servant over to a class banquet given by the Young Men's Wesley Class of Park Avenue, Salisbury. It was a dandy. There was lots to eat and plenty of wholeheartedness. Pastor H. H. Robbins and Teacher B. G. McMillan, a local preacher and a boy's man, were among the speakers. Read what Walter Kirk, a local preacher and loyal member of the class, says about what happened the following Sunday: "Our little room was jammed full, with a dozen or more on seats out in the auditorium. There were 62 present with just nine absent. Hurrah for our boys! We have not yet reached our stopping place, for we believe we can get 100 boys in the next two months. We now have the largest young men's class in Salisbury." Now read what Brother Morgan says: "I tell you this is some working class. This morning one of the boys visited more than a dozen homes before Sunday school time. Another young man, not a member of the class, caught the spirit and with his automobile went to four homes after boys there. That supper has put new inspiration into the class and also into the entire adult part of our school and we hope that it is the forerunner of a great revival which is soon to start. We had over 300 present last Sunday. Verily I say, let the good work go on. Pray for us that we may do greater things for the Master."

W. A. JENKINS, TEACHING PASTOR

I thought it might interest you to know that as a result of the recent Training School here, our Sunday school has taken on new life. It is getting unmanageable as enclosed Bulletin shows. We have the second largest Sunday school in Charlotte. My own class has broken all records. At the close of a recent class period five of my men went to Supt. Booker and said, "We have come to volunteer our services to the school in any way that you may be able to use us." Three of these men now have classes and the other two are getting ready to teach. We are going to enlarge immediately for our Beginners' and Primaries and it will be only a short time till my class will have larger quarters. Our teachers have the finest spirit at all. Brother Booker's fine brotherly spirit has set every heart ablaze to be something as well as to do something.

My own work as a teacher in the school is an inspiration to me. It makes my sermon work a great deal easier because of the fact that I come so close to the real life of men. The men do not hesitate to ask questions and to tell me what young men are talking and thinking about and what is going on in the city. I have no right to give advice to other ministers, but as for me, I believe a minister can do mighty effective work if he will take a class in his Sunday school.

Thus writes Rev. W. A. Jenkins. When you are in Charlotte go to Jenkins' class and see a machine gun in action. You will have to get into the church early to find a seat.

A FORWARD MOVEMENT IN THE SUNDAY SCHOOL

The Sunday School Membership and Evangelistic Campaign conducted during the early part of 1920 was most successful. During the last conference year there was an increase of 93,055 in Sunday school enrollment, and 88,177 pupils were received into church membership.

The General Sunday School Board has authorized a church-wide campaign during the month of May to increase Sunday schcol enrollment and to distribute literature on evangelism.

Our pastors and Sunday school leaders well understand the importance of this movement. There are in the United States twenty-seven million children and youth under the age of twenty-five who are not in any Sunday school. We cannot save the people unless we teach them, and we cannot teach them unless we reach them.

Membership leaflets, visitation cards, wall charts, and leaflets on evangelism will be furnished pastors and superintendents free on application. Address Rev. Charles D. Bulla, 810 Broadway, Nashville, Tenn.

WHICH SHALL IT BE?

If I face the Educational Movement half-heartedly and it fails, I can but reflect that I contributed to its failure. I helped kill it.

If I feel it half-heartedly and it succeeds I cut a poor figure beside the man who made it go. I shall feel like apologizing for the poor part I played.

If I face it with grim determination and work for it with might and main and it fails, my conscience is clear. I did what I could. I am not to blame.

If I face it with all my power and work for it ilke a Trojan and it succeeds (which may the good Lord grant), I shall feel like throwing my cap into the air and joining in the celebration.

Which shall it be?
C. T. Kirkpatrick.
Hickory, N. C.

FOR SALE—Building lots at Rutherford College. Also good farm near Lincolnton. See or write S. J. Shrum, Connelly Springs, N. C.

WANTED—A motherly Methodist Christian matron with experience in running boarding house for profit. Address, Textile Industrial Institute, Spartanburg, S. C.

BECOME A SUCCESS
Do not be satisfied with a small salary. Young men and young ladies can make more money by taking our complete business course. Train yourself to be a stenographer, bookkeeper, secretary or office superintendent. We can help you. Write at once for our catalog.
HIGH POINT COMMERCIAL SCHOOL
High Point, N. C.

Girls! Girls!! Clear Your Skin With Cuticura
Sample each (Soap, Ointment, Talcum) of Cuticura Laboratories, Dept. V, Malden, Mass. Soldeverywhere.

Manf'rs Tents, Awnings, Paulins. Gospel Tents a specialty. We rent Tents, Oldest Tent Company in the South.

M. D. SMITH TENT AND AWNING CO., 136½ Marietta St., Atlanta, Ga.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE. LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

The HOWARD-HICKORY CO.
Landscape Gardeners-Nurserymen
HICKORY, NORTH CAROLINA
Send for "The Dixie Planter" Free
Trustworthy Trees & Plants
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Use MURINE FOR EYES
Irritated by Sun Wind Dust and Cinders
RECOMMENDED AND SOLD BY DRUGGISTS AND OPTICIANS
WRITE FOR FREE EYE BOOK. MURINE CO. CHICAGO

FRECKLES
Now Is the Time to Get Rid of These Ugly Spots.
There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.
Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles


WHY NOT
Parcel Post
YOUR
Laundry
AND
Dry Cleaning
To the Laundry where mail orders have prompt attention.
Charlotte Laundry
Oldest—Largest—Best
CHARLOTTE, N. C.

Epworth League Work

Rev. C. K. Proctor, Raleigh, N. C.
Miss Grace Bradley, Asheville, N. C.

W. N. C. CONFERENCE

THE YOUNGEST PASTOR IN THE CONFERENCE

Who is he? Why, don't you know Dr. Dan Atkins, the boy preacher of the Asheville District?

On that cold windy night of April 10 we visited Sardis Church on his work and organized a splendid, though small, Epworth League. In spite of the very disagreeable weather we had a good crowd of young people present.

Speaking of singing, those Sardis people can sing. They had spent a big part of that day singing with two of their neighbor Sunday schools; but that had no effect on their singing that night.

WINSTON CITY UNION EFFICIENCY INSTITUTE

Of course the largest city in our grand old state would not miss any good thing like a City Union Efficiency Institute. Mr. Paul Nunn, the City Union president, confided to me that he did not know there could be so much work to a meeting of that kind; but you would have a hard time persuading him now that it was not worth twice the effort and time that he put into it.

The classes in Epworth League methods were conducted by Rev. R. B. Proctor, of Richmond, Mrs. Vernon Patterson, your field secretary, and Mrs. Hastings. We were very fortunate in having Rev. H. P. Anker, missionary to Africa, with us at the inspirational hour Tuesday and Wednesday evenings. On Thursday and Friday evenings Rev. Proctor delivered very helpful and inspiring addresses.

Although the attendance was not as large as it might have been, I am sure the work of the institute will be felt throughout the Union.

ASHEVILLE LEADS IN A GOOD WORK

Asheville City Union is proud of itself for being the first Union in our Conference to hold a City Union Efficiency Institute. The program of these institutes includes a period of class work in League methods and an inspirational address each evening for five evenings.

The Asheville Institute opened April 4 with our conference president, Rev. W. W. Edwards, in command and one hundred Leaguers present. Mr. Edwards is also president of the City Union and his expert leadership was felt throughout the institute.

We were very sorry not to have had a representative from the Central office with us each night. Rev. Ralph E. Nollner and Dr. Clark spent one night in Asheville, but Dr. Clark became ill and it was necessary that Mr. Nollner accompany him to Nashville at once.

The faculty consisted of Rev. H. R. Deal, Miss Rena Murphy, Mr. Dill, and Miss Jensen. Mr. Edwards, assisted by your humble servant, conducted the combined classes of the first and fourth departments after the departure of Mr. Nollner and Dr. Clark. During the inspirational periods we listened to splendid addresses by Mr. Nollner, Dr. Chandler, and Dr. McLarty. The institute closed Friday night with a consecration service led by Dr. McLarty.

AMONG THE CHARLOTE LEAGUES

Belmont Park.

Our Epworth League is co-operating with the church and Sunday school membership in the building of an addition to our house of worship. We will be assigned to more ample quarters, and as we have a steadily growing League, we are all vitally interested in the success of the project.

At the Easter service of the League a most excellent program was carried out, the meeting being further featured by the initiation of six new members.

Trinity.

Thursday evening, March 24th, at 8 o'clock, Trinity Epworth Leaguers enjoyed a social at Trinity Church. The affair was planned by the third department, under the efficient leadership of their superintendent, Miss Nina Roberts. About thirty-five Leaguers were present.

The League room was tastefully arranged. A profusion of ferns and violets were used in the decorations.

Tryon Street.

The newest member of our League is Master William Roy Ivey, two weeks old.

We were glad to have with us on Tuesday night, March 22nd, the meeting of the "Milichi Guild," a play rendered by the Calvary Leaguers. The play was greatly enjoyed by those who faced the rain to attend it.

Calvary.

The Missionary Department of Calvary League gave a beautiful program Sunday evening, March 6th, under the supervision of Mrs. C. F. Shuman. A pageant, "The Waking of America," was the main feature of the evening.

NORTH CAROLINA CONFERENCE

WHAT TO BE

The question of life service is always open among Leaguers, and with God's great need for workers, we make the appeal again, using the following poem entitled, "What to Be." Leaguer, will you go alone and read it and give God a chance?

"What shall I be?" said he to me
The other night upon my knee,
"When I grow up to be a man?"
'Twas plain he wanted me to plan
His life on earth throughout the years
And cite, perhaps, a few careers
That lead to fame and fortune great
From which he soon must choose his fate.

And so I said: "Let's talk it o'er
And see what really lies before
Each little boy who later on
Must do men's work when we are gone.
What is it every one must need
Out there who's eager to succeed?
Let's try to understand and see
Just what it is that you must be.

First keep in mind that this is true:
The kind of work you choose to do
Will matter not if it's a task
That men of you may fairly ask;
If real service here you give,
No shame can harm you while you live;
But whatso'er your post or fee,
There are some things that you must be.

You must be honest—therein lies
The test of men, however wise;
You must be loyal through and through,
Willing to work and cheerful too;
You must be patient and be kind,
Be big of heart and broad of mind,
And be too manly here to claim
Advantage that is linked with shame.

You must be clean—the world demands
Clean hearts and minds as well as hands;
You must be willing here to bear
Your portion of life's constant care
And set in every way you can
The fine example of a man.
If these you are, you need not fear—
You shall succeed in any sphere."

—Edgar A. Guest.

FIRST STREET, ALBEMARLE

We closed a twelve days' meeting at First Street Church last night. Rev. J. O. Ervin, of Dallas, was with me ten days—first in the capacity as singer—but gradually we worked him in double harness, until finally he did the preaching at each service, as well as leading the song services. I had Brother Irvin assist me in a meeting six years ago. He has grown as a gospel preacher, and is one of our strong young men. He could fill any pulpit we have acceptably.

Not many men and women were reached in the meeting, but quite a number of boys and girls are among those giving their names for membership. We have more than twenty names of those who are to be received Sunday morning.

The leading of children to consecrate their young lives to the service of God is the great task of the Christian church I would rather receive a class of boys and girls into the church than the same number of fathers and mothers.

N. R. Richardson.

SPINDALE AND ALEXANDER

Membership Increased From Seventy-Six to One Hundred Forty-One — Sunday School Enrollment Twenty-Five Per Cent in Excess—Forty-Seven Homes and Fifty-Two Advocates.

Last fall the Bishop gave us orders to go to Spindale and Alexander, so accordingly we left Thermal City, where we had spent four very pleasant years, and came to Spindale, which is only fourteen miles from Thermal City. We arrived here about one o'clock and found the board of stewards busy putting in the new furniture they had just bought, and we were soon comfortably housed in a five-room house, furnished by the mill company.

On Monday evening the good people of Spindale, Methodists and Baptists alike, gave the parsonage a storming and left many things good to eat all the way from a sack of flour to a box of matches. This was just the beginning of many expressions of appreciation which have continued to come to us. All of which we appreciate very much and hope we may in a measure be able to return in faithful service.

Spindale and Alexander is a double barreled station, composed of two of the best mill villages in the State. When we came here we had no church buildings and had a membership of 76, and one Sunday school with about 50 on roll. Since we came we have added 65 to the church, giving us a membership of 141 as faithful members as to be found anywhere. We have two of the best Sunday schools in the conference, each exceeding church membership by 25 per cent, and have organized two missionary societies and two Epworth Leagues.

Through the generosity of that generous and good layman, Mr. A. Farmer, who has the welfare of his church and people at heart, we have come into possession of a church and lot here at Spindale worth around $5,000. Mr. Farmer built this church and made us a deed for it. If the church had more such laymen she would not go begging for funds to build houses of worship.

In our Advocate canvass we found we had 47 homes and sent in 52 subscriptions. This was done through the help of our faithful Sunday school superintendents.

We have here a live set of stewards who are awake to all the interests of the church. When I came they said to me: "Now, Bro. Heckard you do the preaching and pastoral work and we will look after the finances," and they do it. Everything is paid up to date.

I do not think there is a field anywhere with larger possibilities than we found here. There are so many young people and they come to church, too. Sometimes when I go to the pulpit and find the house crowded with people that are so much in earnest I am made to tremble when I feel the responsibility of ministering the word to them. Brethren, I covenant prayers with you that God may help me lead these young and noble lives to Him and be of service to them.

P. S.—I want to say to the Ladies' Aid at Creswell, N. C., who wrote Heckard, Howard & Co. (as Woosley referred to us in the Advocate) that our line of business consists in preaching and superintending Sunday schools and as our income from this business is not large in dollars and cents we are not in a position to contribute to the building of their church. And as to our generous gifts they heard of, we have given nothing but ourselves to the above business. However, we hope they will succeed in their noble work. Yours,

M. W. Heckard.

ANNIVERSARY DAY PROGRAM IS READY

EPWORTH LEAGUE ANNIVERSARY DAY SUNDAY, MAY 8TH, 1921

Chapter should observe the day.
EVERY Church should observe it.
EVEN where there is no League, observe the day and organize one.

Order the program, "Methodism's Efficiency Factory," of
Smith & Lamar, Nashville, Tenn.,
Dallas, Tex., Richmond, Va.
Thirty-five cents per dozen, with supplement.

THE HENDERSONVILLE COMMERCIAL SCHOOL

Opens June 1, runs 3 months. Bookkeeping, Shorthand, Typewriting are taught. Tuition rates upon application. Students have access to athletic field, gymnasium, shower bath.

Address,

J. C. WILSON, Mgr.,
Hendersonville, N. C.

HOME REMEDY FOR SKIN TROUBLES

First made during civil war by a soldier for the ITCH, after war he made it for ECZEMA POISONS, Sores and Cuts. Since his death we make it and thousands say It is the best they ever saw. Get DAVID'S SALVE at your Druggist or by mail from us, 52c. If it is not satisfactory in every way the price will be returned. Fine for children, does not hurt.

DAVID CHEMICAL CO.
Henderson, N. C.



FREE BOOKLET

"Bonds" is the title of a small but interesting booklet which you should read.

It deals with the safety of investments and tells you just why Alamance First Mortgage 6 per cent Gold Bonds are so favorably endorsed.

There is testimony in this beek, written by Alamance clients—many of whom you may know personally. They will tell you why you should put your surplus into these bonds.

Write or call at nearest office for booklet and full particulars.

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BURLINGTON, N. C.

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Our Orphanage Work

METHODIST ORPHANAGE
RALEIGH, N. C.

HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
MRS. MATTIE JENKINS.....Matron
Owned and maintained by the North Carolina Conference.

THE CHILDREN'S HOME
Winston-Salem, N. C.

WALTER THOMPSON...Superintendent
Owned and maintained by the Western North Carolina Conference.

NORTH CAROLINA CONFERENCE
OUR NEED

1. New seats for chapel.

* * * *

Recently the Orphanage fell heir to a house and lot in the city of Raleigh. This property, which is worth several thousand dollars, was left to us by Miss Emma Green, who was a faithful and devoted member of Edenton Street Methodist Church. Though she has gone to her heavenly reward, her influence will remain to bless and enrich fatherless children through the generations to come. Heaven is sweeter to her because she has made earth brighter for orphan children. Let others write the Methodist Orphanage in their wills so that they will live through all the years that are to be.

* * * *

Last week I had both the pleasure and privilege of attending the Tri-State Orphanage Conference which met with the Thornwell Presbyterian Orphanage at Clinton, S. C. There was a large attendance and many fine speeches were delivered. Thornwell Orphanage has nearly three hundred children and has many substantial buildings and good equipment. Dr. Lynn, the superintendent, is a man of great ability and is a worthy successor of Dr. Jacobs, who was superintendent for more than forty years. It fell to my happy lot to be guest of Dr. Lynn. Taking everything into consideration I am frank to say that I am yet to find another orphanage that equals ours. That may seem a little exaggerated, but there are many others who think the same way.

* * * *

Our singing class has visited the following churches since my last report: Hay Street, Fayetteville, Dunn, Holly Springs, Zebulon, Wendell and St. Paul, Goldsboro. At each of these churches a warm welcome was extended to us. Friends did all within their power to give our children a good time and they succeeded admirably. Capacity houses greeted us at each place. Without hesitation the people expressed themselves as being delighted with our sacred concert and with the fine class. Am glad for our friends to see something of the high class work we are doing. By visiting the churches on Sundays we bring the Orphanage and the people closer together. This closer relation results in a deeper interest in our beloved Methodist Orphanage. The people can see for themselves the fine product which we are turning out. The hearty approval and endorsement as well as the high praise we have received from all the churches we have visited is very gratifying to us. Our one regret is that all of our Methodist folks can't see and hear our class. We can go only to a limited number of churches. We are not out for collections, but to express our appreciation of the help we are receiving from our friends. Just our traveling expenses is all we ask, and all are glad to contribute that much. Wherever we have gone we have been asked to return. For the many kindnesses extended to us when visiting the churches we feel very grateful.

* * * *

There is great rejoicing at the Orphanage over the action of the Wesley Adult Class Federation. The Federation generally and unanimously agreed to make possible our Baby Cottage for which we have been working so long. We have in cash and subscriptions twelve thousand dollars. It will take six or eight thousand dollars more to put up the building. Our Wesley classes are doing much for us in the way of supporting children and sending them to college. Last year the Federation raised nearly ten thousand dollars for our cause. By this wise decision they have put us under renewed obligation to them. Brother J. T. Jerome, our alert and efficient Sunday school field secretary, issued the challenge and it was enthusiastically accepted. That this great organization of Wesley classes will go over the top I have no doubt. The Federation is rich in spiritual resources and generous with its material substance. Because of their love and generosity for little children, bereft of father and mother the benedictions of heaven will rest upon them. May I suggest that all the money raised for this most worthy object be sent to the Federation treasurer, so there will be no confustion resulting from getting the support fund and Baby Cottage fund mixed. As we want to build this summer let me beg the Wesley classes to send their contributions or pledges as soon as possible. The executive committee will not allow me to let contract until most of the money is in hand. This is as it should be. We can't afford to run the Orphanage into debt these times. If there are individuals who have made subscriptions and can send a part of their subscriptions it will be sincerely appreciated.

W. N. C. CONFERENCE

Who are to be admitted into the Children's Home? "Destitute children, who are deprived of support by the death of their parents, or otherwise, not above the age of fourteen years, and who are sound in mind and body, may be admitted into the Home by the superintendent, with the approval of the committee on admission."

What is the duty of the Children's Home? "It shall be the duty of the institution to train, educate religiously, morally, mentally and physically, the children under its care, igvin them a thorough education as its means will allow, providing industrial and business training, and preparing them to become self-supporting and useful members of society and the church."

How long are the children kept in the Children's Home? "Children may be retained in the Home until the age of eighteen (the relcase now reads 'until he shall become twenty-one') years, unless otherwise ordered by the board of admission, and, when children are discharged, it shall be the duty of the superintendent to assist them in securing suitable employment or homes."

So declares the By-Laws that govern the Home.

* * * *

The foundation of a new home for boys is now being laid. Before our next report we expect to hear the ring of the trowel, the call for brick, the cry for mortar. All of which "maketh the heart glad." But the best part of it is, that it will be rushed to completion.

* * * *

That late frost "got our beans" and made our early potatoes "look sick," but Mr. Horton, our gardener, says "the potatoes are coming" and "the beans have been re-planted." By the way, the Home has not gone to the market for its vegetables in several years. having been fortunate in producing all that was needed.

* * * *

Rev. R. H. Daugherty, West End Church, is the preacher to the children of the Home. But few Sunday mornings pass that the larger ones are not there. On last communion day seventy-five communed. Many, probably all, of these will go out from that church bearing with them the ideals and visions of goodness and greatness that they have caught from their worship with that people.

* * * *

The Tri-State Meeting of Orphanage Workers, held at Clinton, S. C., last week, was a most delightful occasion to all who were so fortunate as to be able to attend. It was a pleasure to mingle with men and women engaged in the with men and women engaged in the uplift of unfortunate children; to exchange opinions and experiences; to get one another's views; to listen to addresses of worth which were the outcome of experience; to fire the soul with new zeal and life with fresh energy. It was great.

North Carolina was well represented, and gave a good accountof itself.

The Thornwall Orphanage, where the sessions were held and where the delegates were most delightfully entertained, is a great institution. In it our Presbyterian friends have builded well. Out of those stone walls have gone noble lives to make the world better, and more are following on. In Dr. Lynn, the present president, is found a worthy successor to that noble old Roman, Dr. Jacobs, who gave his life to Thornwall; in him we found a genial host, with a heart of gold.

Dear Advocate:

We closed a meeting in Main Street Church Sunday night which ran two weeks, the pastor doing the preaching. The results so far are forty names for church membership on profession and a great toning up of the membership of the church. The last day of the meeting a nice purse of nearly eighty dollars was presented to the pastor.

A week ago we had 439 present at Sunday school, which some say was a record breaker. The church is up to now with its finances and has raised about two hundred dollars for the Near East and Chinese sufferers.

We have about three times as many taking the Advoeate as we found, and to date have added 69 names to our roll of church members since Conference. With best wishes,

S. T. Barber.

Dear Advocate:

A few words from Murphy Station may be of interest to the former pastors and friends.

On last Sunday, April 17, we began a financial drive to raise funds to build a new church for the Murphy congregation. We secured in subscriptions over $14,000 at the close of the morning service. The canvass continued and when we assembled for the evening service we had secured $22,000. We are expecting to begin work on a $40,000 church in the near future. A competent architect will be here in a few days and we will shortly have preliminary sketches of the proposed new church.

It was indeed an inspiration to observe the ready response of the people to this call. The finance committee continue to prosecute the canvass for subscriptions with energy and enthusiasm.

Rev. J. H. West, our presiding elder, was with us and preached twice, rendering valuable assistance in launching the new church enterprise.

We have some splendid people at Murphy. There are great possibilities for development here. May we have the prayers of our brethren and friends that we may do the Lord's work at this place.

M. B. Clegg, P. C.

EXPERT KODAK FINISHING

Developing and printing done by experts. Most beautiful work guaranteed at all times. Satisfaction or no charge. Developing 6 exposure rolls 10 cents, 10 and 12 exposure rolls 15 cents, film packs 20 cents per pack. Printing 1 5-8x2 1-2, 3 cents; 2 1-4x3 1-4, 4 cents; 2 1-2x4 1-4, 5 cents; 3 1-4x5 1-2, 6 cents. Quick delivery. Send one film to test our service.
Ligon's Drug Store, Spartanburg, S. C.

TO THE LADIES

Did you know that the greatest fad with the ladies and a source of pleasure and profit, is embroidering dresses, piano, table and mantel scarfs, chair tidies, center pieces, sofa pillow tops and many other pretty things for the home and for sale, with the New Perfected, Parisian Art Embroidery needle? It's a fact. Even a child can learn to use the needle in five minutes. More than five thousand were sold in this city alone. A needle with full printed instruetions, for using, and a nice sofa pillow top, stamped ready for working, will be sent for only one dollar. Agents wanted. Circulars and samples of thread sent free. Address, Mrs. Raehel V. Thomas, 3260 River Road, Columbus, Ga.

STATEMENT SOUTHERN FURNITURE MUTUAL FIRE INSURANCE COMPANY, CHARLOTTE, N. C.
Condition December 31, 1920, As Shown by Statement Filed.

Amount of Ledger Assets December 31st of previous year	$ 11,420.75
Income—From Policyholders, $8929.21; Miscellaneous, $1245.40; Total	10,174.61
Disbursements—To Policyholders, $168.01; Miscellaneous, $4476.85; Total	4,644.86
Fire Risks—Written or renewed during year, $635,600.00; In force	541,400.00
ASSETS	
Value of Bonds and Stocks	10.753.56
Deposited in Trust Companies and Banks not on interest	2,082.36
Deposited in Trust Companies and Banks on interest	3,000.00
Agents' balances, representing business written subsequent to Oct. 1, 1920	1,114.58
Total	$ 16,950.50
LIABILITIES	
Unearned premiums	4,668.58
Reinsurance and return premiums due other companies	166.12
Total amount of all Liabilities except Capital	4,834.70
Surplus as regards Policyholders	12,115.80
Total Liabilities	$ 16,950.50
BUSINESS IN NORTH CAROLINA DURING 1920	
Fire Risks written, $321,250.00; Premiums received	3,359.39
Losses incurred—Fire, $168.01; Paid	168.01

President, W. T. McCoy; Secretary, J. A. Gilmore; Treasurer, J. T. Porter.
Home Office: Charlotte, N. C.

State of North Carolina, Insurance Department,
Raleigh, March 22, 1921.

I, Stacy W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Southern Furniture Mutual Fire Insurance Company, of Charlotte, N. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1920.
Witness my hand and official seal, the day and year above written.
STACY W. WADE, Insurance Commissioner.

STATEMENT STANLY MUTUAL FIRE INSURANCE CO., ALBEMARLE, N. C.
Condition December 31, 1920, As Shown by Statement Filed.

Amount of Ledger Assets December 31st of previous year	$ 991.07
Income—From Policyholders	2,741.45
Disbursements—To Policyholders, $1845.00; Miscellaneous, $954.53; Total	2,799.53
Fire Risks—Written or renewed during year, $204,125.00; In force	579,340.00
ASSETS	
Deposited in Trust Companies and Banks not on interest	932.99
Total admitted Assets	$ 932.99
LIABILITIES	
Surplus as regards Policyholders	932.99
Total Liabilities	$ 932.99

President, R. L. Lipe; Secretary, D. D. Parker; Treasurer, D. D. Parker.
Home Office: Albemarle, N. C.
Attorney for service, D. D. Parker, Albemarle, N. C.

State of North Carolina, Insurance Department,
Raleigh, February 3, 1921.

I, Stacy W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Stanly Mutual Fire Insurance Company, of Albemarle, N. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1920.
Witness my hand and official seal, the day and year above written.
STACY W. WADE, Insurance Commissioner.

OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

A PICNIC

By Virginia C. Blakeney (age (13)

"What a fine day" said mother, "Just the time for a picnic."

"O, oh!" cried Bobby and Betty, jumping up and down, "Let's go to the Mossy River and eat our lunch on the big rocks on the river's banks."

So mother and father (it was a holiday so daddy could go too) and Betty, Bob and little Teddy packed a big box of lunch and started down the big road in the automobile. Finally they came to a shady side road and they went down this one. Then the car stopped and they all got out and walked through the woods till they came to Mossy River.

There the children played, wading around in the cool water and playing on the big rocks. Teddy was just two years old, so he sat on the mossy bank with mother and watched them. Daddy played that he was a big bear that came to eat the two children as they sat in their big rock castle. How they laughed! And soon they got hungry, as children will do so mother got out a big white cloth and spread it on a big rock and took out the lunch. Such a lunch as that was! There was fried chicken, and sandwiches, and cakes of every description and lots of other things, too. And when the children were nibbling on their fruit, daddy brought out the best surprise of all. For there was a big freezer of ice cream and three thermos bottles of lemonade.

Well, finally when they were through and Betty had helped mother put away the remains of the lunch, they had a fine game of hide and seek. The big rocks and woods made splendid places to hide in. But after a while daddy said, "Why look at the sun. In a few minutes it will have gone away from us." And so it was. So rather sadly Bob and Betty helped pack away the things in the car.

Everybody had been so busy that they had forgotten about little Teddy. But suddenly mother said, "Where is Teddy?" The children looked blank. No one had seen him. Then Bobby remembered. "The last time I saw him," said he, "We had hidden him under that old gray rock when we were playing hide and seek." So all ran to the rock and looked, but Teddy was not there! Then they got scared. A search began which lasted until long after the sun had gone down and the moon was shining when mother called, "come quick." So they ran to her. There in a hole in the ground lay Teddy sound asleep. Daddy picked him up and carried him to the car.

The next morning at the breakfast table Teddy was asked how he got in the hole. He answered, "When we were p'aying 'ide and seek Betty hided me and no one seeked me so me wun to a twee and see a nice 'ittle hole so me dot in it." Then they laughed and it was Betty who said, "Even if Teddy did go to sleep in the hole and scare us, we had an awful fine time."

A RAINY DAY

By Nancy Usrey (age 15)

"O, goody, its raining and you all can't go!" exclaimed ten-year-old Tom, running into the dining room, where three girls stood looking out of the window. Bettie, aged twelve, was spending a week with her grandparents. Her aunt and uncle with their three children, lived with them, and the children had planned many good things for this visit. The day which they were going to spend with an aunt across the river was rainy and windy, and Tom, who had been forbidden to go, seemed very much elated.

"It certainly is a disagreeable day," said Mrs Arkton, mother and aunt of the children. "I am sorry you girls are disappointed."

"O, Aunt Ruth, do tell us what to do. It will be so lonesome today."

"Why Bettie, I shouldn't think it would be lonesome with four lively young people in the house. You may all do anything you like if your grandmother doesn't care."

"Maybe Grandma will tell us what we can do," said Mabel.

Just then the rest of the family came in and they all sat down to breakfast. Grandfather Arkton told some funny stories and the children forgot their disappointment, and laughed merrily

After the dishes had been washed, Edna proposed making candy and the others readily agreed. They set the sugar and water on the stove to boil, left Tom to stir it, and started to the barn for walnuts.

About half way Mabel slipped down and had to return to the house. It was all the other two could do to stand up against the wind. Great puddles of water were standing in the yard, and two old ducks were swimming about and enjoying the rain very much. Over in one corner of the yard some little turkeys were standing with their heads up, and looking very silly. The girls knew that they would be drowned if something wasn't done, so Edna caught them and shut them in a coop with their mother. At last the barn was reached and the girls found the walnuts and went to the house.

The children had lots of fun making the candy. When it was done, they poured it into plates and left it in the dining room to cool.

The girls went to their rooms and played and read until they thought the candy was cool. Then they went to the dining room, but could not find the candy anywhere. Poor Tom was blamed, and the girls went, at once, to his mother. Tom was sent for and all began to quarrel with him for eating or hiding the candy.

"I've been out on the porch, playing with Rover, and I don't know anything about your old candy," said Tom. No one believed him. Just then Mr. Arkton came in and the girls told him their story. He began to laugh and the girls were very much surprised for they thought it awful for Tom to tell such a story.

"Come with me and maybe we'll find it," he said. The children all followed him to the pantry, where he lifted the lost property from a shelf. Then they saw who had hid the candy, and the girls told Tom that he might have the largest share to pay for the unjust suspicion.

After dinner Grandmother Arkton told the girls to go with her to her room. When in there she told them that if they would help her make quilt squares she would make a pretty doll dress for the one whose square was the neatest. They all sat down and worked diligently for awhile. When they began to show signs of weariness, Grandma told them some good stories, and, almost before they knew it their squares were completed. Mrs. Arkton was called to be the judge, and she decided that Edna's was made better than the others. So of course it was Edna's doll that became possessor of the new dress.

About dark, it stopped raining, and the girls decided to make their delayed visit the next day.

While eating supper, Mrs. Arkton was called to the phone.

When she went back to the dining room, she told the girls to hurry and wash the dishes. By her manner, the girls knew that something good was going to happen. When the girls started to the living room they heard an automobile stop in front of the house. They rushed to the door and found the aunt whom they had intended visiting and her three children. This was indeed a happy surprise and the children were all delighted. Mrs. Arkton told them that they were making too much noise, but if they went to the empty bedroom and made a fire they might play as much as they liked. They soon had a big fire and then the fun began. They played all the games they could think of, and had a very good time.

About ten o'clock the company left, and the childen went to bed wishing that it would rain every day if they could have so good a time when it did.

A DAY IN THE LIFE OF A ROSE

By Geneva Highfill (age 16)

Captain Van Fleet and his family had lived for the past seven years in the grandeur of Mrs. Harris' garden. Each Spring they bloomed forth lovely blossoms which sent abundant fragrance throughout the garden and sometimes was wafted by gentle breezes to the piazza. But it was a particular spring morning, when the birds were singing and the flowers were sparkling with chrystaline dew, that Edith and Edna came running through the garden with an attractive little basket, the handle of which was entwined with pale pink and green ribbon.

"Oh, Edith!" cried Edna as she caught sight of Captain Van Fleet's blushing daughters, "Here are the loveliest flowers in the whole garden. Come, let us gather them quick while the dew is still on them."

Their eager little hands soon had the basket filled with the beautiful flowers and Edith and Edna were skipping down the street.

"I hope we will get two dollars for these," said Edith, "that will buy us—"

"But don't spend our money before we get it. Of course we will get that much for them. Aren't they lovely?" cried Edna.

So enthusiastic were the little girls that they did not discover that a little rose bud had fallen from the basket.

A few moments passed and little Bennie Anson, who lived in the shabbiest cottage on the alley, came by. Although his little heart was as happy and care free as the blue birds that sang in the blossoming apple tree near Bennie, he did not skip for he was a cripple. He saw the rose, picked it up and clutched it in his chubby little fingers.

"Oh, I know what I'll do with this! I'd love to have it for my very own but I must give it to Mr. Sawyer, 'cause his little Bessie died last week and he won't even smile."

That night Bennie went over to give the rose to Mr. Sawyer. He was sitting on the old doorstep, staring across the grown up lawn where the crickets chirped, to the shabby old cemetery where Bessie was sleeping. Bennie sat down beside him and watched the stars come peeping into the sky.

"Mr. Sawyer, what do you think stars are?" said Bennie.

"Why I never thought. Stars are just stars, I guess. What do you think they are, Bennie boy?"

"Well. I believe they are holes in the floor of Heaven to let the light shine through, and Mr. Sawyer, Bessie is up there and she might be looking down here tonight. We miss her lots and it's so pretty up there, I know, with all the flowers one wants and I don't guess anyone is blind up there like Bessie was."

"Bennie, dear, it's bed time," called Mrs. Anson from across the alley.

"Good night, Mr. Sawyer," said Bennie as he left. But the old man did not hear for he was pressing the sweet withered rose bud to his kind old heart and saying:

"This old world in which we live
Is mighty hard to beat.
We get a thorn with every rose;
But ain't the roses sweet?"

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Search Your Attic For Fortunes In Old Confederate Envelopes

Among the old letters of many Southern families are hunderds of very rare stamps and envelopes. Many have been found and sold for small fortunes. Single envelopes have been sold for as high as $700.00. Many have brought upwards of $50.00 each. It sounds "fishy," but it's true. They are valuable because they are rare. They are rare, not because there are only a few, for there are many of them, but simply because most of them are forgotten, being stored away in old trunks and closets.

The most valuable stamps and envelopes are found among those mailed throughout the South from April to November, 1861. Not all of these are especially rare, but many are of great rarity and among the latter are those which were issued by Postmasters in about fifty towns and villages. In April 1861 just after the war declared and before the Confederacy had time to make their regular issues of stamps, many local offices were allowed to make Provisional issues. Some of these were gummed stamps, made similar to any stamp except that they were not perforated, but had to be separated with shears instead of torn apart. Others instead of stamps were franked envelopes, the "stamps" being printed on the envelopes, but nearly all of them bearing the name of the town and also that of the Post-master.

These local issues were discontinued in November, 1861, at which time all offices were supplied with the National issue of stamps bearing the portraits of Davis and Jefferson. Later others were issued bearing portraits of Washington, Jackson and Calhoun. None of these 1861-1865 National issues are rare although some of them command a fair price. The rare ones are the local issues used from April to November, 1861.

Make a thorough search through your attic for these old war letters. Fortunes in rare stamps have been found in old safes which no one ever dreamed contained anything of value. Many an old trunk or chest contains letters that may bring the finder a profitable reward. Send these to Mr. Harold Brooks, Marshall, Michigan, and he will immediately write you stating whether they are of value and, if so, will offer you full value for them. He is a private collector of rare stamps and envelopes and will pay more for those he is seeking than a dealer.

The Advertising Manager of the North Carolina Christian Advocate has known Mr. Brooks for many years and you may place fullest confidence in his integrity. He will advise you frankly, offering what he regards the envelopes as worth to him and in case the envelopes are not satisfactory they will be returned to the sender.

As so many stamps are similar in appearance Mr. Brooks cannot quote values from written descriptions, but must see the envelopes. Furthermore, the condition of a stamp or envelope has an important bearing on its value.

If envelopes are sent in a bunch they should be very carefully wrapped—if possible between cardboard to protect them from becoming wrinkled or creased. Do not cut stamps from the envelopes, but send the complete envelopes. Also take care not to tear the stamps or put pins through them. Such damage greatly reduces the value of any stamp. If you have reason to believe your envelopes contain any of great value send them by Registered Mail.

This notice will not be printed again so make a thorough search now before the address is lost or forgotten. Tell your friends or ask permission to look over their old war letters. Many elderly people have kept hundreds of such letters. Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 120, Marshall, Michigan.

PRODIGAL SON HEARD FROM

Pastor at Gary, West Virginia, Sends Word of Congratulation—An Estimate of a Returned Son—Wants Some More From Rowland.

Dear Advocate:

As a boy born and reared on a North Carolina cotton farm, who never has and never will get the tar off his heels, I just feel I must write a line of congratulation on the outcome of the contest with the Recorder. I also wish to congratulate the management on the high class paper you are turning out. I devour all in each issue.

I do not think I will ever cease to be interested in all that concerns the "Old North State," and especially the work of the Methodist Church in the borders of the state. In this connection permit me to say that a host of preachers and laymen in the Holston Conference regretted very much to have Dr. Charles C. Weaver leave the presidency of Emory and Henry College to accept the important pastorate of Central Methodist Church, Monroe. But since he has gone from us I am glad it is the Western North Carolina Conference that is to have the benefit of Dr. Weaver's splendid ability and scholarly training. Dr. Weaver is a preacher of such marked abillty that there can be no question of his great success in the pastorate, but at the same time his ability, training and fitness to serve in the higher education of youth so unusual that it is to be doubted if the schools will willingly allow him to remain permanently in pastoral work.

I shall continue to look forward to the weekly visits of the Advocate, and to wish for the paper the best of all good things. I see only one thing the management can do that has not been done (so far as I know) to make the paper better. That one thing is to get that red-headed, ugly fellow, Rev. J. M. Rowland, now at Lynchburg, Va., in the Virginia Conference, to become one of its regular contributors. I enjoyed so much the fine articles Rowland used to write under the dispensation of Blair and Sherrill. I am sure he would not do worse under the dispensation of Rowe and Sikes.

Yours sincerely,
Z. B. Randall.

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W. E. Webb, Secretary,
Statesville, N. C.

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Official Organ of the North Carolina and Western North Carolina Conferences, Methodist Episcopal Church, South. Established 1855.

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Obituaries and Resolutions of one hundred words published free. All words above this number charged for at rate of 1 cent per word.

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IN MEMORIAM

BRAY—The spirit of Johnnie Bray, age 16, son of Mr. and Mrs. Thomas Bray, left its tenement of clay April 5, 1921, and journeyed to the promised land. Peole made the remark that he was a just and upright boy. That being true, we know that he is safe with Jesus where trouble never enters. Johnnie leaves of the immediate family that should prepare to meet him in heaven father, mother, sister and brother, one sister and brother having preceded Johnnie to the better land of heavenly rest.
Dempsey Hiliard Sawyer, L. P.

DELEMAR—W. F. Delamar was born near Oriental, N. C., March 9, 1882, married Miss Winnie Perry August 10, 1918, and died November 4, 1920. Willoughby was never strong in body, but what he lacked in body he more than made up in moral character. He was a dutiful son and kind husband. I thought a great deal of him and was with him a great deal in his last sickness. His going left its mark in sorrow on parents and widow, but blessed be God for the hope of the resurrection. That sorrow same day shall be turned into joy.

LEONARD—March 17th O. T. Leonard, of Greensboro, passed to his reward after a short illness with pneumonia. He was a faithful member of Forest Avenue Baptist Church, and his wife, who survives him, belongs to our West Market Street Church. He was a man who held the fullest confidence of his business associates, his neighbors and his fellow-church workers. His wife and the four children will miss him, but the memory of the splendid traits of Christian manhood which he possessed will abide with them, to brighten and bless their lives till they meet him in the home beyond.
F. A. -B.

SHANKLE—Nettie Thomas Shankle was born at the old Shankle homestead in the Fork section of Stanly county, N. C., May 7th, 1880, and died April 11th, 1921, at the place of her birth.
She was baptized in October, 1883, by Rev. T. J. Gattis, of the N. C. Conference.
She was converted in early life and joined the Norwood Methodist Church. She was a quiet, unassuming girl, devoted to her family, her friends, and her Lord. After months of serious illness she passed peacefully to her reward, and her body was buried in the cemetery at Norwood. Ira Erwin.

RAY—Mrs J C. Ray was born October 8, 1890. She joined the Methodist church in Whitakers May 13, 1900. She was married to Dr. J. C. Ray January 29, 1911, to which union one child, a son, was born. She died February 7, 1921.
In the death of Mrs. Ray the Methodist church has lost one of its most faithful and loyal members, an accomplished organist, and a sweet singer. She was affiliated with practically every organization of the church and community.
She went "about doing good." She died as she lived—with a smile on her face. W. G. Lane, P. C.

MARTIN—Pensle Ida Grady was born at Mettle Ridge, Va., November 27 1881, and died at her home in Boardman, N. C., April 3, 1921.
She was married to C. L. Martin January 4, 1904. When they moved to Boardman four years ago she soon united with the Methodist church and lived a Christian life.
Sister Martin was a quiet, peaceful neighbor, a true loving wife and devoted mother, and has left a name and memory for good that can never be forgotten.
She was buried among her native Virginia hills at Hunter Church.
Her husband and several small children survive. May God bless them.
B. E. Stanfield, P. C.

JOURDAN—Mrs. Camilla Jourdan departed this life April 8, 1921, being nearly 54. She joined the Methodist church early in life and remained a faithful member to the end.
She leaves her husband, one son and four daughters to mourn her loss, one son having preceded her to the grave a few years ago.
She had been a sufferer for 18 months, but had borne her afflictions patiently.
Funeral was conducted in Merry Oaks Methodist Church by her pastor and was laid to rest in the cemetery.
In her death Merry Oaks Church lost a faithful member, her home a devoted wife and mother, and the community a good neighbor.
E. W. Dawnum, Pastor.

BUNCE—Brother Lewis M. Bunce, of Cumberland county, died at his residence eight miles east of Fayetteville in his seventy-first year. He had been sick with double pneumonia for about three weeks. He was a member of the Methodist church at Salem for nearly fifty years. The funeral services were conducted by his pastor, R. F. Taylor, at Salem Church, Sunday, April 10th, at 11 a. m. There was a large congregation present to pay their last tribute of respect to the faithful servant of God. The last sad rites were performed at the grave by the Masonic fraternity, of which he had been a member for many years.
He leaves one daughter, Mrs. M. S. Taylor, one brother, L. N. A. Bunce, and one sister, all of Flee Hill township, Cumberland county, to mourn their loss.
R. F. Taylor, P. C.

ELLIOTT—Mr. R. W. Elliott suddenly fell on sleep February 18th, age 68 years, 11 months and one day. A few years ago he was converted at St. Peters Methodist Church and united with the church, and was a devoted member until called away. Brother Elliott was a prosperous farmer, a successful business man, always clever, thrifty and popular, and his death brought sadness to his host of friends and relatives. He leaves three sons, two daughters and a companion to mourn their loss. His funeral was conducted at St. Peters Church February 20, in the presence of a large congregation, by his pastor, assisted by Rev. Max Warlick, and his remains leld to rest in the church cemetery. May the Holy Spirit comfort the sorrowing.
Dwight W. Brown, P. C.

CUNNINGHAM—John B. Cunningham, the oldest member of our Franklin Church militant and our most recent member of the Church Triumphant, entered the portals of eternity March 24, 1921. His age was remarkable in that he had passed the 94th milestone on the earthly pilgrimage. His life was more remarkable in that all through the long years he had walked in his manly integrity and under the smile of his God. No man stopped more often than he to extend the helping hand to other pilgrims on the highway. None seemed more thankful to those who helped him and to God who lengthened out his days. He attributed his longevity mainly to two things: his temperance in the use of earthly things and his attempt to live the Gospel. The Sermon on the Mount was his guide and, in his last days, his strong consolation. When the strength of his body waned he grew strong in spirit by feeding on the bread of life. For many years he had been chairman of the board of trustees of his church and before that he was a faithful steward. The cause of righteousness was in the center of his heart and he never failed the church in promoting that cause.
He often said he had been wonderfully blessed in the choice of his wife, and all who observed their mutual love and tender devotion could not doubt the happiness of their home. His wife was Sarah Elizabeth Moore and for 66 years they walked hand in hand together up the dill and adown the slope, and she would have gladly gone with him to "sleep together at the foot," but God thought good to let her outlive him, and so she remains a benediction among us awaiting the call. L .B. Hayes.
Franklin, N. C.

VARNER—Thomas Atkins Varner was born June 9, 1882, died January 30, 1921, age 37 years, 7 months and 21 days. His death was a shock to the entire community. Just before going to church he was building a fire, with oil, the can exploded, saturating his clothes and his body was so badly burned that he died six hours later.
He professed faith in Christ nearly ten years ago and from this time until his death he was a faithful Christian and a member of the Methodist church at Whittier. The Sunday school and the church could always depend upon him being at his post of duty.
He was an employe of Roan & Varner for thirteen years, and was held in the highest esteem by the company. He was loved by all the coustomers and his death was a great loss to the company.
He was married to Miss Fay Rogers September 23, 1913. To their union were born four children. He was a devoted husband and father. He is survived by a wife and four children, a father and mother, four brothers and two sisters, and an unnumbered host of friends. Hundreds gathered at the church on Monday following his death to show respect to his memory.
He is gone to his reward and his going is a mystery to us all, but
"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."
He is gone, but his example and influence still lives with all who knew him, and may his going bring us all closer to him who doeth all things well. May God comfort the bereaved family.
Robt. F. Mock, P. C.

CLARK—On January 29, 1921, Mrs. S. R. Clark, wife of Samuel R. Clark, passed from this life into the spirit world.
Mrs. Clark was forty-one years of age. She was quiet and vigorous, bright and cheerful in her home. She joined the Methodist Episcopal Church, South, in her early childhood and lived a fatihful and consistent Christian until her death. For three years I have known her as I have known but few people; and as a wife, mother and Christian I have always found her true. It was a pleasure to visit her home or to meet her anywhere; for at all times she was conscious that there was a God, that right was right and right must win.
For some time before her death she suffered greatly, but did so with patience and submission to the will of God. She was a member of the Knightdale Methodist Church. She loved her church and Sunday schcol and will be missed by us all. But we shall see her again on the bright celestial shore.
On the afternoon of Janaury 30th she was laid to rest in the Knightdale Cemetery near her home. Here a circle of sorrowing friends and loved ones, with her pastor, gathered and in a short, solemn service paid our last tribute of respect.
The love and esteem in which she was held was attested by a beautiful floral decoration of the grave.
She leaves a husband, one son and one daughter, Robert at home with father, and Mrs Garrett Wall, and a host of relatives to mourn their loss.
May the Father help them to trust in Him who doeth all things well for comfort in their hours of loneliness and grief.
John C. Williams, Pastor.

LYNN—Julia Mary Lynn was born February 19, 1845, and died January 17, 1921. She grew up in a Methodist home and in early life professed faith in Christ, dedicated herself to His cause and joined His church at Andrews' Chapel on the Millbrook circuit. Hers was indeed a life of service, for it was her delight to serve her church and ministers. Many a Methodist circuit rider found a hearty welcome in her home and feasted at her bountiful table. In fact, hers was the preacher's home, and the prophet's room was always ready for him. So much was this true that even the little children in the home would cry and wonder if for any reason the preacher ever failed to stop when going to or from the church. But not only the preacher and the church were the recipients of her unstinted service and gifts, for no worthy caller was ever turned from her door unheeded and unaided.
Some time in December, 1866, she was married to John M. Lynn, and God blessed them with six children, five of whom are still living. She was a good wife and mother, ever thoughtful of and interested in her family. She and her husband lived happily together until the 16th of April, 1907, when God called him to his reward. And now the call has come to her and she has gone to be with him.
She was an invalid for the last twenty-five months of her life, made practically helpless by a stroke of paralysis. But during all the time she was patient, cheerful and happy. Her physicians said they had never seen a more beautiful illness. To her children she often expressed her readiness to go when God so willed. The call was somewhat sudden, but found her ready. In the absence of her pastor, Revs. J. C. Wooten and W. W. Peele conducted the funeral services and buried her body by the side of that of her husband. May the God of all grace comfort and sustain the children, and bring them all home at last.
N. C. Yearby.

HINTON—O. R. Hinton, a member of Shady Grove M. E. Church, South, Caswell county, N. C., died November 9, 1920. He was visiting his daughter, Mrs. J. D. Gwynn, in Danville, Va., which is only a few miles from his country home.
Brother Osborne R. Hinton was one of the most prominent Methodists of Caswell county. He joined the Methodist church early in life, and spent alomst his entire life in the service of his Master. In the death of Brother Hinton our church has lost one of its most faithful members and the community one of its most prominent and generous citizens.
He had the spirit of the Master in self sacrifice. He was ever thinking of the comforts and the benefits he could bring to his fellowmen He was public-spirited and did much to upbuild the community life. It was a rare treat to be his associate in the business of the upbuilding of God's kingdom. His home was made a preacher's home, and its doors stood open to all humanity who needed help. He used his pen as well as his money in the spread of the Gospel. In his later years his body was frail, but that determined spirit never wavered in the discharge of his Master's business.
For some years he lived in Danville and was prominent in the business and religious life of the city. His health failing he moved to his country home situated among the foothills of the Blue Ridge Mountains with the White Oak Mountains plainly visible from the front porch. This home, surrounded by the beauties of nature with magnificent scenery, was an ideal spot to spend one's declining years.
Not long after graduating from Emory and Henry College, of Georgia, his native state, he was married to Miss Georgia F. Price, of Pelham, N. C.
Brother Hinton is survived by many friends and his two daughters, Mrs. J. D. Gwynn, of Danville, Va., and Miss Louise R. Hinton, of Pelham, N. C. Also Brother Hinton is survived by one brother, J. W. Hinton, president of the High Shoals Manufacturing Company, of High Shoals, Ga.
His body was laid to rest in the Green Hill Cemetery on the afternoon of November 10th. The grave was covered by many and beautiful floral offerings, given by a large host of friends and relatives. The wife and mother, Mrs. O. R. Hinton, died in 1913, after a long illness. They were not separated only for a few short years. We shall meet them around God's eternal throne.
J. T. Stanford, P. C.

FROM SEA TO MOUNTAINS

On the 17th of November we bade our good people and friends of Kitty Hawk goodbye and boarded the steamer Jones to start for our new field of work up in the mountains of Madison county, Asheville district, Spring Creek charge, and the wind blew—oh, how it did blow. The waves rose high, and the boat rolled—yes, she rolled until wife was sick enough to die. So making Hog Quarter our first landing and finding our boat could not cross the Albemarle Sound, we hired Mr. Snow to take us to Snowder station, 25 miles away. We arrived in Elizabeth City that night at eleven o'clock. After spending two days there with wife's brother we went to Norfolk, Va., and spent two days with our two sons, Lance and Norman, who are at work with the American Express Company, we also having brothers and sister there. We left Norfolk Monday at 8 a. m. for Raleigh. After spending six or seven hours in Raleigh we boarded the train again, changing at Greensboro, Salisbury and Asheville. We arrived in Hot Springs at 4:55 p. m., spending two days in Hot Springs. We came on Thanksgiving out to Spring Creek, and find ourselves now in the hands of kind people. They have good things to eat up here, and they do not forget their preacher. Christmas the people of Spring Creek church same or sent us a load of good things to eat. May God bless these people and may we be worthy of their gifts. We love the people of Kitty Hawk charge, on which we spent three happy years. We have already learned to love the people of this charge.
God grant that this may be the best year of our lives.
R. L. Beasley, P. C.

COMMENCEMENT EXERCISES

Good Program at Rutherford College May 8-11.

The following speakers have been secured for the program this year: Y. M. C. A. Sermon, Sunday, May 8, 8:30 p. m., Rev. J. P. Hipps, Marion; Commencement Sermon, Tuesday, May 10, 11 a. m., Dr. C. C. Weaver, Monroe; Alumni Address, Tuesday, May 10, 3:30 p. m., Hon. Jake Newell, Charlotte; Commencement Address, Wednesday, May 11, 11 a. m., Hon. Stonewall Durham, Gastonia.

POTATO AND TOMATO PLANTS
Porto Rico Potato Plants, $2 per 1000; 5000 or over at $1.75; Tomato Plants, Stone and Greater Baltimore, 500, $1; 1000, $1.75; 5000 at $1.50, prompt shipment. Clark Plant Co., Box 108, Thomasville, Ga.

DURHAM BUSINESS SCHOOL

Mrs. Walter Lee Lednum, Pres.
Durham, N. C.
The first commercial school in North Carolina to be fully accredited by the National Association of Accredited Commercial Schools. Write for handsome catalogue.

Cabbage Plants
We have sixty acres in seed beds. Nearly two tons of cabbage seed planted on them. The very choicest seed that we could buy now ready for shipment. Varieties Extra Early Jersey and Charleston Wakefield, Gold Medal Succession, Flat Dutch, Surehead, Drumhead. Prices by mail prepaid, 100, 50c; 250, $1.00; 500, $1.50; 1,000, $2.50. By express not prepaid, $1.50 per 1,000; over ten thousand at $1.25 per 1,000. Nothing but good strong plants shipped.
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A Piano of beautiful tone quality that has held a high place in the musical world for over three-quartres of a century. Thousands of homes have taken joy from its rich voice when touched by the nands of some musically inclined member of the family.
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LAYMEN'S WEEK PROGRAM

Expect to Tax the Capacity of Lake Junaluska August 8-13.

A special Laymen's Week program at Lake Junaluska is being planned for this summer by a committee of the Southern Assembly, consisting of Bishop James Cannon, Jr., John R. Pepper and W. H. Stockham. A program is being planned for the week of August 8-13, which is expected to bring Lake Junaluska enough laymen from all parts of the connection to tax the Assembly's capacity. The outstanding national figures in the business, religious and political fields are being invited to speak during this week. The program and speakers will be ready for announcement soon.

Those familiar with the history of Southern Assembly will recall that it was through the initiative and support of the Laymen's Missionary Movement that the Assembly was first projected. Such a program as is being planned for Laymen's Week of the 1921 session will be of great value in enabling our laymen to become more effective in the service of the church. There will be an opportunity during Laymen's Week for those men who are interested in the various activities in the local church to hear the methods and accomplishments of other laymen along these various lines. There will, in addition, be messages of information and inspiration from leaders of thought and action in the various phases of our national life.

Lake Junaluska is situated thirty miles from Asheville, N. C., almost at the peak of "The Land of the Sky." It is in the heart of the South's most popular summer resort. Laymen who desire to spend a week or more of summer in this delightful country will have an unusual opportunity to combine vacation and fellowship with the other active laymen of the church to the mutual benefit of themselves and of our church.

Hotel reservations should be made early. Communications should be addressed to Southern Assembly, Lake Junaluska, N. C.

JEFFERSON COMMENCEMENT

On Tuesday and Wednesday of next week the commencement exercises of Jefferson School will be held, and what Prof. W. L. Scott has promised to be the greatest educational rally ever held in Ashe county will come off. Rev. John F. Kirk, a trustee of the school, will be on hand for an address, and Dr. C. C. Weaver, whose noble father was a native of that section, is also on the program. The editor of the Advocate expects to be present to make a few remarks and mingle with the people of what is reputed to be one of the most prosperous and beautiful sections of the State.

ASHEVILLE DISTRICT MASS MEETINGS FOR SUNDAY, MAY 1

The respective pastors will divide time with the following laymen:

Biltmore, W W. Edwards.

Chestnut Grove. Big Sandy, Little Sandy, E. L. Brown.

East Fork and Connestee, O. H. Orr.

Antioch and Hot Springs, H . A. Dunham.

Sardis, Frank S. Smith.

Sharon, Bethany and Fairview, Guy Weaver.

Pisgah and Laurel Hill, Holmes Bryson.

Salem and Alexander Chapel, H. C. Johnson.

NEARLY READY TO OPEN

North Carolina Orthopaedic Hospital for Children Begins Work About June 15.

The North Carolina Orthopaedic Hospital for crippled and deformed children of sound mind, if nothing happens, will throw its doors open to the Tiny Tims of the State about June 15th. The number of the patients that can be received at that time will be a limited number, owing to the fact that the State's appropriation has not as yet been available, but hope to soon get an amount sufficient to begin the constructive work in part about date above mentioned.

We have a large number of applications from children from many counties all over the State, however, our facilities at first will be limited, but we desire to get the applications on file and handle them as rapidly as circumstances will permit.

It is our purpose and desire to accept the younger children, and also the children with the lesser deformities first, especially the unfortunate, neglected, poor and orphan boy or girl who has a bright mind, but has not a ghost of a show in the world. Because of their deformities they cannot work or get to schools, and are shut up all their lives; grow up in ignorance, and become a burden to the county and State, and live a life of misery and suffering, with a mind yearning for freedom and usefulness to man. Hundreds of these slightly crippled children can be put on their feet quickly, and returned home ready for school, to develop into useful, intelligent citizenship.

R. B. Babington, Pres.
Gastonia, N. C.

LICE ON CHICKENS

Lice and mites knock the profits out of poultry. They keep your hens from laying and your chicks from growing. They cause nine-tenths of all your hen diseases and troubles. Knock the stuffing out of them with "Noxem," the best lice killer on the market. Keels them over like they had touched a live wire. Safest, surest and cheapest. A pound of "Noxem" Lice Killer costs only 25c, 5 pounds $1.00, all by parcel post. "Noxem" Potato Bug Killer knocks the bugs, too. Works like lightning and does not injure the vines. Half acre size package 60c; acre size $1.00, postpaid. We also have Sulphur, Tobacco Dust, and all kinds of spray materials. Get our circular and price list.

FRUITVALE NURSERIES
Albany, Alabama.

AN OCCIDENTAL EDEN

We have moved into our new parsonage. We are now within one hundred yards of the River Neuse, where it is five miles wide and where plenty of fresh fish and oysters are to be had by simply paddling out into the stream some three hundred yards and picking them up. Oriental is a very delightful place to live in. The climate is very mild in winter and cool in summer. The church bought three fifty-foot lots in a very beautiful section of the town, and we have on the lot now a very comfortable home. And when Mr. Best gets our new southern Best Memorial porch built it will be both a beauty and a delight.

R. R. Grant.

DEMAND FOR SWEET POTATOES

Farmers Need Curing and Storage Houses

Sweet potatoes could be made to yield a much larger money return to Southern farmers if there were sufficient curing and storage houses in the producing sections, says General Agricultural Agent Roland Turner, of the Southern Railway System.

"There is a growing demand for Southern sweet potatoes from consumers outside the South as well as in the Southern cities," declares Mr. Turner, "and this crop can be made to bring much money to Southern farmers if facilities can be provided for storing and curing the potatoes so that marketing can be spread over the greater part of the year instead of being confined to the harvesting season. Plenty of sweet potatoes are grown in the South, but sufficient attention has not been given to the marketing feature and to proper grading.

"Several years ago the Southern Railway aided in introducing the Southern sweet potato into Northern markets and this and similar efforts have created a demand which is not now being supplied. For years Southern sweet potatoes have been featured on the menus of Southern Railway System dining cars and an increasing demand for sweet potato dishes, particularly from tourist travelers, has developed.

"Plans for the construction of curing and storage houses can be secured from the United States Departmen of Agriculture or from any state agricultural college and the Development Service of the Southern Railway System will be glad to assist in every way possible at any point on its lines where there is interest in such an enterprise."

District Appointments

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
Elizabeth City, N. C.
SECOND ROUND

May
Belhaven, Belhaven 6
Roper, Mackeys (morning) 8
Plymouth, (night) 8
Chowan, Evans 14-15
Hertford, (night) 15
Tyrrel, East Leke, ... 21-22
Hatteras, Buxton, ... 22
Kenneket, Big Kenneket, ... 23
Kitty Hawk, Collington, ... 25
Roanlke Island, Wanchese, ... 26
Dare, Stumpy Point, ... 28-29

FAYETTEVILLE DISTRICT
J. O. Bundy, Presiding Elder
SECOND ROUND

May
Haw River, ... April 30 and 1
Pittsboro, ... 8-9
Duke, Duke, night 12
Dunn, Dunn 13

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
508 Summit Ave., Greensboro, N. C.
THIRD ROUND

West Greensboro, Grooms 30
May
Reidsville, ... 8
Uwharrie, Union, ... 14-15
East Greenshoro, Holts Chapel, ... 21-22
Jamestown-Oakdale, Jamestown, ... 22

MARION DISTRICT
O. M. LITAKER, Presiding Elder
Marion, N. C.
THIRD ROUND

Morganton Sta., Friday, 8 p. m., Sun. 11 p.m. 22-24
Morganton Ct., Zion, Sat., 11 Sun., 3 23-24
May
Glen Alpine Ste., Sun., 11, ... 3
East Marion, 8 p. m. 7
Marion Sta., Sun., 11 Mon., 8 8-9
North McDowell, N. Catawba, Sun., 3 p. m. 8
Rutherfordton Ct., Hebron Sat., 11 Sun.,11 14-15
Spindale Sta., Sun., 3 p. m. 15
Connelly Springs Ct., Friendship, Sat., 11, Sun.,11, ... 21-22
Enola Ct., Warlicks, Sun., 3 p. m. 22
Henrietta-Car Sta., Sat., 8, Sun., 11, ... 28-29
Cliffside-AvonSta., Sun., 3, 8, ... 29
June
Educational Day, Sunday, ... 5
Trinity College Summer School, ... 12
Note: On third round 3 per cent assessments for District Parsonage will be due.
Salem, ... 19
Davie Ct., 11 a. m. 2-3
Thomasville, Main St., 3 p. m. 10
Linwood Ct., Cotton Grove, 3 p. July 24 Q Conf.
It is desired that provision shall be made for day service announced above except where it is re-

NEW BERN DISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
SECOND ROUND

May
Straits Ct., Williston, 11 a. m. April 30 and ...1
Beaufort, at night 4
Mt. Olive Ct., Browning, 11 a. m. 7-8
Mt. Olive and Claypso, Mt. Olive 8
LaGrange Ct., Hickory Grove, 11 a. m. 11
Atlantic and Sea Level, Sea Level, 11 a. m. ..14-15
Ocracoke & Portsmouth, Ocracoke, 11 a. m. ..21-22
Morehead, at night 25

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
SECOND ROUND

April
Caledonia, E. Laurinburg 29
Rowland, Purvis 30
May
Mt. Gilead Ct. 7-8
Mt. Gilead 8-9

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
SECOND ROUND

April
Northamptou, Rehoboth 29
May
Roanoke, Ebenezer April 30 and 1
Littleton 1
Ahoskie, Colerain 7-8
Scotland Neck 13
Williamston & Hamilton, Williamston 14-15

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
THIRD ROUND

Pineville, Marvin, 11 e. m. 30
May
Harrison., 11 a. m. 1
Calvary, 11 a. m. 8
Tryon Street, night 8
Chadwick, 11 e. m. 15
Brevard Street, night 15
Belmont Park, 11 a. m. 22
Spencer Memorial, night 22
Prospect, Midway, 11 a. m. 28-29
Marshville, Smyrna, 3 p. m. 29
North Monroe, Icemorlee, night 29
June
Unionville, Oak Grove, 11 a. m. 4-5
Monroe, Central, 11 a. m. 5
Hawthorne Lane, night 5
Lilesville, Olivet, 11 a. m. 10
Weddington, Hebron, 11 a. m, ... 11-12
Waxhaw, Pleasant Grove, 3 p. m. 11
Ansonville, Cedar Hill, 11 a. m. 18-19
Thrift-Moores, Moores, 11 a. m. 26
Seversville, Seversville, night 26
July
Trinity, 11 a. m. 3
Matthews, Bethel, 3 p. m. 3
Dilworth, 11 a. m. 3
Polkton, Mount Moriah, 11 a. m. 9-10
Wadesboro, 11 a. m. 17
Morven, Pleasant Hill, 3 p. m. 17
Morven Q. Conf. 10 a. m. 18
Hickory Grove, 11 a. m. 24
Duncan Memoriel, night 24

ASHEVILLE DISTRICT
W. H. WILLIS, Presed.rg Elder
Weaverville, N. C.
SECOND ROUND

May
Weaverville Station 15
Black Mountain, ... 21-22
Biltmore, ... 22
Fairview, Skyland, ... 28-29
Flat Rock, Fletcher, Naples, ... 29
June
Spring Creek, Balm Grove 4-5
Hot Springs 5
Summer School, ... 12
Leicester, Teague, ... 18-19
Mill'e River, Avery's Creek, ... 25-26
Saluda, ... 26
July
Antioch, ... 2-3
Roseman, Toxaway, ... 9-10
Brevard, Oak Grove, ... 9-10
Mars Hill, Leurel, ... 16-17

RALEIGH DISTRICT
Rev. John C. Wooten, P. E.
Raleigh, N. C.
SECOND ROUND

May
Oxford, a. m. 1
Oxford Ct., Gray Rock, p. m. 1
Jenkins Memorial, p. m. 4
Clayton, a. m. 8
Garner, Mt. Zion, a. m. & p. m. 7-8
Selma, a. m. 15
Benson, p. m. 15
Granville, Roberts Chapel. a. m. 21-22
Creedmore Bullocks, a. m. 28

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
SECOND ROUND

April
Onslow, at Hopewell 29
May
Swansboro, at Queens Creek, April 30 and 1
Shallotte, at Shallotte Village 6
Town Creek, at Bethel 7-8

MOUNT AIRY DISTRICT
W. F. Womble, Presiding Elder
Mount Airy, N. C.
THIRD ROUND

May
Pilot, Mt. Pinnacle ..... April 30-1
Stokesdale, Eden 7-8
Ararat, Mt. Hermau 14-15
Elkin 20-22
Jonesville, Grassy Creek 21-22
Rural Hall, Antioch 28-29
June
Mt. Alry Circuit, Salem 4-5
Mt. Airy, Central 5
Summerfield, Pisgeh 11-12
Danbury, Vade Macum 18-19
Dobson, Pleasant Ridge 25-26

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
THIRD ROUND

Boone Ct., at Boone, ... Aprll 30, Mayl
May
Wetauga Ct., at Marble 7-8
Elk Park Ct., at Newland 14-15
Avery Ct., et Pisgah, ... 21-22
Laurel Springs Ct., at Nathan'e Creek, ... 28-29
June
Sparta 4-5
North Wilkesboro Ct., at Miller's Creek, ...11-12
Wilkesboro Station at Wilkesboro, night 12-13
Wilkes Ct., ... 18-19
North Wilkesboro St. at North Wilkesboro night 19-20
The District Conference will convene at Henson's Chapel June 28-30.

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
SECOND ROUND

May
Mayworth, 11 a. m. 1
East Belmont, 3 p. m. 1
Belmont, 7 p. m. 1
The Shelby District Conference will be held May 5-6 in McAdenville.

STATESVILLE DISTRICT
W. A. Newell, Presiding Elder
Statesville ,N. C.
THIRD ROUND

Mooresville, Central, Central, 11 a. m. 16-17
Mooresville, Broad Street, Jones Memorial 10 a. m. 15-17
Race Street, St. Johns, 3 p. m. 17
Statesville, Broad St. Broad St. night 24
May
Newton, Newton, 11 a. m. ..... April 30-1
Ball Creek, St. Paul, 3 p. m. ..... April 30-1
Maiden, Maiden, night ..... April 30-1
Mt. Zion, Mt. Zion, 11 a. m. 7-8
Mooresville Circuit, Williamsons 3 p. m. 7-8
Huntersville, Huntersville, night 8

WAYNESVILLE DISTRICT
J. H. West, Presiding Elder
Waynesville, N. C.
THIRD ROUND

May
Macon Circuit, Asbury ..... April 30-1
Webster-Cullowhee, Wesleyana 7-8
Sylva 8-9
Waynesville Station, a. m. 15
Canton, night 15
Clyde, Junaluska 22
Haywood, Crabtree 28-29
June
Heyesville Ct., Oak Forest 4-5
Murphy Circuit, Sweetwater 5-6
Hiwassie Ciruit, Belview 7
Robbinsville, Trinity 9
Bryson-Whittier, Whitter 11-12
Shoal Creek and Ecchota, Lufty, afternoon 12
Judson, Japan, Sunday 19
Shady Grove 25
Waynesville Circuit 26
July
Bethel, Irey Hill 2-3
Fines Creek 9-10
Highlends 16-17
Glenville 17-18

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
Winston-Salem, N. C.
THIRD ROUND

May
Welcome Ct., Ebenezer, 10:30 a. m. 1:00 p. m. 5
DavidsonCt., Good Hope, 10:30 a. m., 1:00 p. m.7
Advance Ct., Fulton, 10:30 a. m., 1:00 p. m. ...9
Mocksville Ct., July 3rd night, Q. Conf. night....11
Cooleemee, night 12
West Davie Ct., Hanes Grove, 10:30 a. 1:00 p...16
Hanes-Clemmons, Clemmons, 10:30 a. 1:00 p.....19
Lewisville Ct., New Hope, 10:30 a. 1:00 p.....21
Southside, Ct., Sedge Garden 3:00 p. m. 23
Kernersville-Oakridge, ... 24
Walkertown, night 25
Forsyth Ct., Ceutenary, Winston Salem, 3:00 p..28
Burkhead, June 5, 11 a. m., Q. Conf. night.....30
Grace, June 12, 11 a. m., Q. Conf. night.....31
June
West End, July 31, night, Q. Conf night.....1
Centenary, July 31, 11 a. m., Q. Conf. night.....2
Salem, June 26, 11 a. m., Q. Conf. night.....3
Southside, June 26, 11 a. m., Q. Conf. night.....4
David Ct., Salem July 2-3, Q. Conf. night 4
July
Farmington Ct., Huntsville, 3 p. m. 3
Thomasville Main St., 11 a. July10 Q Conf. night 10
South Thomasville, night 10
Denton Ct., Pleasant Grove, ... 16-17
Lexington First Cb., 11 a. July 24 Q Conf. nht. 22
Linood Ct., Cotton Grove, 3 p. July 24 Q Conf. 11:00 a. m. 1:00 p. m. ..0..... 23

Pastors and officials will please keep in mind dates aud places given in former announcement of Church Setting Up Meetings in the Education Movement. Rev. E. O. Cole will be with us.

It is desired that provisions shall be made for the Sacrament or the Lord's Supper at every Sunday sevrice announced above except where it is regularly observed.

The Scholar of Gamaliel

ST. Paul—the first missionary of Christianity—was an educated man, the greatest of his time. He could repel the attacks of pagan philosophy. He could crush the false systems that opposed his faith. He could hold his own in the cultural centers of the world.

Thus he transmitted Christianity to all the succeeding ages. But for his trained intellect reinforcing his fervent heart, we might be pagans now.



All great missionaries have been trained men.

They met the heathen religions in their own strongholds, and dethroned them. They have translated the Bible into all languages. They have erected and maintained mighty colleges. They have been the advisers of emperors and ministers of state. They have understood the culture of the peoples to whom they ministered.

The Christian College—and no other—gives this type of leader to the Church.

Christian Education Movement
M. E. Church, South
NASHVILLE - TENNESSEE



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DURHAM N C

NORTH CAROLINA

Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, MAY ,5 1921 Number 18

"THEN COMETH THE HARVEST"

Whatever position one may take upon the question of education, he is not likely to overestimate the significance of the issues involved. When boys and girls gather around a teacher at the most suggestible and impressionable period of their lives, they are going to catch from those teachers the ideals which they will attempt to realize in after life. "What Oxford thinks today, England will do tomorrow." The harvest a generation from now will be the direct reaping of the sowing at the schools and colleges today.

Especially is this true of the colleges. For while the effect of the primary school is modified by the influence of the church and the home, the student away at college is not only temporarily more or less separated from these influences, but wholly surrounded by the atmosphere of the school community in which he lives. Moreover, students return to their homes to become recognized leaders, and many of them go into class rooms, where they convey to the tender hearts of children their own convictions. Practically all schools are taught by college-bred men and women.

And not only do the ideas current at college lodge in the minds of those actually taught and decide their future course of action, but what is taught in the schools filters down and billows out until the whole population is brought under its sway. The masses of the people, especially in a democratic state of society, are never more than one or two decades behind the leaders of thought, and it is simply impossible to resist or counteract the total mass of conviction generated in the schools.

Therefore a gross and materialistic system of education cannot but produce a raw and spiritually benighted people, while a system pervaded with Christian refinement is sure to affect the atmosphere even in the remotest sections. The law of the harvest is inexorable.

TWO KINDS OF LITERATURE

Two kinds of religious literature are being produced continually. One is in the nature of denominational propaganda and is intended to define and defend the doctrines and polity of some particular church. The other is produced for the church at large and is written by men of the various denominations from a standpoint that gives a view of the whole trend of Christian thought and life.

Both are perfectly legitimate, and each is necessary in its place. But a point to be guarded is that neither should sail under the colors of the other. If a book is issued by a member of a denomination in the interest of his own ecclesiastical household and with a view to acquainting the members and the general public with the tenets and usages of that church, the fact should be frankly stated.

On the other hand, it is a violation of history for an author to draw a picture of the universal church with that catholicity of mind, which comprehends all saints, and then assert that his church in its history, doctrine and polity is the one organization that meets all of the requirements of such a church. As a matter of fact, denominational Christianity has served to emphasize all sides and phases of the truth, but this very emphasis has prevented any one from uniformly comprehending the whole.

The two kinds of literature are illustrated by such books as Hudson's Methodist Armor and Beet's Manual of Theology. Dr. Hudson defined clearly and frankly the doctrine and polity of the Methodist church, defending both in a masterly way. He claimed to do just what he did, and nothing more. He wrote as a Methodist, from the standpoint of a Methodist, and for those who were either members of that church or thinking of becoming members. Dr. Beet, also a Methodist, wrote as a theologian from the standpoint of the whole church, and weighed all doctrines with equal care without regard to their source.

A few years ago a book appeared bearing the title, "The Church of Christ," by a Layman. The title would lead one to think that some lay mind had made an attempt to interpret the meaning of the Christian church without the technical knowledge of the preacher, and no doubt many people ordered the book, thinking that they were going to get a view of the Christian church from the layman's standpoint. The first page of the fourteenth edition, which fell into the writer's hands, led him to think that that was just what he had found. "The book entitled, 'The Church of Christ,'" it read, "was written by Hon. Thos. W. Phillips, of New Castle, Pa., the author concealing his identity by attributing its authorship to 'A Layman' in order that it might be read without prejudice, and judged solely upon its merits."

The title turned out to be wholly misleading, for the book, instead of being a frank exposition of the church without denominational bias, was denominational propaganda pure and simple. The title really should have been "The Doctrines and Polity of The Church of the Disciples, founded by Alexander Campbell, written by a layman from notes used in teaching a Sunday school class in that church over a period of forty years."

SURRENDERING THE LAST TRENCH

Those are strange assertions attributed to Prof. James Henry Lenba, the noted Swiss psychologist of Bryn Mawr. After declaring that more than half of the teachers of nontechnical subjects in the principal colleges and universities of this country and more than two-thirds of the more eminent teachers do not believe in God and personal immortality, he registers his own opinion in these words: "I have come to hold that, in so far at least as the most civilized nations are concerned, the modern belief in immortality costs more than it is worth."

Then, pray tell us where a man is to go to find anything of value. Nothing is of real worth, except those things which either last themselves or serve something which does. There may be values in the universe apart from man's continued existence, but they are not values for **him.** After he ceased to be, they would have the same interest for him that the situation would have for the lamb after the lion and lamb have lain down together with the lamb inside of the lion. No human being could have the remotest interest in such an ending to the drama of life.

A European psychologist, although leaning toward the belief in personal immortality, says: "They take upon themselves a great deal who assert that there are no values worth conserving aside from the survival of the individual after death." That is exactly what the soul makes bold to assert. If the man must cease utterly, however numerous values may be, they are not **his;** and however precious they may be to some other being, they are nothing to **him.** Take away his permanent place in the universe, and he becomes a mere phenomenon, having "neither part nor lot in the matter." It is senselessly absurd to say:

It comforteth my soul to know
That though I perish, truth is so.

It has been the fashion in some quarters to find the value of past and present humanity to consist in the passing service which it renders in preparing the way for that perfected humanity, which will appear on earth at last. Two objections to this view are obvious. First, "a personal being must never be treated as a mere means, but is always and first of all to be regarded as an end." And second, that final humanity, which is supposed to be the final link in the chain, will have an existence just as ephemeral, in so far as its earthly life is concerned, as any preceding link, and if there is no such thing as immortality, the grand total of achievement on the planet, Earth, will be a blank.

Professor Lenba, in attempting to relieve the ship of useless burden, is tossing overboard the only part of the cargo worth preserving.

ROAST THE EDITOR

Back in the good old days when a newspaper was an individually conducted enterprise and an exponent of the views of one man, there was in vogue a very simple practice by which readers could voice their disapproval of the editor. When he expressed views that did not suit them, they retaliated with the simple message, "Stop the paper." But since journalism has become institutionalized, papers are not so readily responsive to this method, and other remedies have become necessary.

That the old custom, however, is not entirely extinct is evidenced by the fact that out of two of the most enlightened centers on the continent, namely, Boston and Toronto, come incidents that indicate its survival. Zion's Herald, which is regarded by many as the best religious publication in this country, in an unguarded moment used some strong language in a discussion of the millennium question, and received in reply several letters, among which was one printed under the heading, "Reward Offered for Believing as He Does," and containing such as the following:

"And so Zion's Herald has joined the ranks of the propagandists. Well, I subscribed thinking I would get something different from that which the dear brothers of the Advocates have been giving us for some time back. But now you track with them and take a crack at the 'premillennialism heresy,' as you call it. I would not have my children read any further articles like the one in question. I am therefore compelled to ask you to discontinue the Herald. I enclose twenty-five cents in payment for the paper for the month of January. If in the future I learn you look upon this matter in a different way, I may renew my subscription and pray heaven's blessing upon your effort to save souls and thus make possible the coming of the King and the kingdom."

And the general secretary of Sunday schools and young people's societies of the Methodist church in Canada, Rev. Dr. Frank Langford, not only unites with Dr. J. C. Robertson, secretary in the same relation to the Presbyterian church, and Dr. Harry L. Stark, secretary of the Baptist Sunday school board of Ontario and Quebec, in condemning the Sunday School Times for its series of articles on the World Sunday School Convention, but also earnestly advises all that will listen to his voice to discontinue that paper.

The Advocate is astonished at Dr. Langford. Are we to read only those papers with whose opinions we always agree and listen only to those voices that give us an echo of our own? No more welcome paper comes into this office than the Pentecostal Holiness Advocate, of Royston, Ga., although there is quite a gap between the beliefs of that publication and the Advocate. Men's differences teach them as much as their agreements, if they only have sense enough to listen to each other talk.

There is a far better way than stopping the paper, and that is, roast the editor. Sit down and give him a piece of your mind. Then you will not only feel better, but also perhaps shed some light on the situation. But stopping the paper is the most futile thing a provoked reader can do. It will not stop the Advocate from going on or even cause it to hesitate, but it will cut off the reader from the only means of contact with the church at large and cause him to become provincial and shriveled. You cannot do without the Advocate. Roast the editor; that's the thing to do.

The Epworth Leagues are now in the midst of the annual membership drive, which began on the 24th of April and will close on the 8th of May. Anniversary day, set by the General Conference, is to be observed on the latter date. The slogan of the campaign is: "A leagueless church today—a leaderless church tomorrow." The aim is a ten per cent increase in membership.

RALEIGH DISTRICT—LOUISBURG-GREEN HILL

There is nothing that appeals to a man's heart more than to be permitted to return to the place around which clusters memories that are held dear to him, and to be privileged to mingle with friends that are as dear to him as life itself. There are places to every one that are just a little more sacred than others, and men who mean just a little more to a fellow than any others on earth. Such experiences that come crowding in upon one thus favored are the high places of life, and that lifts him to the position among his fellows that makes him want to be a little better and do a little more to help the world find the things that are real worth while. Such was the privilege of the assistant editor last week. On Monday afternoon we left our office and turned our face toward the place of meeting of the Raleigh District Conference—our very own. Luckily for us it was necessary to spend the night in Raleigh, and that prince of gentlemen and popular presiding elder, Rev. J. C. Wooten, having been apprised of our going, was at the union station in that brand new Franklin, which was a gift to the elder from his good wife. The situation was somewhat transposed. It was only a short time ago that we had met the good elder and carried his suit case for him. This time he insisted on carrying ours, and, for outside appearances, we gladly granted him his request. It really makes a fellow feel like an elder, though he knows there is no possible chance to ever attain unto such a position, but we made ourselves believe that Wooten was the gentleman whose principal business it is to ride rods and that we were the real high brow of the Raleigh district.

In company with Superintendent Barnes of the orphanage and Educational Secretary North we were whisked over to the district parsonage, where a nice warm supper awaited us, and if you think that North and I did not do just to it, just ask Sister Wooten. The hours of the night passed too swiftly. It had been more than five months since we had the opportunity of talking matters over with one whom we long time ago had learned to love and admire. You will have to go a long way before you find a more pleasant home than the district parsonage of the Raleigh district, and when you have gone the length and breadth of the earth you will not find a more companionable man than the elder. We are for the Wootens. But, for fear we forget, let us remark that we found the footprints of Pattishall and Jenkins Memorial. They certainly did give the occupants of the district parsonage some pounding. It would not hurt a church occasionally to thus remember the elder.

Early Tuesday morning, in company with Miss Kittie Foster and Miss Vera Herring, we made the start for Louisburg. Brother Wooten was under the wheel of that new car and he drove over the thirty-one miles so rapidly that we did not have time to settle all the vexatious problems that confronted us.

The Raleigh District Conference convened in the Methodist church at Louisburg at ten o'clock on Tuesday morning. Brother Wooten conducted the devotions and set a high standard at the very beginning. Rev. R. C. Craven, pastor of Oxford, was elected secretary, and the two made a team that kept things going for two days in rapid fire manner. Wooten knows how to get at the facts of things and he goes at it in a business-like way. He secures a report from each pastor and then calls upon the laymen to verify what the pastor has said. He gets a word from practically every member of the conference. Tuesday was given over to reports, and they were as optimistic it seems to us as we have ever heard, notwithstanding the fact that the section occupied by the Raleigh district has been hit as hard as any section in the state by the depression in matters material.

Wednesday was given over to the educational program, and Rev. H. M. North was in command. He has surrounded himself with a team that is not excelled by any we have seen and heard. Prof. F. S. Aldridge, headmaster of Trinity Park School, and conference chairman of the minute men; Mr. Willis Smith, a prominent young attorney, of Raleigh and chairman of the district minute men; Mr. S. W. Marr, conference financial director, and Brother North all made telling speeches.

Not one of these gentlemen even intimated that there could possibly be a doubt about the North Carolina Conference going over the top in this matter. It is a real luxury to see a bright, young, business man like Brother Marr putting the force of his personality and his good business judgment whole heartily in a matter that so vitally effects the future of the church. Surely it means that the future church is going to be stronger and mightier than she has been heretofore.

The next session of the Raleigh District Conference goes to Clayton. The conference had about eight places to select from and all the invitations were cordial.

It was necessary for us to leave before conference adjourned and before the delegates to the annual conference had been elected. Brother Craven, we are sure, will furnish us a detailed report of the proceedings.

Before we stop, we feel constrained to say a word about a place that should be held sacred by every Methodist in the state. We had heard about Green Hill, but had never visited it till last Tuesday afternoon when Elder Wooten drove us over to that historic place. It is located just about one-half mile from the corporate limits of Louisburg, and is the place where the first annual conference held in North Carolina convened. The house stands today as it stood then, with a few minor repairs. The room in which the conference was held is shown as it was when Bishop Asbury presided over the first session ever held in the state. Every Methodist ought to visit that spot.

Permit us to say that North Carolina Methodism should own that place, and fit it up for the use of some superannuate preacher. It would be the ideal thing for the place to be bought by a stock company composed of members of both the annual conferences of the state, and so deeded that it will forever be the property of Methodism. Some brother who has the time ought to take it upon himself to raise an amount sufficient to buy the place, and fit it up for the use of our great church. If anyone is interested in this matter and has any suggestions to make we suggest that you write to Rev. J. C. Wooten, Raleigh, and tell him what you think of the matter.

While in Louisburg we were a guest in the magnificent home of Mr. and Mrs. S. S. Meadows, and we had just about the best going. It was a delight to our souls to sit around the hearthstone with these choice spirits and the two delightful and consecrated daughters.

MEN'S MEETING AT MEBANE

The ministers of all the churches at Mebane decided early in the winter to have a series of four meetings for the men of the community in order to increase brotherly feeling and promote good citizenship. It was their plan to invite a speaker from out of town to address each meeting, and it was the privilege of the editor to be present as the favored guest on last Sunday afternoon at the second of the series. The men were there in large numbers and took part in the exercises with hearty good will. The idea is an excellent one, and it would be well for many towns to adopt the suggestion.

Mebane is both old and new. The old town has been there for many years, but the present population of nearly three thousand has gathered during the last fifteen, drawn together by the manufacturing enterprises that have rapidly sprung up. Methodism has been growing marvelously there. Fifteen years ago Mebane was in the center of a large circuit with no church in the village and only three Methodists. Today it is a thriving station with a good congregation, which is rapidly growing under the pastoral care of Rev. N. C. Yearby, who was placed in charge when the church was set apart as a station. Seldom does a preacher face a finer congregation than that assembled at the eleven o'clock hour last Sunday.

Through the courtesy of Dr. T. D. Tysor, the editor had the pleasure of going over the grounds of the Bingham School, which was established in 1793. No lovelier site can be found anywhere for a school, but for some reason the managers have found it advisable to suspend.

Acting under orders from the preacher, the visitor refused several cordial invitations to dinner, finding an explanation later in the fact that, although the lady of the parsonage was at church, she had made provision for preparations that caused the editor to wonder how such things could be possible at a preacher's table.

A mere hint will be enough to get the editor back to Mebane.

A LESSON IN SPELLING

Sometime ago the exasperated editor aired his grievances against contributors to the Advocate in an article, entitled "Manners of Writing." After referring to the quality of penmanship often met with in the letters of preachers and others, he called attention to the fact that there was in this country a strong prejudice in favor of spelling according to Webster's or some other standard dictionary. If anybody read that article, any evidence has failed so far to appear in a change in quality in manuscripts or spelling, and the editor is getting ready for some further action.

But two gentlemen evidently kept it in mind and seized what they thought to be the first opportunity to catch the teacher nodding. Rev. W. H. Willis in the last monthly publication of the paper which he issues for circulation over the Asheville District says: "Did you observe that those high-browed gentlemen who preside over the editorial columns of our Advocate do not know how to spell "chitterlings?" and Rev. E. O. Cole in a private letter tells the editor that the way to spell that word is "c-h-i-t-t-e-r-l-i-n-g-s."

Now is it possible that these scholarly gentlemen supose that the editor would introduce so rare a word into the Advocate's columns without first consulting the ditcionary, which is ever waiting at his elbow? Well, he didn't. But one settled rule of this paper is to speak in the language of the people, whenever possible, and everybody knows that everywhere the Advocate goes the word is "chitlins." Since the editor's curiosity has been aroused he has asked people from Michigan to Florida about it and he has yet to find the first one that calls it "chitterlings."

The first mentioned gentleman came out of the sticks of somewhere and about the year 1888 entered the classic halls of Trinity College, where for the first time he learned there was such a word as "chitterlings," although he had been eating "chitlins" all his life. But soon he began to put on airs and declaim poetry to such an extent that his fellow students discarded the prosaic name of Walter and dubbed him "Shakespeare," and he has carried the flighty instinct of the bard of Avon ever since. Hence his disdain for humble chitlins and his fondness for the more high-sounding word.

If he will turn to Webster's New International Dictionary, he will, indeed, find on page 387, column two, "chitterling." But if he will drop his eye to the bottom of the page he will find also, "chitling, chitlin—chitterling. Colloquial or Dialect." The editor was speaking in the language of the people, and in that language, "chitlins" it was, "chitlins" it is, and "chitlins" it will continue to be.

Now that we have proved our point, it is only his venerable years that saves that reverend gentleman from the reproof that he richly deserves, and as to that pedandic young gentleman, whose name has also been mentioned, he is witheringly dismissed with the classic remark, "Teach your great-grandmammy how to raise ducks!"

It is hard to tell what one of these pesky linotypes will make a fellow say. Last week Brother Heckard tried to tell the readers of the Advocate that Mr. K. S. Tanner, owner of the mills at Spindale had donated a lot and erected a church on same for the Methodist congregation there, but the unruly machine would have it, "Mr. A. Farmer."

J. H. Armbrust, pastor, is now conducting a series of evangelistic meetings in his church, and is aided in the singing by the Junior Chorus Choir and Men's Chorus, composed of 50 men. At the opening service on April 24, a number of men who were converted a year ago, when God poured out His Spirit on North Charlotte, gave their testimony of what it had meant to them to serve Christ for a year. The pastor is doing his own preaching, and the singing is led by G. W. Foard.

The Advocate is in receipt of the following letter, printed just as it was written: "Dear Sur I wrote you 8 months ago to stop sending the paper i am sory that you did not git it please stop sinding it for can't see to read it yours truly" Now, it is true that the Advocate force are a wise set of folks, and know almost everything, but we must confess that we do not know all the subscribers of the Advocate by their handwriting. So if the party who wrote the above will send us his name, we will comply with the request made upon us.

PEOPLE AND THINGS

There is a new baby at the home of Rev. and Mrs. C. C. Tothrow, of Belmont. He came on the 16th of April.

The third quarterly conference for the Kenansville charge, Wilmington district, will be held at Wesley Chapel on Saturday, May 14, and for the Faison-Warsaw charge at Goshen, Sunday, May 15.

Rev. F. S. Love, the scholarly and consecrated pastor of that fine congregation of Methodists at Wilson, is preaching to crowded houses in a series of meetings. Prof. Robert L. Milam is leading the singing.

A good sister calls our attention to the fact that "the youngest supreme court justice the State has ever had is a Methodist, Judge W. P. Stacy, and is a son of a Methodist minister." Judge Stacy is thirty-six years old.

Rev. R. D. Sherrill preached a special sermon at Main Street, Reidsville, last Sunday to the local lodge Improved Order of Red Men. The sermon is spoken of as one that gripped the large congregation present.

At the residence of the bride's father in Sellars, S. C., Mr. Herbert Barksdale, of Banner, Va., and Miss Mamie Smith, formerly of Whiteville, N. C., were recently united in holy matrimony, Rev. B. E. Stanfield, of Chadbourn, N. C., officiating.

Rev. G. B. Starling, of Mount Olive, is in the midst of a protracted meeting in his church this week. He is doing the preaching and the other pastors of the town are joining heartily in the services.

Rev. D. H. Tuttle, the popular pastor of the Smithfield church, was too sick to attend the district conference at Louisburg last week, but we are pleased to know that he was sufficiently recovered to fill his pulpit last Sunday.

Rev. C. K. Porctor, of Central church, Raleigh, has been engaged in a series of meetings with Rev. H. C. Smith at Carr church for the past two weeks. This is Brother Proctor's home church and he has been getting a fine hearing by his home folks and much interest has been manifested from the beginning.

Rev. L. B. Jones, of Roanoke Rapids, took a trip to Louisville last week to present the request for aid in liquidating the debt on the new church in which he now preaches to the Church Extension Board. If he fails to get what he asks for, it will be only because the funds are lacking, and not because the case was not presented properly.

Rev. C. S. Kirkpatrick and Mrs. Steidley assisted Rev. W. E. Poovey in a two weeks' meeting at Central Shelby recently. The meeting was a success from the beginning. Brother Kirkpatrick and Sister Steidley captured the town. A large number made profession of faith and the town was greatly benefited.

The railroads have authorized the sale of round trip tickets at 1½ fare to Lake Junaluska for all assemblies this summer upon presentation at the time of purchase of identification certificates, which may be obtained free by sending postal card to the Southern Assembly office at Lake Junaluska, N. C.

The Methodists of Waynesville are to erect a new house of worship. The good people of that church held an election to decide on a location for the new building. An overwhelming majority voted for the present site, and all hands have gone to work in dead earnest to erect the new church. Already pledges aggregating $37,000 have been made to the new enterprise. It is to cost $40,000.

Nearly a month ago, Rev. O. P. Ader wrote about the revival at Weaverville, in a letter which got sidetracked in the business department and only this week reached the editor's desk: "We have just closed a great revival at Weaverville. The preaching was done by Rev. R. J. Parker, returned missionary from Cuba. We had over 60 professions of religion. The work in the college was especially great. Only one student on the campus failed to make his decision for Christ at the altar. He came forward for prayers. When the call for those who wanted to sign up for life service was given 55 wrote down their names with a shining face while they sang, 'Onward Christian Soldiers.' We have received into our church here 36 new members. The meeting continued three weeks lacking two days. We were much pleased with Bro. Parker as an evangelist."

A special musical program was given by the choir of the Methodist church of Siler City last Sunday night in the town hall. The occasion brought out a large attendance, and the reports from there is that it was one of the most enjoyable events that has taken place in the metropolis of Chatham in a long time.

Rev. G. T. Bond, of the Spring Garden church, this city, went over at Lowe's church last Sunday afternoon to be with Rev. C. F. Sherrill, the pastor, in a rally that was held there. A large audience was present and immensely enjoyed the address by Brother Bond. A feature of the service that was highly appreciated was the singing of the Spring Garden male quartette.

On Wednesday, May 18th, a special educational campaign program will be put on following the commencement address at Weddington Industrial Institute. A "basket dinner" will be spread on the campus. As many pastors and educational campaign officials as can conveniently do so are especially urged to attend.

The Quillian Lectures for 1921 will be delivered at Emory University during the week of May 9-14 by Bishop Warren A. Candler, Chancellor of Emory University, the general subject being "The Kingdom of God's Dear Son." This lectureship was established by Rev. W. F. Quillian, a member of the North Georgia Conference, in 1897.

Mr. Marshall Zimmerman and Miss Ora Kate Routh were united in marriage at Ashboro on the evening of April the 20th, at 8:30 o'clock, Rev. A. C. Gibbs performing the ceremony. Miss Routh is the attractive daughter of Rev. O. P. Routh, of New Hope Academy, and Mr. Zimmerman is a son of Mr. C. C. Zimmerman, of Advance. They will make their home in Winston-Salem.

Mrs. Tom Edumundson, Jr., writes that the Woman's Missionary Society organized at Lebanon on the Stantonsburg charge in March through the aid of the pastor's wife began with seven members and has increased to fifteen. The meetings, programs for which are in charge of Mrs. Ed Exum, are held in the homes. She adds: "Our pastor is Rev. Daniel Lane, and we all like him so much." So do we.

The commencement at Carolina College begins on Sunday, May 29th, with the sermon by Rev. G. T. Rowe, D. D., editor of the North Carolina Christian Advocate. Bishop Collins Denny will be the commencement speaker on Wednesday, June 1. Brother John has provided something worth while for those who will attend. No stronger array of speakers can be found anywhere than Brother Rowe and Bishop Denny.

The Norfolk Pilot-Virginian, in an account of Dr. E. L. Pell's lecture on "The Misunderstood Master" recently delivered before an audience that filled every seat in the great Epworth Church of that city, said: "Dr. Pell is a speaker of national reputation, as well as the author of many books on religious subjects. Last night he held his audience spellbound for more than an hour by the appeeal of his splendid imagery and flow of rhetoric in illustration and simile." This distinguished son of Carolina has some great lectures, suitable for college students, Bible class meetings, ministerial associations, Bible conferences and general audiences. Dr. Pell's home address is 1030 West Grace St., Richmond, Va.

This week a letter found its way to this office with the editorial pages of the issue of the Advocate of May 6, 1920, attached. It was written in a legible hand and signed. "J. D. R." Parts of the letter ran as follows: "L. S. Massey, Editor—Referring to the article of falling off in church membership, you will record a still greater loss in membership unless the Methodist church and ministers confine themselves strictly to matters spiritual and not be forever and eternally butting in to things that they should not be concerned with and keep out of politics. . . . . I haven't any idea you will publish this letter, as I have written you two others in times gone by and you failed to publish them, but if not published, I will try to have it published in some other paper and get it before the people in that manner." The name on the label pasted on the paper inclosed had been carefully erased, and as there are many "J. D. R.'s", it is impossible to identify the writer. This letter follows the other two to the waste basket, because it is a universal rule with papers not to publish anonymous communications. If the gentleman wishes to speak to the public through the Advocate, he will have to furnish the editor his name.

Rev. C. T. Thrift has just concluded a three week's series of meetings in his church at Clayton. The people down that way say it was as fine a series of sermons as they ever heard, and that the preacher got better all the time.

Rev. D. A. Oakley has organized a prayer meeting at Pisgah on the Hiddenite charge, and has revived the Sunday school and got it on its feet again. "Oakley's the man that does things and has friends; he hopes to have an old time revival the last of July; we are praying for it, too." So writes one of his lady members.

Rev. G. B. Perry, the pastor at Selma, will hardly speak to his best friends these days. He is in the midst of what is possibly his most succesful pastorate. He preaches to large congregations every Sunday, and the Sunday school is flourishing like a green bay tree. It would be hard to make him believe that there is a better choir than his in the state.

Bishop U. V. W. Darlington recently had a very unique experience over at Rutherford College. On the Connelly Springs charge at this time there are three sets of twins, the children of Rev. and Mrs. J. W. Bennett, E. A. Blanton and Mrs. Blanton, and Mr. and Mrs. D. W. Alexander. The good bishop had the pleasure of baptising these children at one time. There are four girls and two boys and all of them are fine and healthy.

Mr. B. J. Pinson, son-in-law of that fine layman, Mr. I. F. Bennett, near Greensboro, was kidnapped and doped on Monday, May 25, as he was attending to some duties over near Glenwood. He was tied in an old barn and forced to remain there for several days without water or food. Last Sunday morning about five o'clock he was found in the yard of his father-in-law in an unconscious condition. He was not able to give any connected account of the experiences through which he had passed. He says that four men in a Ford car had taken him and tied him in an old barn, and that they had returned, telling him that the people were raising so much —— about him that they were going to take him home. Mr. Pinson is doing nicely, and will soon be himself again.

Sunday school day was observed out at Proximity in great style last Sunday. Superintendent Grubb is stepping high this week and only touches the earth in high places. In the adult department he had present 167, and Mrs. Dr. Flagg delivered an address that charmed her hearers. The junior department had present 80, and Miss Nettie Dixon was at her best and delivered a very helpful address to the juniors. Miss Vera Wharton talked to the beginners and primary department and had 98 present to listen to her.

The Sunday school of the Spencer Memorial M. E. Church, of North Charlotte, N. C., is booming. Mr. L. E. Anderson, superintendent, is gradually working out a more complete and efficient organization and corps of teachers. It has been necessary to divide the primary department into two sections. A move is now on foot to increase the enrollment from 364 to 600, and the Sunday school folks believe it can be done. This church believes in the Sunday school, and very frequently the pastor gives the 11 o'clock hour of worship on Sunday over to Sunday school interests.

Next week the Advocate again will turn over its pages to the Educational Movement for a special number. It will be necessary for the various departments to cut their matter down to the minimum. It would be a fine thing if the contributors of each of the departments would omit sending anything in for the next issue. The thing that is of greatest importance just now is the campaign for Christian education. The editors are going to give practically all their space to this matter and we hope the other contributors will do the same.

The commencement exercises begin at Rutherford College on next Sunday night. Rev. J. P. Hipps, of Marion, will preach the sermon before the Y. M. C. A. On Monday night the annual commencement debate will take place. Tuesday at 11 the annual sermon will be delivered by Rev. C. C. Weaver, of Monroe, and Tuesday afternoon the board of trustees will meet. That night will be given over to the declamations. Wednesday morning the graduating exercises will be held, and the address delivered by Hon. S. J. Durham, of Gastonia. Wednesday night the annual play will be given by the students.

TRIPLE OBJECT IN VIEW

What the Christian Education Movement Proposes to Do.

By J. H. Reynolds, Director General.

1. The movement proposes to create in the mind of the church a profound conviction in favor of Christian education, a big body of public opinion that will insist upon carrying Christian ideals into all education.

2. It proposes, in co-operation with a similar movement in other churches, to bring about universal religious literacy. It proposes to abolish religious illiteracy in the nation. It recognizes that religious illiteracy is a greater menace to the stability of our republican institutions than is literary illiteracy. The great mass of our people are religious illiterates and that means moral illiterates. Just how does the movement propose to abolish religious illiteracy?

(a) Through an emphasis on the home as the first primary institution of religious education. Through the pulpit and through all other possible channels of publicity the movement proposes to bring to the consciousness of parents, and of young people who may become parents, a full realization of the tremendous moral responsibility of parenthood, and a sense of the place of the home in any comprehensive scheme of Christian education. It will be remembered that Mr. Grady, after looking in on the Supreme Court, the United States Senate, the executive departments of the government, our big factories, our steamships and railroads, in his search for America's greatest institution, found it down in a country home in Georgia while he was on a visit to an old college friend of his. About eight o'clock at night, the father, an elderly gentleman, remarked that it was the custom in his home to have family prayers, called for the family Bible, read a passage of scripture and knelt in earnest prayer for the visitor in the home, for the members of the family and for their common country. Mr. Grady later said that in the home of his friend he found America's greatest institution, namely, the Christian home. It is our greatest institution because it is there that reverence for God, for sacred things, for parental authority, are indelibly impressed upon impressionable childhood and the foundations laid for Christian character and good citizenship.

(b) By making the Sunday school a real efficient school in religious education. The Sunday school now gives the child only thirty minutes of instruction in religion once a week. It is entirely inadequate as a program for bringing about universal religious knowledge. The Christian Education Movement proposes to establish in every college and university of the church a strong department of Bible and Religious Education and an appreciation of the supreme value of religious education in the life of the church, of the nation, and of the world. The students will, therefore, go back to their respective churches and become efficient Sunday school teachers, Sunday school superintendents, and directors of religious education, thus making the church an efficient agency in religious education. We will then call upon the public schools to dismiss the children at least one-half day in the week and will take them to our respective churches and give them thorough systematic religious training.

Through these two agencies, revitalized and made efficient, we will bring about universal religious literacy, and thus will lay the foundations for a great Christian nation.

3. The Christian Education Movement in the third place proposes to provide adequate equipment and endowment for our church colleges and universities so that through them we may develop a constantly growing stream of highly trained Christian leaders to man the church, both at home and abroad, and to take the responsible places of leadership in modern industry, in labor, in law, in medicine, and in government. In other words, through church colleges and universities as well equipped and manned as any institutions in the land, the Christian Education Movement proposes to conquer the higher culture of the nation with the spirit and ideals of Jesus Christ. Until the higher culture of the nation is Christian the church will get nowhere in its evangelistic program.

The higher education and culture of Germany had become thoroughly materialistic and pagan. This developed an extremely selfish, materialistic leadership, under whose guidance the nation was plunged into the abyss, and with it our modern civilization came near to complete collapse. Indeed the destructive forces turned loose in 1914 have gone much further in destroying some of the fundamental elements in European civilization than we Americans dream of. Warned by this strategic experience in the history of the world, the Christian churches of America, through educational movements, propose to Christianize the higher culture of the nation, and this can be done by an adequate equipment and endowment of the church colleges and uiversities of the country.

CHINA FAMINE RELIEF FUND

Our Contribution First to Reach Sufferers—Response of Church Generous Beyond Expectation.

On December 8, 1920, Bishop Lambuth cabled of the distressing conditions prevailing on account of the famine in North China. He had just returned from a visit to that region and spoke from personal observation. He asked the Board of Missions for immediate action to secure contributions from our church for relief. The board was called in session December 15th and voted to send out an appeal, and also to cable Bishop Lambuth to draw on the treasurer of the board for twenty-five thousand dollars. It is gratifying to state that our contribution Bishop Lambuth sold his draft on the board for forty-six thousand five hundred dollars ($46,500.00) Mexican currency and put it to work through the organized commission in China, of which the American Minister is chairman. Mr. C. C. Nich, president of the Shanghai Chamber of Commerce, a Christian Chinaman and member of our church, is also on this commission. In answer to the full page appeal through the church papers, contributions came in large numbers and in most generous amounts, and after twenty days we cabled authority to draw for an additional twenty-five thousand dollars. It is gratifying to state that our conribution was the first to reach China from an American organization. The Sunday School Board generously called on all the schools of the church to devote one day in March to an offering for the China Relief Fund, which has had a most liberal response in sums of from five hundred dollars down to one dollar.

On December 15th, when the board authorized the appeal to the church, if a capitalist had offered one hundred thousand dollars cash for our "expectations," he would have had many "takers." At this date, April 20th, $215,000 has been received and cabled to China. Thus the Lord has been better to us than our fears and rewarded us above the measure of our faith. In due time the contributions will be tabulated showing total amounts from churches, Sunday schools, Epworth Leagues and individuals, by states.

In addition to the contributions for the China Fund, $9,700 for the Near East Relief and $4,257 for the European Relief Fund have been received at this office and sent to the Relief Commission in New York. Also $18,963 in cash for Polish Relief to be used by this board. J. D. Hamilton,
Treasurer.

News comes to the Director General of the Christian Education Movement that six men in one of the cities of the South have together pledged $250,000 to the movement. One man has given $100,000; one $50,000; and four $25,000 each. The city and the names of these men will not be given publicity now, but these pledges are in hand and the names of the men will be announced later.

April 2 was an interesting day on the Hookerton circuit, when the second quarterly conference and the Sunday school conference were held at historic Rainbow. The four churches were represented, and encouraging interest was taken in all proceedings. A splendid sermon by the presiding elder, Rev. F. M. Shamburger, the quarterly conference and recess for a sumptuous dinner made up the first part. In the afternoon the pastor, who presided over the Sunday school conference, read and explained suitable scripture; superintendents' reports were submitted and discussed; Rev. C. T. Rogers, pastor of the Snow Hill circuit, and the presiding elder made instructive addresses; soul-stirring songs were sung, and thus the day was pleasantly and profitably spent.

PASCHAL COLUMBUS BATTLE

Faithful Itinerant Methodist Preacher—Born in 1855—Converted at 13 and Licensed to Preach at 28—Served 7 Years in Local Ranks, 18 in Active Work and 13 as a Superannuate.

By Dr. D. Atkins.

Paschal Columbus Battle was born in Cherokee county, now Clay county, N. C., April 29, 1855, and died in Asheville, N. C., April 18, 1921, lacking two days of being sixty-six years of age. When a small boy his father moved to Valley River, where the town of Andrews is now, and lived there until 1865, when he moved to Franklin, N. C., where Brother Battle grew to young manhood amid the ideal environments and splendid citizenship of that lovely village. At the age of thirteen he became an active Christian and joined the Methodist Episcopal Church, South, during a revival held by Rev. T. F. Glenn. His conversion was definite and clear. For lack of proper help and training he lost in a measure his first love and drifted away, but never lost his desire and purpose, and when twenty-two years old he was gloriously reclaimed during a revival at Tomotly conducted by Rev. John Bowman, and from this time on he kept the faith and pursued a ccurse of growth and service until the day of his death. When about nineteen years old his mother died and the home was broken, which fact doubtless contributed to whatever spiritual decline he may have suffered. From the time of his conversion he felt a definite call to preach, but as many do, kept it to himself and fought against it. The impression, however, remained and strengthened with his years and at last in a great struggle alone in the forest he laid himself soul and body on the altar for life and was filled unutterably with glorious and abiding peace. From this time forth he gave himself to active service as occasion opened the way. His zeal and his gifts were quickly recognized and he was first granted license to exhort, which office he filled so successfully that soon thereafter he was licensed to preach in Lexington, S. C., in April, 1883. He preached and labored with fine success as a local preacher for seven years. During these years he was much in revival work, for which he had special gifts, and scores and hundreds were converted and brought into the church.

He joined the Methodist Protestant Conference at Florence, S. C., in 1890, and traveled and preached in that conference as follows:

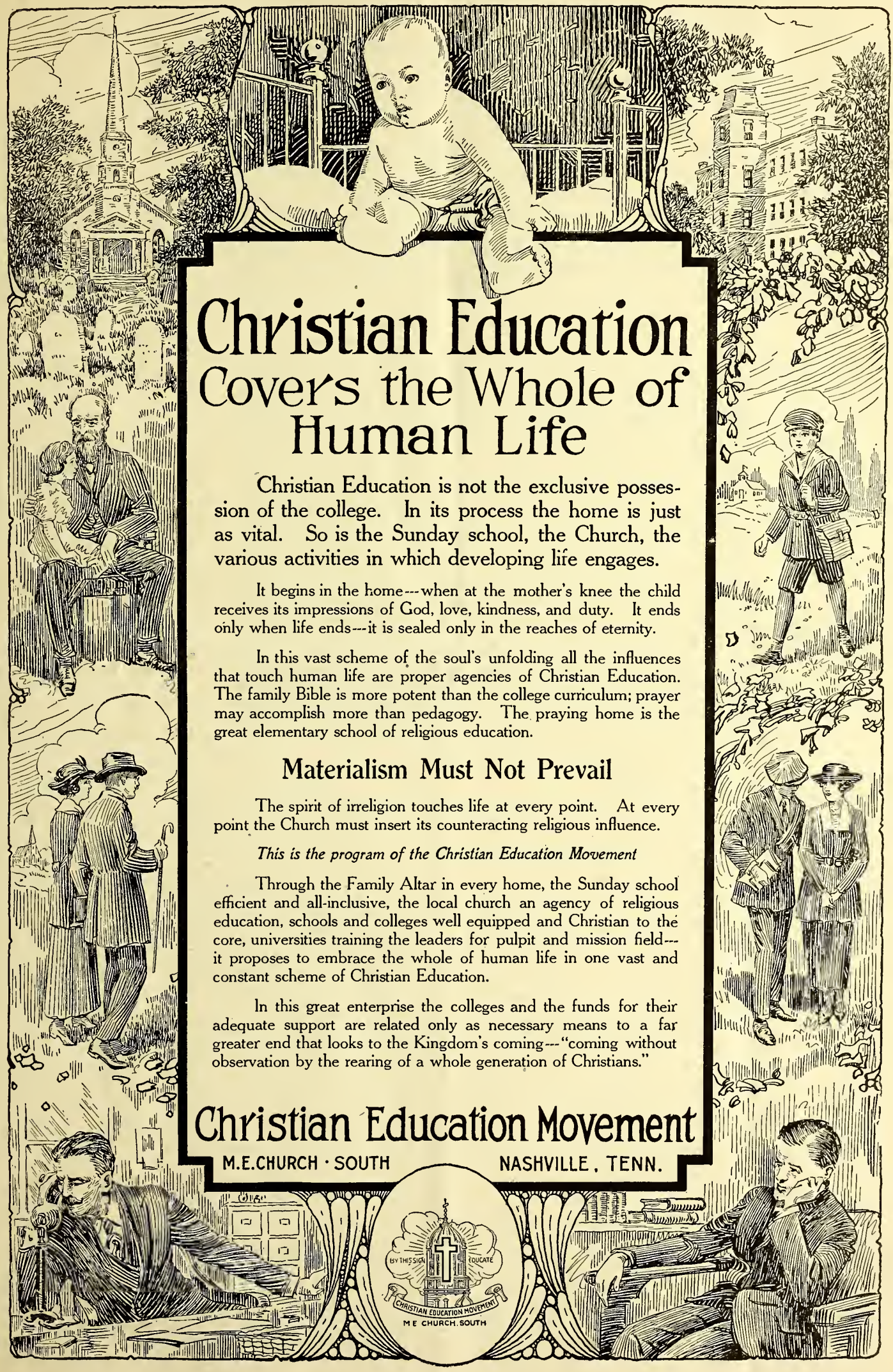
1890-91—Lynch's Mission.
1892-93—Conference evangelist.
1894-95—Anderson circuit.
1896—Abeeville, S. C.
1897-98—Randleman and Worthville, N. C.
1899—Halifax.
1900 to 1904—Mecklenburg circuit.

In 1904 he transferred to the Western North Carolina Conference, Methodist Episcopal Church, South, in which relation he served the following charges:

1904—Haywood circuit.
1905 and 1906—Mills River circuit.
1907—Carraway Memorial.

In the fall of 1908 his health broke down and he went on the retired list at the conference held in Asheville in 1908. Since that time while never able for full work he has not been idle. He preached much, helping in meetings and was one year in charge of the Hot Springs circuit. The last revival he conducted was on Leicester circuit in 1919, and since that time his health has steadily declined and for the last year he has been confined to his bed in a sanatorium in Asheville, N. C.

Brother Battle had many natural gifts of a high order. His education was limited to a high school course, but he had a quick and discerning mind and a retentive memory, a pleasing and impressive voice which never failed him, an engaging presence and a high and dauntless courage. As a preacher he was eloquent and convincing. He loved the church, loved his work, loved his brethren with quenchless ardor and devotion. In his affliction he was patient and resigned. His faith never faltered, and he faced death without a fear. With marvelous coolness and deliberation he made arrangements for the inevitable and waited for the tranlation with joyful hope.



Christian Education Covers the Whole of Human Life

Christian Education is not the exclusive possession of the college. In its process the home is just as vital. So is the Sunday school, the Church, the various activities in which developing life engages.

It begins in the home---when at the mother's knee the child receives its impressions of God, love, kindness, and duty. It ends only when life ends---it is sealed only in the reaches of eternity.

In this vast scheme of the soul's unfolding all the influences that touch human life are proper agencies of Christian Education. The family Bible is more potent than the college curriculum; prayer may accomplish more than pedagogy. The praying home is the great elementary school of religious education.

Materialism Must Not Prevail

The spirit of irreligion touches life at every point. At every point the Church must insert its counteracting religious influence.

This is the program of the Christian Education Movement

Through the Family Altar in every home, the Sunday school efficient and all-inclusive, the local church an agency of religious education, schools and colleges well equipped and Christian to the core, universities training the leaders for pulpit and mission field---it proposes to embrace the whole of human life in one vast and constant scheme of Christian Education.

In this great enterprise the colleges and the funds for their adequate support are related only as necessary means to a far greater end that looks to the Kingdom's coming---"coming without observation by the rearing of a whole generation of Christians."

Christian Education Movement

M.E.CHURCH · SOUTH NASHVILLE, TENN.

BY THIS SIGN EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M E CHURCH, SOUTH

BLUE TO BLUE

NOTICE OF TRUSTEE MEETING

The trustees of Rutherford College are called to meet at the college, Tuesday, May 10, 1921, at 1:30 p. m. This is an unusually important meeting, so I am very anxious to have a full attendance of the trustees.

H. H. Jordan, Chmn.

WEDDINGTON COMMENCEMENT

Sunday, May 15, at 11 o'clock—Commencement Sermon. Dr. C. C. Weaver, pastor Central Church, Monroe, N. C.

Monday, May 16th, 8:00 p. m.—The Declaimers' Contest.

Tuesday, May 17th, 8:00 p. m.—Graduating exercice.

Wednesday, May 18th, 10:30 a. m.—Commencement Address, Rev. H. G. Hardin, pastor Tryon Street Church, Charlotte, N. C.

1:30 p. m.—Mass meeting.

8:00 p. m.—Drama, by Weddington Dramatic Club.

TRINITY COMMENCEMENT

The closing exercises of the year at Trinity College are scheduled to take place according to the following inviting program:

Sunday, June 5, 8:30 p. m.—Baccalaureate Address, Bishop Urban Valentine Williams Darlington, D. D., Huntington, W. Va.

Monday, June 6, 8:30 p. m.—Graduating Orations.

9:45 to 11:15 p. m.—Reception in honor of Graduating Class.

Tuesday, June 7, 11:00 a. m.—Baccalaureate Sermon, the Reverend Joseph Ross Stevenson, LL. D., Princeton, N. J.

1:00 p. m.—Alumni and Alumnae Dinners.

8:30 p. m.—Alumni Exercices; Address, Eugene Clyde Brooks, LL. D., '94, Raleigh, N. C.

Wednesday, June 8, 11 a. m.—Commencement Address, the Honorable Gilbert Monell Hitchcock, Omaha, Neb.

Conferring of Degrees.

CHANGE AT JUNALUSKA

J. Dale Stentz Now in Charge at Southern Assembly.

Mr. A. L. Dietrich, secretary-treasurer and business manager of the Southern Assembly, has been called back into the service of the General Sunday School Board.

The rapid development of the Lake project during Mr. Dietrich's administration speaks in highest terms of the splendid work he has done. The best wishes of the directors and managers of the assembly follow him in his new work.

The announcement of Mr. J. Dale Stentz's appointment as successor will be gratifying to the many friends of the Southern Assembly. With his splendid abilities to make the summer's programs attractive Mr. Stentz will assume responsibilities at the Lake May first, and will carry forward the many improvements which are now under way and in prospect.

Wm. H. Stockham,
General Superintendent.

April 22, 1921.

ONE HUNDRED AND FIFTY CONVERSIONS

Dear Advocate:

Our meeting here at West Asheville, about which I have written you twice before, came to a close on April 24. Rev. Raymond Browning, one of our general evangelists, did the preaching and Rev. C. P. Curry, a truly great choir leader, led the song services.

Brother Browning's sermons were all the way through, of an exceptionally high order. He rings true on the great doctrines of our church and uses telling illustrations which really illustrate. His preaching has wonderful drawing and holding power, but he is neither sensational or emotional as these terms are used to describe a revival meeting. His dependence is in the Holy Spirit, using the plain gospel faithfully and earnestly preached. In our meeting there were, I think, more than one hundred and fifty conversions and reclamations. I have received fifty-four on profession of faith and a few more will join. This makes a total of eighty-nine received into the church here this year.

E. W. Fox.

COMMENCEMENT PROGRAM

The finals at Greensboro College will take place May 21-24, Bishop W. F. McDowell preaching the sermon and Dr. E. A. Pound of Atlanta, delivering the graduating address. There are 24 candidates for degrees, 11 for A. B., 10 for B. S., and three for B. M., one for a diploma in the school of art and one in the school of expression. The program will be as follows:

Saturday, May 21, 8:30 p. m.—Senior Play.

Sunday, May 22, 11 a. m.—Baccalaureate Sermon, Bishop William F. McDoweli, D. D., Washington, D. C.

8:30 P. M.—Anniversary, Young Women's Christian Association.

Monday, May 23, 11 a. m.—Annual Business Meeting of the Alumnac Association.

1:00 p. m.—Alumnae—Student Luncheon.

5:00 p. m.—Class Day Exercises.

8:30 p. m.—Annual Concert.

Tuesday, May 24, 10:30 a. m. — Graduating Exercises.

11.30 a. m.—Literary Address, Dr. Edwin Aldine Pound, Atlanta, Ga.

SUCCESSFUL MEETING

The most successful revival meeting ever conducted in Morehead City came to a close Wednesday evening in the Methodist Episcopal Church, South, at which time forty persons signified their desire to connect with the church. It was the close of ten days earnest labor by the pastor, Rev. O. W. Dowd and his excellent band of personal workers. The campaign had been well planned in advance of the meetings and the result obtained was not unexpected.

Rev. A. L. Stanford, pastor of the First Methodist Church, Gastonia, preached twice daily during the revival. Though largely attended in the beginning each succeeding meeting saw an increased attendance and great crowds listened to him with much enthusiasm and great spiritual profit. No man has come this way the people of Morehead City appreciated more as preacher or man. Powerfully gifted in his knowledge of the Word of God and eloquent in his presentation of the Truth, Brother Stanford was at his best.

The doors of the church were opened Sunday morning and the new members were received into fellowship in the church.

R. T. Wade.

SAINT PAUL'S CIRCUIT

These are good people to work with. Closed an eight days' meeting at St. Paul's last Sunday night. After the first day Rev. B. P. Robinson did the preaching and did it well. The church was greatly revived and seventeen new members added. It is interesting to watch Sunday school at St. Paul's grow. Two and a half years ago fifty scholars were perhaps more than an average attendance. On last Sunday there were one hundred and sixty present. For the past four months the Sunday school collection has averaged more than $60 each Sunday. Of course these people ought to move things, they have such a pretty new church to worship in. My other two churches are moving along nicely under the circumstances. Keep your eyes on St. Paul's circuit in the "Great State of Robeson."

Very truly, G. W. Starling.

THE UNIVERSITY CHURCH

Where Methodist Boys Are Gathered Together There Should a Methodist Church Be—Alumnus of University Wants to See Adequate Building at Chapel Hill.

In the April number of the Alumni Review—a University monthly publication—President H. W. Chase says among other things, "The University is safe. Her maintenance funds have been more than doubled, and the sum for bulidings and permanent improvements during the next two years is approximately a million and a half of dollars; nearly a half million dollars more than the State has expended for buildings at Chapel Hill during the whole history of the University. Just as rapidly as buildings can be erected, the present crowded conditions of the campus can be relieved, the number of students increased, and adequate teaching space provided. Salaries can be kept at the level at which the timely gift of the General Education Board temporarily placed them, so that a strong faculty is assured. The University, in short, is set free for fuller and finer service to the State. She takes up her task with new vigor, she faces the future with courage and confidence."

Evidently the editor of the Nashville Christian Advocate has been keeping his eyes upon recent developments in our State with reference to our new plans for the University, and he rejoices in the splendid good fortune that has recently come to her. Referring to the matter he says, "A building progress will be put on at once. Tentative plans are said to call for the erection of five dormitories, two classroom buildings, a law building, eight new faculty houses, increased dining room facilities and the extension of lighting, heating, water, and sewerage systems. At no other time in the one hundred and twenty-six years of its history has this great old University received such a boost. As a native of North Carolina and an alumnus of the University, we are proud of the past record of the University of North Carolina and are glad that its usefulness is to be so greatly enlarged."

All this should bring before us Methodists once more the unparalleled opportunity that we have of serving the University in connection with her far-reaching plans of greater usefulness to the State. Already we have 448 Methodists in the University, and as many Methodist teachers in the summer school. But our present church at Chapel Hill seats less than 250 people! We should lose no time in building an adequate church at the University. We can not afford to lag behind the other denominations in this matter. The Presbyterians have a splendid building already, and the Baptists, under the leadership of Dr. Massey, are pushing their plans for a great church building that will enable them to render efficient service to the students. Former students of the University everywhere I go are saying to me, "Why do you Methodists not wake up and take advantage of your wonderful opportunity at the University? You should have a church there that would seat at least eight hundred people, and one of your biggest and most powerful preachers as its pastor." powerful preachers as its pastor." Being an alumnus of the University myself, and knowing the facts as I do, it makes my heart ache to think of how slow we are to realize what we could do there in Chapel Hill. I do not believe we have a finer opportunity for service in the whole State. The majority of the men and women who gratduate from the University, as is true of all other colleges, become leaders in some phase of the State's life. We can not escape the obligation that we have of aiding to the full measure of our power in shaping these young men and women for real life.

As I understand it, there is now a joint commission appointed by the two conferences of our church in this State at work on plans for this University church. This article is not written to complain of the lack of activity on the part of this commission. We all know how they have been handicapped to a great extent because our people throughout the State have not laid this matter upon their hearts as they should have done. The time has come now, however, when we must act! As the plans are being perfected for the enlargment of the service of the University, we should build our church and be ready to contribute our share towards the moral and spiritual development of the many hundreds of students who will enter the University just as soon as the new buildings and other equipment are ready. The students who are there at present and those to come have a right to expect this of us, and we must not disappoint them. We owe it to our great State and to Methodism to build a great church at the University at the earliest moment possible. Who will start the ball to rolling?

Wm. A. Jenkins.

WASHINGTON DISTRICT CONFERENCE

The Washington District Conference met in Robersonville, April the 19th, and the opening sermon was preached by Rev. F. S. Love from the text: "To whom shall we go? Thou hast the words of life." It was a strong and fitting message with which to begin our conference in the face of the great program before our church today. The conference sessions were kept on a high plane throughout, full of spirit and action under the wise leadership of our good elder, who always has the work of the district at heart as well as in hand.

The first day was given to the consideration of the educational movement for the district. Prof. F. S. Aldridge was present and presented the plans for the work of the "Minute Men," and showed how charges could enlarge their work and do more intensive work by the use of these laymen. Mr. S. W. Marr, of Raleigh, went over the plans of the Method Book with the conference, and also made a stirring appeal for faithful and heroic action in this educational movement in order to secure not only trained but Christian leadership. Brother H. M. North delivered his usual convincing and instructive message on the general educational movement, explaining the flexibility of pledges and their payment, and also explaining how one could make special gifts to particular schools, endow a chair or scholarship that will be perpetual. Rev. J. C. Wooten, presiding elder of the Raleigh district, was a visitor to the conference and added much to the spirit of the session. Colonel J. F. Bruton made a very forceful address on the subject of Christian Education, in the afternoon, emphasizing the Christian side of it.

The presiding elder appointed the following committees to study the reports from the different charges and to make report on the various phases of the work in the district: The Spiritual State, Rufus Bardley, J. L. Rumley, L. D. Harper, and S. B. Currin; Missions, Walter Patten, J. H. McCracken, E. A. Darden and C. B. Keech; Sunday Schools, W. E. Trotman, D. E. Earnhardt, J. A. Best, and P. C. Moore; American Bible Society, L. L. Smith, L. C. Brothers, T. A. Person, and J. L. Hinant; Financial Systems, G. P. Hood, J. T. Thorne, J. F. Buckman, and J. L. Wilkerson; Epworth Leagues, J. H. Miller, F. S. Love, F. L. Blount, and E. V. Harris; Ministerial Supply, I. T. Poole, J. A. Dailey and E. T. Ipoch; Lay Activities, C. G. Morris, W. H. Newell, J. C. Galloway, and S. F. Austin; Christian Literature, Daniel Lane, E. C. Durham, and C. S. Whitley; Education,

James Cannon III, Col. J. F. Bruton, Mrs. Joe Whitehead, and T. G. Vickers; Temperance, E. C. Few, N. B. Strickland, and R. S. Wheeler; Quarterly Conference Records, S. T. Moyle, W. T. Phipps, W. P. Constable, and E. C. Durham; License and Recommendation, L. T. Singleton, T. G. Vickers, and Rufus Bradley; Committee on Licensing and Recommendation for the Interim, B. B. Slaughter, W. E. Trotman, L. L. Smith, I. T. Poole, and N. B. Strickland.

These reports were very encouraging—many unusual revivals had been held, and evidence of people turning to God and the church was manifest. The lack of a sufficient number of trained and spirit-filled leaders in evidence everywhere is sufficient proof of the very great need of just the thing we are trying to accomplish through this Christian Educational Movement.

At the evening hour the conference and public in general listened to an inspiring and forceful sermon by L. T. Singleton on the "Stewardship of Life."

Thursday was taken up with reports, business, and general discussion of reports. Grimesland was selected as meeting place for the conference next year. C. G. Morris, of Washington, was re-elected District Lay Leader. The following lay delegates were elected to the annual deleference: Col. J. F. Bruton, J. C. Galloway, J. T. Thorne, S. B. Underwood, W. H. Newell, G. P. Hood, W. W. Hooker, and W. H. Adkins. Alternates, Mrs. Blount (district secretary of woman's work), Mrs. N. H. D. Wilson, Mrs. S. F. Austin, and W. H. Applewhite.

The business session closed with a season of personal testimony and prayer. The sermon on "Real Freedom" by E. C. Few, of Nashville, formed a very fitting close to the conference that was begun, continued, and ended on a high spiritual tide.

The goed people of Robersonville entertained the conference royally, and did everything to make the stay of the delegates and visitors pleasant as well as profitable.

B. B. Slaughter, Sec.

TO SPEAK ON EDUCATION

Some Red Letter Days on the Statesville District.

We are glad to announce the following speakers in connection with the Education Movement in the Statesville District. We trust that our people will be present in large congregations to hear these great leaders of the church.

Rev. P. L. Cobb, Secretary of the Department of Spiritual Resources, Nashville, Tenn.:

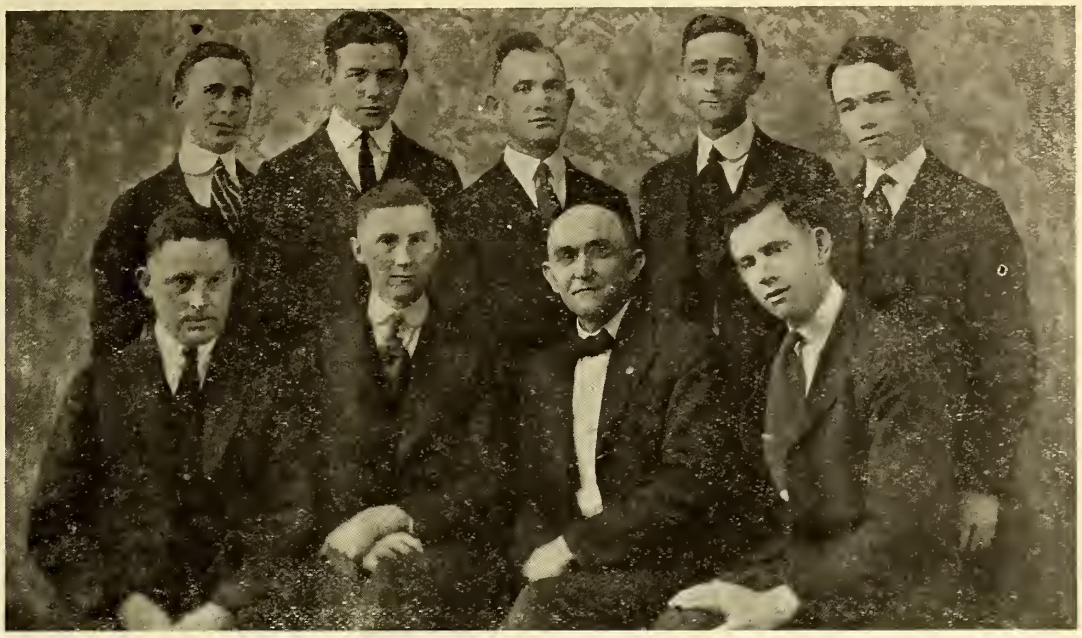
Mt. Hermon—11 a. m., May 12 .
West Hickory—Night, May 12.
Marvin—11 a. m., May 13.
Rhodhiss—Night, May 13.
Concord—11 a. m., May 14.
Hopewell—Night, May 14 .
Ball Creek—11 a. m., May 15.
Maiden—Night, May 15.
Bethlehem—11 a. m., May 16.
Catawba—Night, May 16.

Rev. Charles C. Weaver, D. D., formerly president of Emory and Henry College:

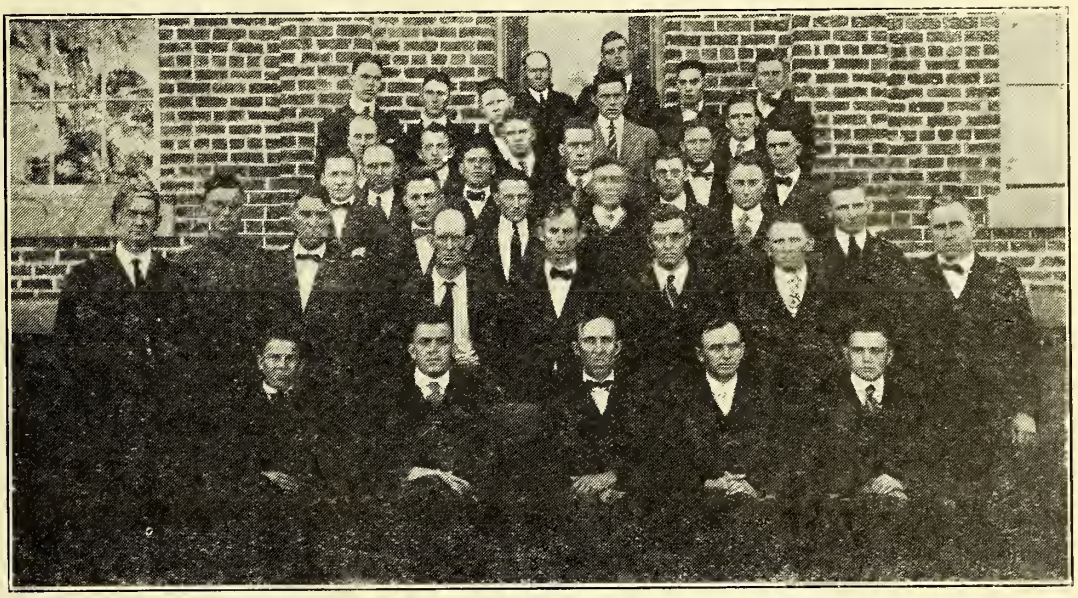
Mooresville—Night, May 16.
Triplett—11 a. m., May 17.
Troutman—Night, May 17.
Hiddenite—11 a. m., May 18.
Newton—Night, May 18.
Granite—11 a. m., May 19.
Hickory—Night, May 19.

Rev. J. B. Craven, president Davenport College:

Elmwood—11 a. m., May 19.
Broad Street—Night, May 19.
Providence—11 a. m., May 20.
Cornelius—Night, May 20.



MINISTERIAL BAND TRINITY PARK SCHOOL, DURHAM, N. C.



MINISTERIAL BAND, RUTHERFORD COLLEGE, RUTHERFORD COLLEGE, N. C.

PLEADING FOR THE DYING

Six Million Must Be Fed for Nearly Two Months Yet—America Can Spare Enough to Save Them.

Dear Readers:

God directs me, I truly feel, to write this, pleading for the millions still suffering in awful agony and starving in China. They are expecting a scanty harvest in much of this famine section in June. Millions though can never live to see the longed for harvest, unless all of the people everywhere who can give continue to give and give liberally. I know many everywhere have been giving gladly and liberally. Have you given though, dear reader, and if you have given some, do you feel it is all God would have you at a time like this? Do you feel free to meet and face these millions now suffering and begging around the great white throne of God and tell them and God himself that you did your full part and best to save them. Our money now will save lives it can never call back from the grave later. Right now precious lives depend partly or fully upon every one of us who can give. God help us not to let a single one die that we can now save. May we look at these things in the light of eternity. "Only that whcih is eternal lasts." These words are so true.

Some may think or ask how much is my part in giving to save the starving in China. I can't tell you, but will you do this with me. say: "Gracious heavenly Father, thou in thy great and infinite love hast given me everything, both material and spiritual; now, O loving Father, I am upon the altar with all I have to be used as thou dost desire." Oh; how important above everything else to do this; then if you are truly in earnest God will direct you how much to give. Sometimes this may be more than a lot of other people give, or more than at first thought you might think was your part, but, dear reader, obey God, then you will be happy and He will take care of you. Bishop Lambuth, who traveled in the famine section, says: "The reports are not exaggerated. I have seen the tragedy face to face." He says the missionaries are doing their best and breaking down under the strain. They cry for more help from America. They say one of the most heart-breaking things of all is when they go to divide the funds sent to save the dying. They say they are compelled to decide who they will save, and those they are compelled to leave they know to die unless more help is rushed in at once. One girl who was brought in by one of the missionaries said for several days she had been trying to live on grasshoppers, and when given a little food she exclaimed with tears filling her eyes, "This seems like heaven to me."

People, just think of the untold joy it brings to these poor ones who would simply give the world for even the scraps from our tables, to say nothing of our bounties. What would you do and give if some of these people were your dear mother, father, sister, brothers or precious children? Dear people, what is spent in America for tobacco in all the forms it is used, Coca-Cola, other drinks and show tickets of different kinds would save China. I do not mean for a year, but only for the time China has been and will be in need. America can save these people without any real sacrifice if all everywhere will do their part. And we must do our part or stand condemned. Many have done this, but many have not. Read what Jesus himself says about this and what shall take place on the day of judgment. Unless you easily recall what He says in Matthew, 25th chapter, verses 31-46 inclusive, I beg you to read. We trust all Sunday school superintendents and pastors will continue to urge the work and take collections everywhere possible. Six million must be fed for about two months yet. I give and do all I can. Give all you can now. A person may die in a few days you can save. Pray for the work and people of China.

Yours in Christ,
A. H. Andrew.

LICE ON CHICKENS

Lice and mites knock the profits out of poultry. They keep your hens from laying and your chicks from growing. They cause nine-tenths of all your hen diseases and troubles. Knock the stuffing out of them with "Noxem," the best lice killer on the market. Keels them over like they had touched a live wire. Safest, surest and cheapest. A pound of "Noxem" Lice Killer costs only 25c, 5 pounds $1.00, all by parcel post. "Noxem" Potato Bug Killer knocks the bugs, too. Works like lightning and does not injure the vines. Half acre size package 60c; acre size $1.00, postpaid. We also have Sulphur, Tobacco Dust, and all kinds of spray materials. Get our circular and price list.

FRUITVALE NURSERIES
Albany, Alabama

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

NORTH CAROLINA CONFERENCE

THOUGHT FOR THE WEEK

And I smiled to think God's greatness
flowed 'round our incompleteness;
'Round our restlessness, His rest.
Elizabeth Barrett Browning.

TO THE AUXILIARIES

Have you sent in the names of your delegates and all those who will attend the conference at Fayetteville from your vicinity? If not, do so today, that your hostesses may not be inconvenienced in providing homes for them. Send all names to Mrs. Emma Hunter, Fayetteville, N. C., for the conference meeting May 17-20.

ILLNESS OF COUNCIL OFFICERS

The friends of our Home Base Secretary, Mrs. B. W. Lipscomb, of Nashville, Tenn., will be sorry to hear of her illness, which prevented her attending the Council. The news received then, however, was most encouraging, promising complete recovery with rest for a while. We were sorry also that illness had made it necessary that our Council Supt. of Supplies, Mrs. J. H. Yarbrough, of Spartanburg, S. C., should resign her office.

LUNCHES FOR DELEGATES MISSIONARY CONFERENCE, FAYETTEVILLE, MAY 17-20.

Plans have been changed and the Red Cross Tea Room will serve hot or cold meats, vegetables. salads, sandwiches, ice cream, and hot and cold drinks. Each person will order what she wishes and pay for her order. So no tickets will be necessary and no names need be sent by visitors, as they will be welcomed at the church and sure of a place for lunch. We earnestly hope this will prove satisfactory. Elizabeth Lamb.

SOME ITEMS CONCERNING WORK ON ORIENTAL FIELDS

Japan.

Week of prayer foreign money will be used for building purposes of new Lambuth Memorial Training School in Osaka. The old Lambuth, which has been in Kobe, the "Scarritt" of Japan, will be moved up to Osaka in September and will be combined with Kindergarten Training School, which has moved from Hiroshima to Osaka. Kindergarten teachers trained in the same school with Bible women, or as Japan calls them, "Women Evangelists," gives great promise for the future results of our Japanese Scarritt.

Council voted to assume responsibility for the business education of women that is now being done by Palmore Institute.

The Woman's Evangelistic plant in Oito, called "Loving Neighbor Community Home," is the first completed Centenary building in Japan. Miss Annette Gist, the missionary who supervised this building, will be with us in Fayetteville May 17-20. She told of the great spiritual revival which baptized those connected with the building. Greatest revival since wonderful outpouring of Spirit in the days of old Dr. Lambuth. Native people expecting outpouring over entire city.

Korea.

The biggest thing Southern Methodism has ever done for Korea is the purchase of most desirable location with beautiful building in Seoul at a cost of $105,000 for the Woman Center of Seoul. The Y. W. C. A. has given over to us. This building is dear to the hearts of Koreans because of certain declarations being signed there. The five hundred dollar Rebecca Wilson Le Grande fund will furnish baby clinc of this social evangelistic center. Our hearts were stirred at Council by this gift through Rebecca LeGrande's of Rockingham, N. C.

Just now the Koreans are alive to the inadequacy of Korean clothes. Men cannot do real work in a long Korean robe, and often the reason for a Korean child's nakedness is the mother hasn't the time to rip up, wash and make over the clothes. So the men are rapidly adopting foreign dress and the mothers are putting their little ones in rompers; so there is quite a demand for foreign sewing classes. This need will be met with sewing classes both native and foreign in our new social evangelistic center.

China.

Our hearts fill when we try to speak of China, such untold suffering as some of them have endured. Those out of the famine district have responded nobly to the appeals of their brothers and sisters in distress, most especially those in mission districts.

A new faculty home will be built with Centenary funds at the Virginia School. This is the school our Miss Sallie Lou McKinnan is in. Miss Clara Steger, of this school, will be with us in Fayetteville for conference May 17-20.

We have forty-six active council workers in China's six great boarding schools. Twenty day schools.

Such a privilege to hear Miss Lochie Rankin, who gave herself to China 43 years ago. She said: "Forty years ago China called, 'Come work for us.' Twenty years ago no schools. Now churches here and there say, 'Come work with us.' Memphis school, Huchow, center of evangelistic work. We need a day nursery, rest room for any and all, where they may come in for a cup of tea and be told the wonderful story."

The sacrificial spirit of Miss Rankin was brought out in committee meeting. When a certain needed building was mentioned she arose and said, "I will vote for the Centenary money appropriated to my school to be shifted to this other needed plant." This of course was not allowed. How blessed the world is by the spirit of such Christians as Miss Rankin. "May her tribe increase."

Mrs. Harvey Boney,
Cor. Sec. N. C. Conference.

FROM KENANSVILLE

Our Missionary Society has had a successful and most profitable year, we consider, as we are few in number; have only seventeen members enrolled. Two new members this year.

Our society raised over three hundred ($300) dollars last year.

Mrs. W. B. Murry, our new president, is doing efficient work. She is most faithful and full of zeal, and inspires the rest of us to do more than we have in the past. Our mission study class is proving quite interesting under the leadership of our pastor's wife, Mrs. J. M. Hoyle. We are now studying "Adventures in Faith in Foreign Lands," by Edward Leigh Pell, and with Mrs. Hoyle as teacher we feel we are learning something worth while.

Mrs. C. E. Quinn has charge of the Junior Missionary Society, also the Bright Jewels, which are doing good work, and while we realize that we can't do great things, yet we want to "Get elated over missions, get inspired with the work, come to the meetings, get new members, talk for missions, never shirk."

Mrs. Albert P. Farrior,
Cor. Secretary.

W. N. C. CONFERENCE

ANNUAL MEETING

When the next issue of the Advocate appears the annual meeting will be in session at Lenoir. This meeting is going to be one of the best, most inspirational and most enjoyable that we have ever held. The program, which has been arranged, is full of "good things" for those three days. Prominent among the visitors who will be in attendance are Miss Esther Case, of Nashville, Tenn., Council secretary of the Latin-American and African fields; Miss Kate Hackney, principal of the Laura Haygood Normal School, of Soochow, China, now at home at Asheville on a furlough; Rev. P. L. Cobb, of Nashville, Tenn., representative of the Educational Movement; Miss Folrence Blackwell, deaconess of Winston-Salem, and possibly others. We quote the following from a special to the Asheville Citizen from the Lenoir correspondent:

Unusual preparations are under way for the entertainment of the delegates who are to come here May 10-13 to attend the annual meeting of the Woman's Missionary Society of the Western North Carolina Conference. Up to the present time 236 names have been received, with a good many more yet to come in. The homes of the Lenoir people are being gladly opened to receive these women, and everything possible for their entertainment and enjoyment is being planned to make their stay here pleasant. On Tuesday afternoon, May 10th, there will be a preliminary meeting of conference officers and district secretaries. Tuesday evening the address of welcome will be given by Rev. E. R. Welch, pastor of the church, and the response will be given by Mrs. Lucy H. Robertson, president of the conference, who will also present her annual message. Mrs. H. A. Dunham, conference corresponding secretary, will follow Mrs. Robertson with the "Gleanings from the Council." These talks will be followed by a social hour, to which all members of the church and friends in the town will be cordially invited.

There will be three sessions each day and the automobile and entertainment committees are planning rides for the visitors so that they may have an opportunity to see some of the beautiful scenery in and around Lenoir.

On Tuesday afternoon Prof. F. W. Kraft, director of music at Davenport College, will use his pupils in giving a recital for the pleasure of the guests.

The missionary conference has not been held here in about twenty-four years and Lenoir is leaving no stone unturned to make this occasion one long to be remembered in the hearts of all and to live up to the high standard of Southern hospitality which she has always maintained. Not only the Methodist people of the town but all sister denominations are looking forward to this great gathering of the representative women of the W. N. C. Conference, and are opening wide their doors for the entertainment of the visitors.

A MESSAGE TO THE CHURCHES

The closing act of the fourth quadrennial session of the Federal Council of the Churches of Christ in America held at Boston was the approval of a message which should sound the Christian note regarding many of the problems which today confront the individual and society. This message to the hundred and twenty-five thousand churches of American Protestantism sets forth the task that confronts us to show what Christian discipleship means for the individual life, for the family life, for industry, for the relation between men of different races, and for our international relationship.

The message closes with the declaration, that "in this hour, fraught with the possibility of healing or of disaster, one thing only can same the nations, and that is a will to united service, born of faith in the triumph of the good, with a summons of all men to this faith, and a rededication of ourselves to the service of the living God, whose kingdom is righteousness and peace and joy."

MRS. JOHN S. ROTH

It was with keenest regret that we read in a recent issue of the Salem College Alumnae Record of the sudden death of Mrs. John S. Roth, of Elkin, which occurred at Memorial Hospital, Winston-Salem, N. C., January 28th. This was our first news of the passing of this good woman, and we extend to her loved ones our most heartfelt sympathy.

Mrs. Roth was a true Christian, a loyal member of the Woman's Missionary Society of Elkin, a faithful member of the church and one who lived the religion she professed. She will be greatly missed by her coworkers, but their loss is her eternal gain.

Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts,
That finds not here an end;
Were this frail world our final rest,
Living or dying, none were blest.

There is a world above,
Where parting is unknown,
A long eternity of love,
Formed for the good alone;
And faith beholds the dying here
Translated to that happier sphere.

EXTRACTS FROM THE REPORT OF THE HOME BASE

Organization and Membership.—I am happy to report that some of the reproach that we have borne in the past rests upon us no more. There are 9.574 auxiliaries in our three divisions of Adult, Young People, and Juniors, with a total membership of 259,362, which is, on the basis of calculation which we have always used, almost one-fifth of the church membership of women and children. The total number of adult auxiliaries is 5,441, and the total adult members is 145,698, a net gain of 13,818, or ten per cent for the year.

Roll of Honor.—The total number of adult societies attaining this goal is 677, and the honors of the contest for the year go to the Texas Conference for the largest number of auxiliaries on the roll of honor and also to the Texas Conference for the largest percentage of auxiliaries having this distinction, forty-five per cent.

Finances.—Every conference made a gain in finances save one. Thirty-one conferences gained ten per cent and more. The largest financial percentage of gain was made by the Northwest, sixty-three per cent. Northwest Texas came next, with thirty-seven per cent, and Alabama third, with thirty-six per cent. However, Alabama's increase in money leads all the conferences — $8,299.57. North Georgia leads in total collections. The pledge made by the conferences was overpaid by $21,188. Twenty-two conferences paid or overpaid their pledges. The treasurer has reported an advance in collections from the conferences of $123,738.47, which is sixteen per cent.

Week of Prayer.—This season was observed more generally and with better financial results than ever before. Thirty-nine hundred and eight report its observance, and the collections amount to $48,000.

Missionary Federations.—Your secretary is a member of the joint committee on the Federation of Foreign Boards and the Council of Women for Home Misisons on Missionary Federations. I bespeak the co-operation of the conference leaders in the organization and conduct of these federations. We have already made a beginning for more thorough co-operation with the committee by providing literature for the more general observance of the day of prayer in February, and now we must go fully into its program for uniting the women of all the churches in the great missionary enterprises.

Finances.—Remitted to Mrs. Ross as total sale of supplies, $3,959.98.

Sunday School Work

W. N. C. OCNFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

N. C. CONFERENCE

SUNDAY SCHOOL DAY

About half of the Sunday schools in our conference have asked for programs for Sunday School Day this year. The programs are attractive and yet simple enough for any Sunday school to observe without elaborate preparation. If you have not yet secured your programs for the observance of this day, write the field secretary at once, and copies will be sent as long as the supply lasts.

INTRODUCING MISS KEENE

At a meeting of the executive committee of the Sunday School Board last week, Miss Georgia Keene, of New Bern, was elected as elementary superintendent of the North Carolina Conference. Miss Keene has been teaching in the public schools of New Bern for several years. She has developed a splendid primary department in the Sunday school of Centenary Church, and has secured the required credits for a diploma from the Teacher Training Department.

Miss Keene will take up her work in June after the close of the schools in New Bern.

WILMINGTON TRAINING SCHOOL

Plans have been completed for a Standard Training School for Sunday school workers to be held in Wilmington, May 1-7. Five courses will be offeredin this school: Beginner Methods, Mrs. C. L. Van Noppen; Primary Methods, Mrs. W. F. Cann; Junior Methods, Mrs. E. R. Michaux; Methods of Teaching, J. T. Jerome; Organization and Administration, Prof. R. N. Wilson.

Rev. J. M. Daniel presiding elder of the Wilmington District, is chairman of the board of managers, and that is enough to assure the success of the school.

KINSTON TRAINING SCHOOL

It would be hard to find a more enthusiastic crowd of Sunday school workers than that which enrolled in the Training School held in Queen Street Church, Kinston, last week.

Eighty-three people were enrolled for work, and they attended classes regularly and faithfully. Five of this number were from Dover, about ten miles away from Kinston. These five were among the regular attendants. Caswell Street Church had quite a number enrolled and there were some from other denominations.

Three courses were offered in this school. Mrs. E. R. Michaux taught a course in Organization for Elementary Divisions. Prof. M. L. Lowery taught Methods of Teaching, and the field secretary taught Organization and Administration. All three classes were well attended.

Pastors, superintendents and church stewards were among the most faithful attendants. The pupils in this school unanimously asked for a repetition of the "dose."

The results from a training school like the one held in Kinston can hardly be estimated, but it is safe to say that many boys and girls will be held in the Sunday school and the church who would be lost under the old methods.

W. N. C. CONFERENCE

TO REMIND YOU

Sunday School Day can be observed any time along during the summer. It may be thought best in many localities to postpone observing the day till the day schools are out. But please have a "Sunday School Day" and present your school to the public. Some people near you may have forgotten that you are trying to run a Sunday school. Programs furnished free.

PULLING FOR THE SHORE

Rev. P. L. Shore and his plucky little band at Bethel, Asheville, are doing many things that are good for the cause. The first thing of the year was to pay off a lot of accumulated debts, about fifteen hundred dollars' worth, and now the Sunday school is departmentalized so that three schools will be going on at once each Sunday morning. Of course Brother Shore is preaching to growing congregations. They are pulling for their Shore down there and Bethel may move up on the ridge some of these days.

LONESOME AND DON'T KNOW IT

Some time ago I visited a Sunday school, a big Sunday school, where over 400 scholars from the Cradle Roll to the aged sat in the same session. There is no other such school in the Western North Carolina Conference. I noted that the small children were inattentive, some were even scuffling. The school is being too much run on the adult plan for small children. Some day I am going to give you a list of our departmentalized schools, schools where real needs are met at strategic times.

CHILDREN'S WEEK IN ASHEVILLE

Our Asheville Methodist Sunday school workers secured the co-operation of the other leading denominations of the city in putting across a city wide investigation as to the religious needs of the child and the measure of success secured in meeting these needs. Visitations, window and church exhibits, denominational meetings and a city-wide meeting in the auditorium came in turn and very naturally more thought is being given to the children. "Children's Week" has meant much to Asheville. Mrs. W. F. Cann, of Chestnut Street, and Miss Fishburne, of Central, have led in the good work.

IT GREW AND GREW

Miss Maud Dunham, sister of our H. A. Dunham, Asheville, is a Presbyterian and is superintendent of the Home Department in her church in Asheville. Her department has in two years grown to number 600 people and she has thirty assistants. Many people sick in hospitals and sanitariums are visited by Miss Dunham and her assistants and are made happier. Such departments not only visit the sick, but people who have to work on Sundays. Get your policemen and your firemen on your Home Department and thus make your school reach those who can't attend its services. Miss Dunham is a busy woman and her health is not the best; yet she has built up a Home Department of six hundred. "Where there's a will there's a way."

TRAINING FOR SERVICE

One hundred and sixty more or less earnest Sunday school workers from eight Methodist Sunday schools in Asheville are this week studying, preparing assignments and discussing the best ways of teaching the Bible to growing humanity. The Standard Training School is vitally directing many church endeavors. The following courses and instructors lead the school:

Beginners' Methods—Mrs. C. L. Van Noppen.

Primary Child—Miss Marie McDonald.

Junior Child—Mrs. W. F. Cann.

Young People's Characteristics — Miss Anne Moore.

Pupil Study—Rev. J. Q. Schisler.

The Sunday School—Prof. H. E. Spence.

THERE'S NO PLACE LIKE HOM.



The Christian family is the chief agency for training in religion.

Let a child grow up in the atmosphere of a Christian home, where the ladder that rests against the throne of God touches the earth at the hearthstone, where prayers ascend over the golden rungs, and benedictions descend along the shining way, and in after years voices will call and hands will beckon, drawing the life heavenward.

More than anything else we need a revival of hearthstone religion. The Sunday school has a place for every member of every family.

Membership Campaign Leaflets, Visitation Cards, Wall Mottoes, and Leaflets on Evangelism will be furnished free on application. Address Rev. Charles D. Bulla, Corresponding Secretary, 810 Broadway, Nashville, Tenn, General Sunday School Board, Methodist Episcopal Church, South.

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The Charlotte Laundry
Charlotte, N. C.



OLDEST LARGEST BEST

"LET US PRAY"

This word is suggested by the article in the Advocate of last week under the caption, "Let Us Play," in which reference is made to the testimony of the 13-year-old girl to the effect that she was saved and sanctified. The article suggests that she was "missing something that should enter into her bright, young life"—and suggest play for her. We would venture three words:

I. That play will not take the place of prayer, even in a child's life. If we desire physical culture, then "let them play." But when we desire spiritual culture, "let them pray."

II. Again we understand that being "saved and sanctified" does not shut a young person off from wholesome play.

III. Again we must declare that children no older than 13 can receive a Christian experience of conversion and sanctification, for we have witnessed the same in some even this year no older than that, and others at other times.

Most healthy children play enough without much persuasion, but few pray enough. "Let them pray."

God bless the children and grant them play, but help them pray.

Jim Green.

A JAPANESE PRODIGAL

He came back—to one of our missionaries, Rev. I. L. Shaver, Hiroshima, and this is his story, as given by Mr. Shiver: "On Saturday night, January 8, a young man came to my house and asked that he might talk with me for a few minutes on a very important matter. I invited him in. He told me his plight. About ten years ago he was a Christian, but inheriting quite a sum of money from his father's estate, he began wandering, and squandering his money in unholy living. When his money gave out, like many people in this country, he decided to commit suicide. But being persuaded by a younger brother not to commit suicide, he came to Hiroshima in search of work. He told me he was friendless, penniless, out of a job ,and wanted to know what to do. I asked him if he did not want to become a Christian again. He said he did ,and added that without God there is no joy. We then had prayer together, during which time he confessed his sins to God, and asked to be restored to God's favour again. I promised to search for work for him the next day. I did so, and was successful in finding an opportunity for him to teach Japanese to some missionaries, which work he has continued to do up to the present time. He joined the Methodist church February 27, and seems to be living a happy Christian life. He is well educated, and I believe there is a bright future for him. Pray for him."

A REVIVAL WORTH MENTIONING

Dear Advocate:

A revival beginning on the 17th of April and continuing through the 25th, at Salem church, Weaverville circuit, deserves notice in "our great Advocate." We had with us Rev. L. B. Pattishall, of Jenkins Memorial Church, Raleigh. Thcse who know him do not need to be told that the preaching was of a high order. His sermons were clear cut gospel messages, filled with the Spirit's power. He gripped the people from start to finish. After a few services the house would not hold the people. Long may "Pat" live to tell the sweet story of Jesus and the Cross. Had there been no conversions outside the church the meeting would have been a great success. The church was deeply stirred; the Spirit was much in evidence at each service. Strong men wept in one another's arms, and souls were born at the altar in good old Methodist way. There were ten additions to our church by vows and baptism, several went to the Bapist church, and many were converted and reclaimed of whom we kept no record. The children's service Sunday morning was a great occasion. About forty children stood and gave the pastor their hand professing their love for Christ.

The Advocate is not yet going into all the Methodist homes in the Weaverville charge, but this is the goal we have set, and hope to see realized soon. We believe prayerful reading the Christian Advocate will make friends for Christian education.

Fraternally, M. W. Dargan.

Weaverville, N. C., April 30, 1921

TOUR OF JOSEPHUS DANIELS

Great Congregations Crowd to Hear the Former Secretary Speak on Christian Education.

The South has been electrified by the messages of Honorable Josephus Daniels, former Secretary of the Navy, in behalf of Christian Education. It is doubtful whether any denomination in America has witnessed such a spectacle of loyalty on the part of so ditsinguished a layman as that which has been manifested by Mr. Daniels in his whole-hearted and enthusiastic service to the great cause which now commands the central place in the thinking of all Southern Methodists.

Just retired from the command of the naval forces of the United States throughout the greatest war the world ever knew, it might have been expected that Mr. Daniels would immediately seek a period of recuperation and then immerse himself once more in business and political affairs. But with characteristic faithfulness he readily responded to the invitation of his church and consented to spend nearly three weeks of his time in a whirlwind tour across the nation.

Beginning at Huntington, W. Va., he has visited Louisville, Nashville, Memphis, St. Louis, Little Rock, Dallas, Ft. Worth, Shreveport, Birmingham, Montgomery, and Jackson, Miss. At these places he spoke in our largest churches and was greeted by overwhelming audiences. Always the most distinguished people vied with each other in attempts to do him honor. His messages rang true to the most fundamental Methodist conceptions, and his utterances on Christian Education have placed this subject promiuently before the citizenship of the entire South. It would be impossible to estimate in human values the service which Mr. Daniels has rendered to the church and its most fundamental interest.

From the beginning to the end of his tour Mr. Daniels was accompanied by a representative of the publicity department of the Christian Education Movement, and in many cities the director general was also with him. The greatest newspapers in this territory devoted hundreds of columns of space to his addresses and from every section reports have flowed into headquarters that the visit of Mr. Daniels made the success of the movement a certainty wherever he has gone.

Mr. Daniels delivered six addresses. These were of an informative and inspirational nature, and in them he covered every conceivable phase of the question now before us. His speech on "Wanted, the Spirit of Whitefield and Wesley," rings with a ferver that is almost evangelistic, and it has stirred to the depths the hearts of those who have been so fortunate as to hear it. He has thrown out to the women of the nation a great challenge in his speech on "Do Women of Wealth Know Their Privilege?" His utterance on "Education and the Old South" makes its appeal to those who are loyal to the traditions of the most cultured section of our nation.

To those hesitating and timid persons who have opposed our present movement because of the business situation, Mr. Daniels' message, "Is the Time Propitious for the Drive?" has set the matter in an entirely new light. He reviewed the course of Methodist history in an address entitled, "The Methodist Church, Born in a College, Hastened to Carry the Light to Field, Factory and Mine," and he urged our people to be loyal to their own institutions when he spoke on "Is it Better to go to College in Your State or in Some Distant Institution?"

The work of this great layman has made the Christian Education Movement an assured success. He has appealed to the strongest minds of the country, and has enlisted great men in the organizaiton which is now being perfected. He has set an example which others like him are now minded to follow. And he has once more demonstrated, as he did in the Centenary campaign, that he is ever ready to respond to the needs of the church when it has a program large enough to be worthy of him. If all our great laymen were as faithful as Josephus Daniels the affairs of the church and the kingdom would progress much more rapidly.

REVIVAL AT BETHEL

Pastor Assisted by Team From Kentucky—Fifty Join the Church as Result—Many Pledge to Give Tenth.

We have just closed a great revival at Bethel. Rev. K. H. Bird, of Wilmore, Ky., came to us on April 10 and preached three weeks. We had made some preparation before he came by holding prayer meetings in town and community. The people were ready and they came. The house was filled from the beginning and a great many sometimes were unable to get in. Brother Bird preached with power; he condemned sin of every kind and in no uncertain manner. He is a great preacher, knows human nature and its weakness. He knows men and how to reach them without resorting to any trick or letting down, but demands that men everywhere and every time repent. No pastor will make any mistake to get him if he can to hold his meeting. A man filled with the Holy Ghost, stands for the doctrines of his church and with the pastor. But if you have any mossback that you are afraid to uncover don't-get-him.

Rev. M. V. Lewis, of Wilmore, Ky., led the singing and no one could do it better, nor pray with more fervor. A sweet singer, sweet spirit and deeply spiritual, he wins his way into the hearts of people and carries Jesus in with him. He proves himself a blessing to every one. God has very few equipped like this man.

As a result of this meeting visibly fifty have joined the church and there will be more to join. The church has been lifted up, received new life and power. Some great and beautiful scenes have occurred at many of the services. On one Sunday morning men and women lined up from the door around by the altar and back to the other door side by side with pastor in the center at altar—all these pledging themselves to give God His tenth of their income.

A great work has been done. God came down and blessed us. Pray for us that we may be steadfast and go forward. We are closing out our fourth year and we hope it may be the best. W. E. Trotman, P. C.

HENRIETTA AND CAROLEEN

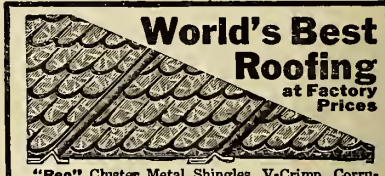
It was such a satisfaction to be with Rev. J. B. Tabor and the splendid workers at Henrietta and Caroleen, two well arranged mill towns located a mile apart on the Broad river over in Rutherford county. Brothers G. V. Fry, at Caroleen, and A. Wood, at Henrietta, are leading two good schools, but they and their good assistants, and they have some strong ones, are so anxious to make their schools better. To this end was a whole day given recently. Brother Tabor made our work ever so pleasant and, I trust, profitable. Definite lines of activity were selected for emphasis and you, kind reader, will read more from this well established double barreled station.

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BROOKS' APPLIANCE, the modern scientific invention, the wonderful new discovery that relieves rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air cushion. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. patents. Catalogus and measure blanks mailed free. Send nams and address today.

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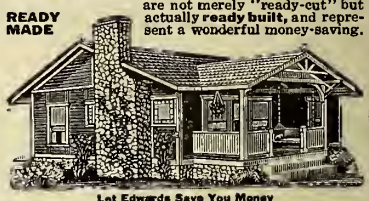
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Our Orphanage Work

METHODIST ORPHANAGE
RALEIGH, N. C.

HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
MRS. MATTIE JENKINS.....Matron
Owned and maintained by the North Carolina Conference.

THE CHILDREN'S HOME
Winston-Salem, N. C.

WALTER THOMPSON...Superintendent
Owned and maintained by the Western North Carolina Conference.

NORTH CAROLINA CONFERENCE

OUR NEED

1. Seats for chapel.

* * * *

A number of Sunday schools have very kindly promised to send us a monthly offering. I feel confident that a better and brighter day has dawned for these schools because they are giving out something, and not simply receiving all the good things of life. Each of them has our hearty thanks for this timely help.

* * * *

The following organized classes and Sunday schools have assumed the support of children in our orphanage: The Willing Workers, Centenary S. S., New Bern, one child; Wesley Bible Class, Burgaw, one child; Frazier Bible Class, Troy, one child; Riverside S. S., New Bern, two children. Without the large financial support given us by the organized Wesley classes we could not meet our financial obligations. Their growing interest in us is one of the most encouraging features of our work. Because they have definitely and enthusiasticly committed themselves to our cause the future outlook is full of promise and encouragement. May the blessings of heaven rest upon them in all of their endeavors to serve their day and generation!

* * * *

It was a source of great joy to his numerous friends to see Brother T. A. Sikes at the Raleigh district conference last week. He has been abundant in labors since assuming his new and weighty duties as assistant editor and business manager of our Advocate. It is very refreshing to know that the Advocate beat the Biblical Recorder in the contest that was on to secure new subscribers. Sikes is a hustler, and never fails in any of his undertakings, however big they are. Our conference feels very happy over the success that he is winning in this larger field of service. Let us give Dr. Rowe and Brother Sikes our hearty co-operation so that greater things may be achieved for our beloved North Carolina Methodism.

* * * *

Our singing class spent last Sunday at Youngsville and Louisburg, giving the sacred concert at Youngsville in the morning and at Louisburg at night. Large and enthusiastic congregations greeted the class at these respective places. It is a source of great disappointment to me that we can't visit all the churches, but that is impossible. We can run out on Saturdays and Sundays occasionally, but have to be back home Monday for school and duties. After the second Sunday in May we will not be in a position to visit any of the churches unless they be within easy reach of the orphanage. Our revival begins the third Sunday in May and after that we shall be rushed making preparations for commencement. For the many expressions of commendations of our singing class we feel very grateful.

* * * *

The Sunday schools and organized classes have been very prompt about sending their offerings to us. I have been very much pleased over the way a large number of these remember us. But there are some that are falling off while others have dropped out of the procession. May I urge all to keep step and save our beloved Methodist Orphanage from financial embarrassment. The sacrifices which our friends make for our cause are exceedingly cheering to us in our endeavors to finance our home. If all will stand together as one man we can continue to meet our financial obligations during these times of financial depression. Knowing the fine type of friends who have worked and sacrificed for us through all the years of our history, I have no doubts about our future security from a financial standpoint.

* * * *

Owing to the sickness of our farm superintendent I had to hurry back from the Raleigh District Conference. The first day was full of good things and everybody was in good spirits. It was the general verdict at the close of last year's district conference that Brother Wooten was a master at the business, but this year he surpassed himself. Louisburg sustained its record for gracious hospitality. Brother Frank McKennie did all within his power to give each delegate the best home. It fell to my lot to be guest of Brother L. S. Massey, the president of Louisburg College. The North Carolina Conference is exceedingly fortunate in having such a scholarly and devout man at the head of this old historic institution which has made such a rich contribution to the womanhood of our state. Brother G. F. Smith, that genial and whole-hearted Christian gentleman, is giving himself without stint to the work committed into his hands. For more than thirty years he has gone in and out before our people wearing the white flower of a pure life.

W. N. C. CONFERENCE

The months of "lean picking" are before us; but we earnestly hope that the many friends of The Home will not forget to continue to regularly provide for the maintenance of the one hundred and fifty children that are here. "Looking to you" was a slogan used during the campaign last year; it is not less useful this year.

One hundred and seventeen thousand Methodists in Western North Carolina—if they would set their goal at the average of $1.00 per member for the year—could do great things in the way of support, building and enlarging for the care of the unfortunate children within our field of service. It is quite true that there are many who give amounts much larger; but there are many who have not yet formed the habit of giving at all. Two cents, two red cents, a week would "turn the trick" with two weeks to spare.

And these pennies would roll up into big, helpful dollars! And God would bless you. The Good Book says something like this: "The fatherless and widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Wonder if you believe this? If you do, begin the good work next fifth Sunday; or put the mites away until they grow up into that big dollar, and then "send it on its way rejoicing."

* * * *

"There's a girl who had no chance before she was admitted to The Home," said a good woman, as she mentioned the name of one of our girls. But today that same girl is gentle, refined, good and capable, holding an important position. It is just another proof that, if given a chance, an unfortunate child may develop into a character of rare worth and goodness.

* * * *

"I saw something that touched my heart," a visitor said. On inquiry we found that it was just one of the usual things that happen here. She had seen one of the least of our "kiddies" led about by two larger ones. The little fellow was "a new one," and doubtless his heart felt the absence of mother; but he fouud chums, and they were ready to show him that he was just another child in a family of kind-hearted brothers. An English writer says: "The destitute child who receives nothing but harshness and cruelty, grows up with a nature impregnated with the 'virus of Cain in his veins' and gradually turns out to be a veritable Ishmaelite, 'his hand against every man'; but let the needy little one come under the beneficent aegis of sympathetic love, and his future will be influenced for good, and for God."

BENEFIT OF WOMAN'S MISSIONARY CONFERENCE

Below is the time all Atlantic Coast Line trains are due to arrive at Fayetteville after May 1st, 1921.

Train No. 85 from Richmond arrive Fayetteville 1:18 p. m.

No. 86 from Jacksonville arrive 5:07 a. m.

No. 83 from Richmond arrive 7:22 a. m.

No. 93 from Rocky Mount arrive 9:40 a. m.

No. 64 from Bennettsville arrive 11:45 a. m.

No. 53 from Wilmington arrive 11:45 a. m.

No. 80 from Jacksonville arrive 12:01 p. m.

No. 89 from Richmond arrive 4:35 p. m.

No. 52 from Greensboro arrive 4:25 p. m.

No. 59 from Wilmington arrive 9:45 p. m. Tuesday, Thursday and Saturday only.

No. 66 from Bennettsville arrive 10:35 p. m.

No. 78 from Charleston arrive 10:50 p. m.

No. 82 from Jacksonville arrive 11 p. m.

No. 33 from Richmond arrive 11:50 p. m.



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Durham, N. C.
The first commercial school in North Carolina to be fully accredited by the National Association of Accredited Commercial Schools. Write for handsome catalogue.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Otbine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles



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If you are making less than $150 a month, write me today. I have no "get-rich-quick" plan. But if you are wide-awake, honest, willing to work with me and give me at least part of your time, I offer you

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the Special Agency (local or traveling) for our great line of Household Necessities. Experience is unnecessary. I will furnish everything, so that lack of capital shall not stand in your way. Hundreds of prosperous men and women who started this way are now making $150 a month and more. It's your great opportunity—and I say don't miss it. Just drop me a post card today for complete particulars. F...

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STATEMENT MANUFACTURING WOODWORKERS UNDERWRITERS
Chicago, Ill.

Condition December 31, 1920, as Shown by Statement Filed.

Amount of Ledger Assets December 31st of previous year	$ 223 298.42
Income—From Policyholders, $542,404.80; Miscellaneous, $11,887.88; total	554,292.68
Disbursements—To Policyholders, $220,595.19; Misc. $198 575.26; total	419,170.45
Fire Risks—Written or renewed during year, $37,300,709.00; in force	30,395,378.00
ASSETS	
Value of Bonds and Stocks	197,668.46
Deposited in Trust Companies and Banks on interest	65,986.15
Agents' balances, representing business written subsequent to Oct.1, 1920	64,993.37
Agents' balances, representing business written prior to Oct. 1, 1920	3,468.75
Bills receivable, taken for deposits	16,900.06
Interest and Rents due and accrued	2,712.50
All other Assets, as detailed in statement	24,613.86
Total	361,133.15
Less Assets not admitted	26,635.71
Total admitted Assets	$ 334,497.44
LIABILITIES	
Net amount of unpaid losses and claims	66,517.20
Unearned premiums	194,894.92
Total amount of all Liabilities except Capital	$ 261,412.12
Surplus over all liabilities	73,085.32
Total Liabilities	$ 334,497.44
BUSINESS IN NORTH CAROLINA DURING 1920	
Fire Risks written, $841,163.10; Premiums received	16 915.75
Losses incurred—Fire, $27,558.39; paid	27,588.39

Lee Blakemore, Inc., Attorney-in-fact.
Home Office: Chicago, Ill.
Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C.
(Seal) State of North Carolina, Insurance Department,
Raleigh, March 3, 1921.

I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Manufacturing Woodworkers Underwriters, of Chicago, Ill., filed with this department, showing the condition of said company on the 31st day of December, 1920.

Witness my hand and official seal, the day and year above written.
Stacey W. Wade, Insurance Commissioner.

STATEMENT SOUTHERN MUTUAL FURNITURE FIRE INSURANCE COMPANY
Charlotte, N. C.

Condition December 31, 1920, as Shown by Statement Filed.

Amount of Ledger Assets Decembe 31st of previous year	$ 11,420.75
Income—From Policyholders, $8,929.21; Miscellaneous, $1,245.40; total	10,174.61
Disbursements—To Policyholders, $168.01; Miscellaneous, $4,476.85; total	4,644.86
Fire Risks—Written or renewed during year, $635,600; in force	808,150.00
ASSETS	
Value of Bonds and Stocks	10,753.56
Deposited in Trust Companies and Banks not on interest	2,082.36
Deposited in Trust Companies and Banks on interest	3,000.00
Agents' balances, representing business written subsequent to Oct. 1, 1920	1,114.58
Total	$ 16,950.50
Total admitted Assets	$ 16,950 50
LIABILITIES	
Unearned premiums	4.668.53
Reinsurance and return premiums due other companies	166.12
Total amount of all Liabilities except Capital	$ 4,834.70
Surplus as regards Policyholders	12,115.80
Total Liabilities	$ 16,950.50
BUSINESS IN NORTH CAROLINA DURING 1920	
Fire Risks written, $204,500; Premiums received	3,353.39
Losses incurred—Fire; paid	168.01

President, W. T. McCoy; Secretary, J. A. Gilmore; Treasurer, J. T. Porter.
Home Office: Charlotte, N. C.
Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: Home Office.
(Seal) State of North Carolina, Insurance Department,
Raleigh, April 20, 1921.

I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Southern Mutual Furniture Fire Insurance Company, of Charlotte, N. C., filed with this department, showing the condition of said Company on the 31st day of December, 1920.

Witness my hand and official seal, the day and year above written.
Stacey W. Wade, Insurance Commissioner.

OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

THE ONE WHO KNOWS

When I'm as tired as tired can be,
My mother takes me on her knee,
And holds me there, so soft and strong;
She knows where all my aches belong!

And when I'm just so full of play
I want to run and jump all day,
She laughs and dances round with me,
Because she understands, you see!

When I'm so hungry I could cry,
And dinner time is nowhere nigh,
She gives me bread and current jam;
She sees exactly how I am!

I don't see what a boy would do
Without his mother, all day through,
For mothers understand things so,
They don't have to be told—they know!

—Priscilla Leonard in Normal Instructor.

ONE MOTHER

Hundreds of stars in the pretty sky,
Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
Hundreds of bees in the sunny weather;
Hundreds of dewdrops to greet the dawn,
Hundreds of lamps in the purple clover,
Hundreds of butterflies on the lawn—
But only one mother the wide world over!

METHODIST BOY WINS

The Boy Scouts of Charlotte have heen busy this spring building bird boxes. In a recent contest Carlyle Thompson was declared the builder of the best box and will be awarded a hronze statue of a Boy Scout in full regalia. Carlyle is the son of Rev. Loy D. Thompson.

Stanley A. Harris, national field executive for 14 southern states, gave the award to young Thompson, although he was pushed closely by Charles Brooks and Warren Gluck, who entered attractive boxes.

We are glad the preacher's son could huild the best box, but we are glad, also, that it was a close contest.

What are the Boy Scouts doing in other towns?

THE WONDER FLOWER

There was once a little shepherd boy, named Carl, who herded the sheep of a rich man.

Carl and his mother lived in a tiny house with a tiny garden around it. The house and garden, with a white goat, were all they had in the world.

A deep river ran near Carl's home Not far away, were the great forests and high mountains.

Carl loved the shining river, the green forest and the high mountains. He loved the singing birds and the gay hutterflies. But he loved still more the beautiful flowers that grew by the side of the river, in the green forest and on the mountains.

Every morning Carl guided his sheep down to the river, and herded them there all day. When night came he guided them hack to the fold. Then he hurried to his home under the fir trees at the foot of the mountain.

But you must not think that Carl played even then. There was wood to cut, the garden to work and the white goat to milk. Carl's mother was not very strong, and she had to spin all day long and, sometimes, until late in the night. Carl loved her too well to let her do the work that he could do. And though they were very poor, Carl and his mother were quite happy in their little home at the foot of the great mountain.

But a sad time came for Carl. His mother fell sick. When Christmas came, his mother was too sick to lift her hand. An old woman came to help Carl care for her. When the old woman saw how very sick Carl's mother was, she shook her head sadly. Then she said to the little boy, "There is only one thing that will cure her. That is a little brown plant that grows on top of the mountain. But the snow is very deep on the mountain. No one can find the plant at this season." But Carl said, "I will go and look. I am not afraid, and I may find the wonderful little brown plant." So he took a thick stick and began to climb the mountain. It was very, very cold. The wind cut Carl's hands and face, but he went on up the mountain. As he came near the top, he knocked the snow away and looked at every little plant he passed.

All at once he saw a large flower. It was as white as snow. The heart of the flower was like pure gold. It made the air as sweet as if all the summer flowers in the world were in bloom at once.

Carl gave a cry of delight when he saw the flower—so beautiful, so sweet, so wonderful. He put out his hand to pick it. Then he said to himself, "If I pick this flower, I shall have to carry it carefully all the way. I have no time for flowers now. I must first find the little plant that will cure my mother." So he left the wonderful flower and went on up the mountain, looking always for the little brown plant which was to make his dear mother well and strong again.

At last Carl found the little brown plant and hurried back with his treasure. When he came to the place in which he had seen the wonderful flower, he looked everywhere, but there was no flower to be seen. In its place stood a little brown elf.

"I know what you are looking for," said the elf to Carl.

Then a most wonderful thing happened. The side of the mountain opened like a door, and Carl found himself, with the elf, in a large cave. The cave was shining with gold and silver and diamonds.

"You will not find the Wonder Flower," said the elf. "It blooms only at Christmas time, once every hundred years. It lasts only a short time. And only those who have pure hearts can see that Wonder Flower. You saw it. But you left it to go and do the work of love. Always love your mother as you do now and keep your heart pure. If you do this, you will always be happy, even though you can never again see the Wonder Flower." Then the elf pointed to the gold and diamonds.

"See that treasure," said he. "Take as much of it as you can carry home." Carl filled his pockets with the gold and diamonds. He turned to thank the elf, hut elf and shining cave were both gone.

Carl was the happiest boy in the world. He had gold and diamonds to buy all that his mother needed. And he had the greatest treasure of all,—the wonderful little brown plant.—Adapted by M. W. Haliburton.

LETTER BOX

Mebane, N. C.

Dear Mrs. Rowe—I am a little girl seven years old. I recite my lesson to my mother every day and I am in the second grade.

I go to Sunday School every Sunday I can. I have three little brothers. I made them each a horse. I will tell you how I made them. I cut off an old stocking about six inches from the heel, then I stuffed the foot tight with rags. (A child's stocking is best.) I made the reins and ears out of heavy strong cloth and sewed them on and used buttons for the eyes. I then wrapped the end of a stick with rags and pulled the stocking on tight and tacked it to the stick.

I will close, hoping to see this in print. Your friend,

Elizabeth Newlin.

Thomasville, N. C.

Dear Mrs. Rowe—I have just finished reading the Young People's Page. I like to read it very much, and decided to write to it as I have not seen any letters from Thomasville.

I was glad to see a letter from one of my friends from Elkin. Her name is Margaret Lillard.

I am eleven years old. I am in the sixth grade at school. We have six studies. They are arithmetic, spelling, history, English, geography, and santtation. Your friend,

Miriam Brevard Tuttle.

Canton, N. C.

Dear Mrs. Rowe—I am in the third grade at school and Sunday school. Our pastor's name is Rev. Aycock, and he preaches us children a sermon every month. I go to the Southern Methodist church. I have a big brother and a little sister. My granma has been sick for a long time and I am very sorry. I love the children's page and like to write letters. This is my first letter and if it is in print next time I will write again.

Lois Smathers.

I am 8 years old.

Dallas, N. C.

Dear Mrs. Rowe—Will you let a

THE HIGHSMITH HOSPITAL, INC., Fayetteville, N. C., offers three-year course in training to young women desiring to become trained nurses. Efficient teachers. Eight hour duty. For further information address,
J. F. Highsmith, M. D., Supt.
Fayetteville, N. C.

Manf'rs Tents, Awnings, Paulins. Gospel Tents a specialty. We rent Tents, Oldest Tent Company in the South.

M. D. SMITH TENT AND AWNING CO., 136½ Marietta St., Atlanta, Ga.

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Landscape Gardeners-Nurserymen
HICKORY, NORTH CAROLINA
Send for "The Dixie Planter" Free
Trustworthy Trees & Plants
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Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
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Skin Tortured Babies Sleep
Mothers Rest
After Cuticura
Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.


Potash for Side Dressing

For side dressing cotton, corn and other Southern crops,

200 pounds Kainit, *or*
125 pounds 20 per cent Manure Salt, *or*
50 pounds of Muriate of Potash,

furnish the same amount of *Actual Potash* which is so profitable in preventing cotton rust and in increasing the yield of cotton, corn and general crops.

These are the three *Standard German Potash Salts* that have been used for generations to great advantage in the South.

Having planted the crop, one cannot afford to let it starve. A good side dressing may make all the difference between success and failure.

Try it and you will find that

POTASH PAYS

The following firms have requested us to state that they will sell unmixed Potash Salts:

Ashcraft-Wilkinson Co.	Atlanta, Ga.
Dawhoo Fertilizer Co.	Charleston, S. C.
Harby & Co.	Sumter, S. C.
A. F. Pringle, Inc.	Charleston S. C.

The Nitrate Agencies Co., 85 Water St., N. Y. Also Baltimore, Md., Columbus, Ohio, Norfolk, Va., Savannah, Ga., Jacksonville, Fla. and New Orleans, La.

Soil & Crop Service, Potash Syndicate
H. A. Huston, Manager
42 Broadway New York City

little country girl come into your happy band of boys and girls. I am a fatherless child and I wish to get some education and if any of you know of a charity school, please let me know at once. My father died when I was two years old. I go to school at Zion. My teacher's name is Miss Iola White. With love to all,

Edith Friday.

A MOTHER'S DAY MEDITATION

(By Charles DeHaven Bulla.)

I do not remember when my eyes first looked upon her beautiful face. I have heard that she went down to the valley of deep darkness to bring me from God's everywhere into the here. When I found myself in the country home, she was with me. She drew me close to her warm bosom and spoke gentle words. I have not found those words in my books, but I knew the meaning from the first, and they comforted me.

I soon learned that a low cry brought her to me; and when she came near, hunger and cold and fear vanished. Often when she looked down into my eyes as I lay in the cradle her lips moved, though I heard not a word. Whether baking or sewing or spinning or reading, she was never out of reach of the high chair. It is written: "He shall give his angels charge over thee."

For a long time I was not farther from her than the length of her apron string. It reached to the yard. She watched me from the porch as I played on the carpet of soft grasses and gathered posies and listened to the song birds in the trees that shaded our home.

That narrow strip of gingham reached to the schoolhouse across the bridge. She gave me a basket lunch, and I walked through the snows in little boots with red tops and copper tips. Seated near the teacher's desk, for reasons good to the pedagogue, I looked through the windows of the "Elementary Spelling Book," by Noah Webster, LL.D., into Wisdom Land.

That apron string stretched out to the village church. When the great bell rang on Sunday morning, she took me to the services. Sometimes as the good man prayed or the people sang she shouted. I did not know why she said "Glory" and "Hallelujah"; but her face was bright, and she said she loved everybody. At such times I thought she might go away into the blue skies and was glad when she became quiet and put her arms about me, saying: "God bless my boy!" She gave me money with which to buy a New Testament. My sister taught me the "Blesseds" by heart; and because she did, I know more about humility and penitence and mercifulness and singleness of purpose, for those gracious words spoken by Jesus on the mount have never left me.

The time came when I heard somebody say: "A fellow shouldn't always be held by an apron string." I was sorry to hear anybody say that, because at the other end of one apron string was the best friend I ever had. The slight pull at my end of the string brought her to my side day or night. She bound with soft bandages and balm all my hurts of hand and head and heart.

Later on I heard about a land of gold and sunshine and flowers, beyond the village and the church steeple, on the western sky line. One foggy day when I did not see clearly I slipped my hand from the loop of the apron string and wandered far in that twilight country. I saw many strange and inteersting things, yet I was not happy. I had money in my purse, but it did not buy the things I needed. When I prayed, the only answer was a vice, saying: "They love and miss you at home." Something kept tugging away at my trunk until I started back to the home of my childhood. It was bright and cheery at the old fireside. A new life began to course through my veins. I slipped my hand into the loop of the apron string, to remove it again never, please God. Since then I have journeyed far at the call of duty, but again and again a slight tightening of the apron string has brought me into companiionship with the guardian angel of my whole lifetime.

My mother has reached the ninety-ninth milestone on her way to the land of day and song. The Lord has been her sun and shield. He has given her grace. He will give her glory. I shall miss her when she leaves me for that sweet and blessed country, but I shall find her again by the gentle drawing of the apron string of dea thless love. I do not forget that my children have a mother.

"A mother is a mother still,
The holiest thing alive."

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JOHN JAMES AUDUBON

There lived many years ago, before anybody who is living today can remember, a handsome, graceful boy who never seemed to have anything to do but wander thru the fields and woods. So quiet and birdlike were his movements that even the "little brothers of the air" seemed to like having him around. Indeed, once a mother bird worked quite unconcernedly all day for three days on her new house that was to be the home for her babies, with the bright eyes of that boy watching every movement she made.

He lay very still under the tree and was careful not to frighten the little builder in any way. And when the nest was all finished, even to the soft, downy lining, the boy knew just how the bird had done it. But as to making one himself, that is a different matter! So eager was this curious boy to know all about the birds and other woods auimals that he was not content with watching them all day, but must take them home with him to spend the night. In his room he kept snakes and frogs and opossums and squirrels and birds. Every day he learned something new about the little creatures.

The father of the boy shook his head sadly, and said it was a great pity to see him growing up with no ambition to be somebody. Which proves that you never can tell what's in a boy, for this one became a very famous man and now there are many societies named for him.

John James Audubon was born May 5, 1780, (or about that time), in a little town in Louisiana. When he was old enough to go to school his father sent him to France to be educated. At this time there lived in France a great painter, named David, and he taught the boy how to draw and paint.

When Audubon came back to America he lived for a while at Mill Grove, a beautiful plantation near Valley Forge, in Pennsylvania. Here he was happy in the woods with his friends, and seemed quite satisfied with them alone. Nothing made him so happy as to be able to paint the birds in all their wonderful, bright colors, and his pictures were so good that his friends could not think how they might be better.

But still he was not satisfied. "I have painted all of the birds that come here," he said, "but I shall never be satisfied until I have painted all of the birds that are in America."

It would take a long time to tell about all of Audubon's travels. He did not always have money enough to travel in comfort, and sometimes he would find that he had spent everything he had, and would be obliged to work at something for a while until he could earn enough to take him further. Sometimes he would earn a little money by painting portraits of people, but these pictures were never very good because he could not put his heart in it.

One day, as he was riding his horse from one town to another, he heard a soft little twitter, like a bird, and sprang from his horse to see what it could be. Then when he was satisfied about that noise, he saw something else to interest him, and the poor horse, not understanding the matter, grew tired of waiting and walked off.

Even after he grew up people would say, "He is childlike and helpless, and he should have someone to look after him. He can never amount to anything." But the people do not always know everything. Audubon's name lives today; most of the others are forgotten.

Once a very dreadful thing happened. Audubon had painted a thousand birds, and wishing to go away, he put his beautiful pictures in the garret of a friend in Philadelphia. When he came back nothing was left of them except a nest which the rats had made of the pieces. That was all he could find of his work of years and years. Poor Audubon! It nearly broke his heart.

But he did not become discouraged. "I can make better paintings than those," he said. And he did. He set to work, and in a few years he had painted lovelier pictures, and more of them.

When he had finished his pictures, he wrote a description of the birds, and he was so careful with all of his work that people were glad to pay him large sums of money for his book of **Birds.** Even a king thought himself fortunate to have such a beautiful book. And so he was, for in it were life size pictures of our American birds, painted in all their lovely colors, and what could be prettier? Today one of these books would cost huudreds of dollars.

Audubon lived to be an old man and when he died he was buried in Trinity churchyard in New York City near the home where he spent his last days.

The world at last came to appreciate Audubon and the wonderful work he did for our birds; and today we call him America's greatest bird student.

THE NEW BERN WAY

There is something going on in Centenary Church Sunday school that I would like for every pastor and superintendent to know about.

About two years ago the pastor and a few of the leading men in the church started to plan and work for a BETTER Sunday school as it was for a BETTER one. They decided that what they needed was better teaching. After discussing the matter from every angle they came to the conclusion that there was only one way to secure better teaching, and that was to TRAIN TEACHERS for teaching.

Like most of the churches in our conference, Centenary had no one to do the training. The first thing they did, then, was to send a young lady to Junaluska Training School to prepare herself for the task of training teachers for Centenary Church. Miss Sarah Leslie was the young lady who was appointed as director of training for the church, and the results have more than justified the initial effort.

Miss Leslie organized three classes in the Standard Training Course. Two for young people in preparation for teaching, and one for teachers in service. Last year several teachers from Centenary Church were so interested in the training course that they went to Junaluska and took two courses there, and in addition to the regular classes and the courses at Junaluska, Centenary Church demanded and secured a Standard Training School in New Bern.

More teachers than ever are preparing to attend Junaluska this summer, and another training school has already been arranged for in October. And they say that they have just begun the work of training teachers.

The second Sunday in June this year has been set apart for the graduating exercises of the Teacher Training Class. Dr. John W. Shackford has been asked to deliver the address on this occasion. The field secretary has been asked to give the diplomas to the teachers.

Now what has been the result of this program of training in the church? They have got what they went after. They have a BETTER church school in New Bern. The Sunday school is organized in a way that meets the needs of the pupils. The teaching is effective. They do not have as large crowds as some other schools do occasionally. There does not seem to be a spasmodic growth, but a sure steady progress in the right direction. They are holding the pupils who come to them, because they are really teaching.

This article is not intended to boost the pastor or superintendent or the Sunday school in New Bern, for they do not need any boosting by the field secretary. But I believe that New Bern's way is the most effective way to build a real Sunday school.

They started something really worth while when they sent some one to the training school at Lake Junaluska, WITH A PURPOSE. Go thou and do likewise.

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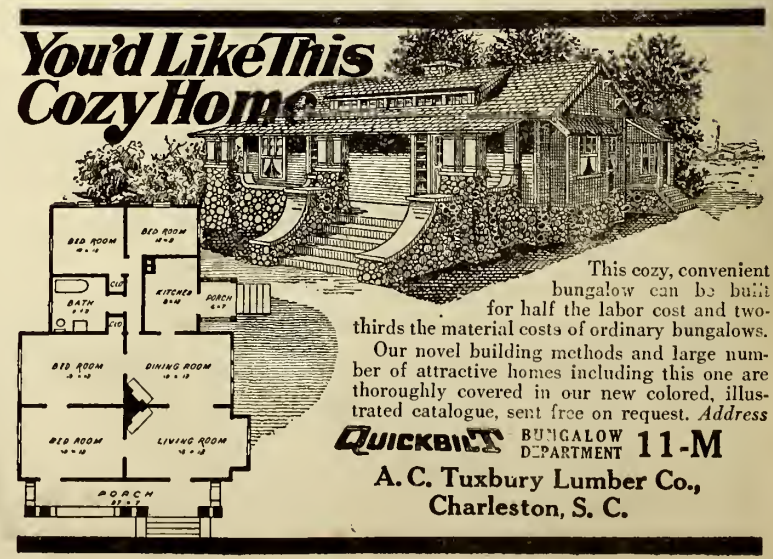
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SALISBURY WANTS DAVENPORT

Strong Resolutions Endorsing Effort to Move School for Girls to That Town.

The Evening Post one day last week gave an account of a meeting held at First Methodist Church, Salisbury, the purpose of which was to plan for the financial drive of the Christian Education Movement. The question of the location of Davenport College was brought up, and a strong sentiment in favor of moving it to Salisbury immediately manifested itself. Gastonia also wants the college and is moving to get it. In the meantime the "Athens of the State" is not likely to sit idly by and see this old institution pass from it without a struggle.

This school has an endowment of about $130,000, and the largest income —on a per capita basis of student registration and exclusive of student fees and boarding accounts—of any denominational woman's college in North Carolina.

Today the net resources of the college are more than a quarter million dollars. In addition to the above, the college participates in the results of the great $33,000,000 campaign which the Methodist church is now putting on, in the amount of $210,000. Should the church succeed in securing the full amount asked for, Davenport College would take rank as a half-million dollar institution, with a productive endowment of a quarter million dollars.

The board of trustees finds itself faced with the task of enlarging the dormitory accommodations of the institution to take care of 250 boarding pupils. Should the college remain at Lenoir, a new dormitory must be built and additional land secured. The board feels that a definite decision must be reached in the near future. The enlargement policy has already been decided. The only matter left open is the matter of location. The board is favorably inclined to Salisbury. The railroad facilities here are, for the purposes of the school, almost ideal. About 90 per cent of the present patronage passes over the railroad yards of Salisbury and Statesville.

Other towns have been under consideration for the past eighteen months. Gastonia has an especial attraction for certain minds on the board of trustees. Gastonia is a hustling, thriving town. It has no woman's college. It is served by two steam roads and the interurban electric lines. But at present the sentiment is running strongly toward Salisbury.

The pastor and charge directiors of the 28 pastoral charges of the Salisbury district met in the main auditorium of the First Methodist Church one day last week to plan for the great educational drive to raise thirty-three millions of dollars in the Southern Methodist Church.

The amount to be raised in the Salisbury district is $180,000. The following resolutions were presented by Rev. S. E. Richardson, of China Grove, and after full discussion were enthusiastically adopted.

Resolutions.

"In view of the fact that certain citizens of Salisbury are moving to secure the location of Davenport College to Salisbury, and in further view of the fact that the trustees of Davenport College have already gone on record as favorable to such location on condition that the removal can be made safe and feasible from a financial standpoint, therefore, be it resolved:

1. That we endorse heartily the effort to secure the location of Davenport College at Salisbury.

2. That in order to further this movement, we hereby advise the direction of all gifts pledged within the Salisbury district to Davenport College, on condition that the college be moved to Salisbury.

3. In case the college should finally not be moved to Salisbury, we would advise that the application of these funds to the general fund of the Education Movement.

4. That this resolution is not to be construed as directing the gift of any person who desires to make a gift directed specially to any other institution.

5. That our pastors and people be urged to raise the full amount of the quotas assigned, and as large a surplus as possible in order to influence the conference and the board of trustees to favorable action in locating the college at Salisbury."

CHURCH CENSUS FOR 1920

Dr. H. K. Carroll has issued the census figures for the United States Churches for 1920, and the results are very encouraging. For 1919 the corrected figures showed a small net gain in members of less than 44,000, and this was only made possible by a gain in the Roman Catholic Church of 158,000; which meant that there was a net loss in the year 1919 for all the Protestant churches of about 114,000. The Methodists alone reported a loss of nearly 76,000, the Presbyterians 46,000, and the Baptists 11,000. But this year there is a wonderful change. The Methodists report a gain of 237,000, the Presbyterians 43,000, and the Baptists 129,000, while the total gain for all the churches is 667,000. The Roman Catholic gain is smaller than in the preceding year, being only 128,000, but this will doubtless increase when immigration begins to flow more freely. There are in all 42,140,997 church communicants reported in the United States, and the larger number may be grouped as follows: Roman Catholics, 15,266,799; Methodists, 7,705,258; Baptists, 7,207,578; Lutherans, 2,493,894; Presbyterians, 2,255,693; Disciples of Christ, 1,493,515; Epsicopalians, 1,087,037. But there are fifteen different bodies of Methodists, fifteen of Baptists, eighteen of Lutherans, ten of Presbyterians, two of Disciples, and two of Episcopalians. The Catholics (Western) number three bodies, the Roman Catholics, the Polish National, and the Armenian Old Catholics, while there are seven bodies of Eastern Orthodox Catholics. There is a difference, however, in reckoning communicants. There are many Protestants who are not counted as "members" of any church, while the Roman Catholic Church counts all who have been baptized. The large increase of membership in the evangelical churches seems to imply more systematic effort than in the preceding year, but the influence of the war must not be forgotten.

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District Appointments

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
Elizabeth City, N. C.
SECOND ROUND

	May
Belhaven, Belhaven	8
Roper, Mackeys (morning)	8
Plymouth, (night)	8
Chowan, Evans	14-15
Hertford, (night)	15
Tyrrel, East Lake,	21-22
Hatteras, Buxton,	22
Kennekeet, Big Kennekeet,	23
Kitty Hawk, Collington,	25
Roanike Island, Wanchese,	26
Dare, Stumpy Point,	28-29

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder
SECOND ROUND

	May
Pittsboro,	8-9
Duke, Duke, night	12
Dunn, Dunn	13

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
508 Summit Ave., Greensboro, N. C.
THIRD ROUND

	May
Reidsville,	8
Uwharrie, Union,	14-15
East Greensboro, Holts Chapel,	21-22
Jamestown-Oakdale, Jamestown,	22

MARION DISTRICT
D. M. LITAKER, Presiding Elder
Marion, N. C.
THIRD ROUND

	May
Gleu Alpine Sta., Sun., 11,	3
East Marion, 8 p. m.	7
Marion Sta., Sun., 11 Mon., 8	8-9
North McDowell, N. Catawba, Sun., 3 p. m.	8
Rutherfordton Ct., Hebron Sat., 11 Sun.,11	14-15
Spindale Sta., Sun., 3 p. m.	15
Connelly Springs Ct., Friendship, Sat., 11, Sun.,11,	21-22
Enola Ct., Warlicks, Sun., 3 p. m.	22
Henriotta-Car Sta., Sat., 8, Sun., 11,	28-29
Cliffside-AvonSta., Sun., 3, 8,	29
	June
Educational Day, Sunday,	5
Trinity College Summer School,	12

Note: On third round 3 per cent assessments for District Parsonage will be due.

Salem,	19
Davie Ct., 11 a. m.	2-3
Thomasville, Main St., 3 p. m.	10

Linwood Ct., Cotton Grove, 3 p. July 24 Q Conf.
It is desired that provision shall be made for day service announced above except where it is re-

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
SECOND ROUND

	May
Mt. Gilead Ct.	7-8
Mt. Gilead	8-9

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
SECOND ROUND

	May
Roanoke, Ebenezer April 30 and	
Littleton	1
Ahoskie, Colerain	7-8
Scotland Neck	13
Williamston & Hamilton, Williamston	14-15

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
THIRD ROUND

	May
South Fork, Ebenezer, 11 a. m.	7-8
Lincolnton, 8 p. m.	8
Belwood, Palm Tree, 10 a. m.	13
Polkville, Rehoboth, 10 a. m.	14
Shelby Ct., Sharon, 10 a. m.	15
Shelby, Central, 8 p. m.	15
LaFayette St., 8 p. m.	15
Rock Springs, 10 a. m.	21-22
Franklin Ave., 8 p. m.	22
Cherryville, Mary's Gove, 10 a. m.	25
Crouse, Pleasant Grove, 10 a. m.	26
Lincoln Ct., McKindee, 10 a. m.	27
Lowesville, Snow Hill, 10 a. m.	28-29
East End, 8 p. m.	29
	June
Stanly, Trinity, 11 a. m.	5
Mt. Holly, 8 p. m.	5
Lowell, South Point, 11 a. m.	18-19
McAdenville, 8 p. m.	19
Besemer, 11 a. m.	26
Main St., 8 p. m.	26
	July
Dallas, Hardin, 11 a. m.	3
Ranlo, 8 p. m.	3
Kings Mountain, 11 a. m.	10
South Gastonia, 8 p. m.	10
Mayworth, 11 a. m.	17
East Belmont, 3 p. m.	17
Belmont, 8 p. m.	17

Mr. O. V. Woosley and Miss Womack, our Sunday School secretaries will be with me at the following places: South Fork, Lincolnton, Belmont, Polkville, Shelby Ct., Shelby, Central, LaFayette St., Rock Springs, Cherryville, Crouse, Lincoln Ct., and Lowesville, special emphasis will be given to our Sunday School work, and I am very anxious to have a full delegation of the officials and Sunday School teachers at all of the meetings.

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
SECOND ROUND

	May
Swansboro, at Queene Creek, April 30 and	1
Shallotte, at Shallotte Village	6
Town Creek, at Bethel	7-8

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
THIRD ROUND

	May
Harrison, 11 a. m.	1
Calvary, 11 a. m.	8
Tryon Street, night	8
Chadwick, 11 a. m.	15
Brevard Street, night	15
Belmont Park, 11 a. m.	22
Spencer Memorial, night	22
Prospect, Midway, 11 a. m.	28-29
Marshville, Smyrna, 3 p. m.	29
North Monroe, Icemorlee, night	29
	June
Unionville, Oak Grove, 11 a. m.	4-5
Monroe, Central, 11 a. m.	5
Hawthorne Lane, night	5
Lilesville, Olivet, 11 a. m.	10
Weddington, Hebron, 11 a. m.	11-12
Waxhaw, Pleasant Grove, 3 p. m.	11
Ansonville, Cedar Hill, 11 a. m.	18-19
Thrift-Moores, Moores, 11 a. m.	26
Seversville, Seversville, night	26
	July
Trinity, 11 a. m.	3
Matthews, Bethel, 3 p. m.	3
Dilworth, 11 a. m.	3
Polkton, Mount Moriah, 11 a. m.	9-10
Wadesboro, 11 a. m.	17
Morven, Pleasant Hill, 3 p. m.	17
Morven Q. Conf. 10 a. m.	18
Hickory Grove, 11 a. m.	24
Duncan Memorial, night	24

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C.
SECOND ROUND

	May
Weaverville Station	15
Black Mountain,	21-22
Biltmore,	22
Fairview, Skyland,	28-29
Flat Rock, Fletcher, Naples,	29
	June
Spring Creek, Balm Grove	4-5
Hot Springs	5
Summer School,	12
Leicester, Teague,	18-19
Mill's River, Avery's Creek,	25-26
Saluda,	26
	July
Antioch,	2-3
Roseman, Toxaway,	9-10
Brevard, Oak Grove,	9-10
Mars Hill, Laurel,	16-17

RALEIGH DISTRICT
Rev. John C. Wooten, P. E.
Raleigh, N. C.
SECOND ROUND

	May
Clayton, a. m.	8
Garner, Mt. Zion, a. m. & p. m.	7-8
Selma, a. m.	15
Benson, p. m.	15
Granville, Roberts Chapel. a. m.	21-22
Creedmore Bullocks, a. m.	28

NEW BERN DISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
SECOND ROUND

	May
Mt. Olive Ct., Browning, 11 a. m.	7-8
Mt. Olive and Claypso, Mt. Olive	8
LaGrange Ct., Hickory Grove, 11 a. m.	11
Atlantic and Sea Level, Sea Level, 11 a. m.	14-15
Ocracoke & Portsmouth, Ocracoke, 11 a. m.	21-22
Morehead, at night	25

MOUNT AIRY DISTRICT
W. F. Womble, Presiding Elder
Mount Airy, N. C.
THIRD ROUND

	May
Stokesdale, Eden	7-8
Ararat, Mt. Herman	14-15
Elkin	20-22
Jonesville, Grassy Creek	21-22
Rural Hall, Antioch	28-29
	June
Mt. Airy Circuit, Salem	4-5
Mt. Airy, Central	5
Summerfield, Pisgah	11-12
Danoury, Vade Macum	18-19
Dobson, Pleasant Ridge	25-26

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
THIRD ROUND

	May
Watauga Ct., at Marble	7-8
Elk Park Ct., at Newland	14-15
Avery Ct., at Pisgah,	21-22
Laurel Springs Ct., at Nathan'e Creek,	28-29
	June
Sparta	4-5
North Wilkesboro Ct., at Miller's Creek,	11-12
Wilkesboro Station at Wilkeshoro, night	12-13
Wilkes Ct.,	18-19
North Wilksboro St. at North Wilkesboro night	19-20

The District Conference will convene at Henson's Chapel June 28-30.

STATESVILLE DISTRICT
W. A. Newell, Presiding Elder
Statesville, N. C.
THIRD ROUND

	May
Mt. Zion, Mt. Zion, 11 a. m.	7-8
Mooresville Circuit, Williamsons 3 p. m.	7-8
Huntersville, Huntersville, night	8

WAYNESVILLE DISTRICT
J. H. West, Presiding Elder
Waynesville, N. C.
THIRD ROUND

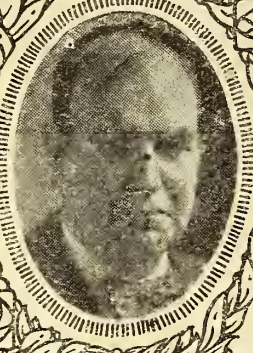
	May
Webster-Cullowhee, Wesleyana	7-8
Sylva	8-9
Waynesville Station, a. m.	15
Canton, night	15
Clyde, Junaluska	22
Haywood, Crabtree	28-29
	June
Hayesville Ct., Oak Forest	4-5
Murphy Circuit, Sweetwater	5-6
Hiwassie Ciruit, Belview	7
Robbinsville, Trinity	9
Bryson-Whittier, Whitter	11-12
Shoal Creek and Ecchota, Lufty, afternoon	12
Judson, Japan, Sunday	19
Shady Grove	25
Waynesville Circuit	26
	July
Bethel, Ivey Hill	2-3
Fines Creek	9-10
Highlands	16-17
Glenville	17-18

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
Winston-Salem, N. C.
THIRD ROUND

	May
DavidsonCt., Good Hope, 10:30 a. m., 1:00 p. m.	7
Advance Ct., Fulton, 10:30 a. m., 1:00 p. m.	9
Mocksville Ct., July 3rd night, Q. Conf. night	11
Cooleemee, night	12
West Davie Ct., Hanes Grove, 10:30 a. 1:00 p.	16
Hanes-Clemmons, Clemmons, 10:30 a. 1:00 p.	19
Lewisville Ct., New Hope, 10:30 a. 1:00 p.	21
Southside, Ct., Sedge Garden 3:00 p. m.	23
Kernersville-Oakridge,	24
Walkertown, night	25
Forsyth Ct., Centenary, Winston Salem, 3:00 p.	28
Ifurkhead, June 5, 11 a. m., Q. Conf. night	30
Grace, June 12, 11 a. m., Q. Conf. night	31
	June
West End, July 31, night, Q. Conf night	1
Centenary, July 31, 11 a. m., Q. Conf. night	2
Salem, June 26, 11 a. m., Q. Conf. night	3
Southside, June 26, 11 a. m., Q. Conf. night	4
David Ct., Salem July 2-3, Q. Conf. night	4
	July
Farmington Ct., Huntsville, 3 p. m.	3
Thomasville Main St., 11 a. July10 Q Conf. night	10
South Thomasville, night	10
Denton Ct., Pleasant Grove,	16-17
Lexington First Ch., 11 a. July 24 Q Conf. nht.	22
Linood Ct., Cotton Grove, 3 p. July 24 Q Conf. 11:00 a. m. 1:00 p. m.	23

Pastors and officials will please keep in mind dates and places given in former announcement of Church Setting-Up Meetings in the Education Movement. Rev. E. O. Cole will be with us.

It is desired that provisions shall be made for the Sacrament or the Lord's Supper at every Sunday sevrice announced above except where it is regularly observed.



HAMILTON HOLT

What Some Notable Men Say



CARL E. MILLIKEN

I certainly take pleasure in endorsing the great Christian Education Movement undertaken by the Methodist Episcopal Church, South. As one who has lectured in most of the colleges and universities in the United States, I am sure that no project more worthy of the support of the American people could be undertaken than yours.

HAMILTON HOLT
The Editor of The Independent

The safety of a self-governing democracy like ours requires that the influence of education and religion should be brought to bear upon its citizens. Not only from the point of view of a church man but as a patriotic citizen I rejoice in the enterprise which you have undertaken, and hope for your success.

CARL E. MILLIKEN
Former Governor of Maine



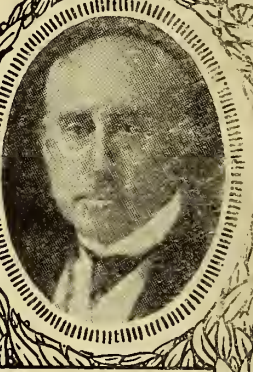
ROBERT W. CHAMBERS

The Educational Movement undertaken by the Methodist Episcopal Church, South, is a splendid and noble service to the whole world. You state that "a spiritually starving world is calling for trained Christian workers and leaders to do the Christian work of the world." And you are right. The world is starving and is calling for exactly that. Only by Christian education can we combat and annihilate those evil forces let loose in the Eastern hemisphere and rolling toward our Western world, like vast clouds of poison gas. Already there are some among us sick of the hellish infection—the dark forces of disorder and envy lurking within the nation to do it to death by violence. And I say God bless the Methodist Church, South, and it is doing a brave and holy thing—as fine a service as man may offer to his God and fellowmen.

ROBERT W. CHAMBERS
A Novelist Known Everywhere

I am not only heartily in sympathy with the work the promoters of your Christian Education Movement are trying to do, but believe that the sort of thing to which their energies are devoted is one of the prime essentials in the realization of the ideals of this Republic. The need is as great and the field is as vast as those ideals are high, and I for one would like to see so generous a response to your appeal that the fine men and women who are instruments of your service shall be placed so far beyond the reach of worry as to ways and means that they may devote all their thought and all their energies to the effort that under present conditions so many of them are engaged in at too great a cost in anxiety and sacrifice. When and wherever the grandson of Nathan Bangs can be of service you may count upon his sympathy, interest, and effort.

JOHN KENDRICK BANGS
Humorist, Editor, Author



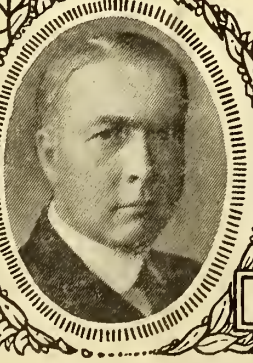
JOHN KENDRICK BANGS

I have learned with keenest interest and satisfaction of the comprehensive educational plans of the Methodist Episcopal Church, South, and I venture to send this word to you, expressing my conviction that this undertaking is of the most urgent and vital importance. What could be more important or more highly multiplying than to safe-guard, strengthen, and augment the forces which have to do with raising up, training, and inspiring the leadership of the Church at this momentous time in the life of our own nation and of the other lands to which America is providentially related. With all my heart, therefore, I wish this effort God-speed.

JOHN R. MOTT
International Secretary of the Y.M.C.A.

I think the Christian Education Movement is more timely now than any other movement I know of. Certainly neither Christianity nor education has ever been more vitally needed in the world than now.

BOOTH TARKINGTON
Celebrated Novelist and Author



JOHN R. MOTT

Christian Education Movement

M·E·CHURCH SOUTH — NASHVILLE, TENN.

BY THIS SIGN EDUCATE
CHRISTIAN EDUCATION MOVEMENT
M E CHURCH SOUTH



BOOTH TARKINGTON

DURHAM, N. C.

NORTH CAROLINA
Christian Advocate

LOCAL EDUCATION NUMBER---METHODIST SCHOOLS IN NORTH CAROLINA

Volume LXVI GREENSBORO, N. C., THURSDAY, MAY ,12 1921 Number 19

THE COLLEGE OF BISHOPS AND THE CHRISTIAN EDUCATION MOVEMENT

It is the definite, carefully considered judgment of the College of Bishops that the Christian Education Movement is one of the most vital fundamental matters which has been before the Church in the present generation, and the success of the Movement is, in our judgment, a necessity for the future efficiency of our work, both in the home and the foreign fields. We urge our people, both preachers and laymen, to push this great work to a successful conclusion, and we pledge to our Educational Commission our earnest, persistent co-operation to the end.

JAMES CANNON, JR.,
COLLINS DENNY.

Adopted by College of Bishops, in session at Louisville, April 29-30.

LET EVERY METHODIST HELP

No other movement of Southern Methodism has made such appeal to Methodists who are able to give large amounts as has the Christian Education Movement. Many gifts of $25,000 to $250,000 have already been pledged, and we will enter upon the every member canvass, May 29, with a good part of the $33,000,000 already secured.

In view of the fact that the Christian Education Movement makes such strong appeal to our men and women of large wealth, many of our people have believed that it would not be necessary for those of moderate means to make such contributions as during the Centenary campaign. They are mistaken. Unless the appeal goes to the last man, woman and child of the church, and unless there be a response from practically the entire membership, we cannot expect to carry through this great enterprise. All recognize that financial conditions are not so favorable as during the Centenary campaign. The present call of the church is for giving that demands real sacrifice and in an enterprise such as this, when we are making permanent investments in buildings, endowment and equipment, every Methodist should have some share. Let no member of the Methodist Episcopal Church, South, fail of his duty in this day of testing for the church.

OUR OWN SCHOOLS

In this issue of our paper are set forth some of the claims of our own schools. They were established to serve the church and to make some contributions to the bringing in of the Kingdom of our Lord. They were to serve, also, the state and to strengthen the nation in the making of useful citizens and in adding to the real wealth of the commonwealth.

These schools have been faithful in the work given them to do. If we would know what they have been worth, take from the progress of church and state the contributions of the men and women who have gone out from our own schools to serve the world. We would be far poorer had they not lived and served. For the money invested in them they have brought larger returns than could have been secured from any other investments made.

Have we dealt fairly with our own institutions? The record of their struggles to live and to do their work stands against us. We have not given to them all they needed or all we were able to give. Our contributions to Christian Education are not in keeping with our financial ability, nor do they prove our faith in Christian education as one of the great forces for the saving of a world.

But we are going to make a better record. Our own schools are now before us with their plea, not for charity, but for justice. Their askings have been approved by the Educational Commission of the Church and by their own conferences. They ask only what their present-day needs and opportunities demand. We must give what they ask, or repudiate a sacred obligation and turn from the best opportunity until now to strengthen all the work of our church. To fail to answer the call of our own will be a calamity indeed. We will not fail.

CHRISTIAN CHARACTER AND CHRISTIAN MINISTRY

By George Trumbull Ladd, Author, Theologian, and Philosopher, Professor in Yale University.

The plan of the Methodist Episcopal Church, South, for improvement of its educational facilities has my heartiest approval, and the breadth and liberality with which the plan is conceived excites my admiration. I should be very glad if anything which I could say should assist at all in its consummation.

The supreme aim of all wisely-ordered education is the elevation of CHARACTER, and thus requires not merely knowledge but wisdom, and not merely the wish to be good, and to do good, but acquaintance with the proper and most effective ways of carrying out that wish. This makes it impossible to realize the aim of education without giving to the religious nature its due importance in the well-being of man, both the individual and society.

The need of an educated ministry is more pressing than ever before in the history of this country, perhaps even of the world at large. Every Christian is, by virtue of his profession of Christianity, committed to the duty, at least of example, of evangelistic work. But the peculiar office of an educated ministry is to be teachers of religion, respected and trusted as such. But I fear that of late they have not as a class been looked to by educated men and women in this way.

From the infant class in the Sunday school to the last of the work in the Theological Seminary this need of a better educated ministry and missionary body should be borne in mind. But for the great body of the laity and for society in general, it is not easy to exaggerate the possible value of the scheme you propose. For education, such as I assume you propose to foster, includes the whole personality, a wiser care and use of the body, and the culture of intellect, emotion and will, and the unfolding of the higher nature to which the name "spirit" is appropriately given.

"TEAM WORK"

By Bishop James Cannon, Jr., Chairman Christian Education Campaign Commission.

Our college boys have learned that they cannot depend on one or two brilliant players to win a championship in basket ball, baseball or football. They have given to the business and religious world a new word for co-operative effort—"TEAM WORK." The qualities of the brilliant players are not submerged by the elevation of the whole team in playing the game. Far from it. The team is thoroughly organized and trained to deliver its full power, and this training makes doubly effective the work of the brilliant members of the team. When the team is playing for a "touchdown," every member knows the part that he is to play under varying conditions, and when the touchdown is finally made and the goal is kicked, the glory belongs not alone to the man who carried the ball over the line, or to the man who kicked the goal, but to all the men by whose effective "team-work" the game was won.

Our Methodism is openly and positively militant and connectional. It is not a miscellaneous assortment of independent churches. It is a militant host, working under a manual called "The Discipline," with a thoroughly developed, closely knit organization. No one church, no one district, no one conference liveth to itself, but is a part of the great connectional body. Methodism owes much to her leadership. She has had great and brilliant men who have shone like stars in the firmanent of her history. But the great success which has been achieved by Methodism, in "spreading scriptural holiness through these lands" has been the result of the splendid "team work" of the Methodist army. With her millions of members, Methodism can perform any task God gives her today if the entire Methodist "team" will "play the game," as our college boys and girls play their football and basket ball games.

The great representative body of Southern Methodism, the General Conference, decided after thorough consideration, that it is vital to the efficiency of the church that we train more men and women for undivided life service in our home and foreign fields, and that we must provide training schools for these sorely needed workers, which schools must be equal to the best in our country.

That General Conference spoke for connectional Methodism. Every conference was represented by its own elected delegates. These delegates agreed that the Educational Movement was vital and fundamental. The church needs fifteen hundred workers in the home field and one thousand in the foreign field. This appeal for volunteers must be sounded in every pulpit and in every Sunday school and every Epworth League in Southern Methodism; not spasmodically, not incidentally, but systematically and thoroughly, as is demanded by its vital nature. The appeal for larger, better equipped, better endowed training schools is equally vital. Southern Methodism cannot train leaders equal to present-day needs in second class, mediocre institutions. If she desires the best leadership, she must provide first class training. In short, the buildings, equipment and endowment of our schools and colleges is a necessity if we are to do our work as a church.

Can we do it? We can. How? By "team work." We have our star players, who have more ability than the rank and file of the great Methodist team. Some of these stars have already made brilliant plays and have pledged $25,000, $50,000 and $100,000 to equip and endow our schools. If the entire Methodist host will do "team work" and support heartily and vigorously our star players, we will surely reach the goal.

The College of Bishops on April 29th gave an entire session to the consideration of this question, and with a knowledge of the need of workers for our entire field, and with equal knowledge of the lack of adequate facilities for the training of these workers, unanimously adopted the following paper:

"It is the definite, carefully considered judgment of the College of Bishops that the Christian Education Movement is one of the most vital fundamental matters which have been before the church in the present generation, and the success of the movement is, in our judgment, a necessity for the future efficiency of our work, both in the home and foreign fields. We urge our people, both preachers and laymen, to push this great work to a successful conclusion, and we pledge to our Educational Commission our earnest, persistent co-operation to the end."

Thus the general superintendents of the church have emphasized the action of the General Conference. May the next month witness the most splendid success in our history as a church.

Birmingham, Ala.

RESOLUTION BY BOARD OF MISSIONS

Whereas, the Christian Education Movement is approaching the financial climax of the Movement in the Financial Drive set for May 29-June 5, we herewith express our complete sympathy with all of the objectives and our conviction that the success of our own missionary operations is vitally concerned with the full success of the Christian Education Movement.

(Signed) W. B. Beauchamp,
Mrs. J. H. McCoy,
James Cannon, Jr.

Adopted unanimously by the Board of Missions in regular annual meeting, May 6, 1921.

FROM TEACHERS IN THE STATE SCHOOLS

There are those who not knowing what are the objectives of the Christian Education Movement have taken it for granted that this movement is a drive against the state schools. This is far from the facts in the case. The Christian Education Movement is helping create a conscience concerning education generally and will be worth much to the state schools as well as to the educational institutions of the church. The members of the Alabama Educational Association in its annual session adopted the following resolution:

"The Alabama Educational Association, feeling as it does an abiding interest in the church schools and colleges of the state, expresses its interest in the great Christian Educational Movement now under way by the Methodists of Alabama and wishes for the movement abounding success."

The people who adopted this resolution were practically all teachers in state schools. They see, however, that a movement such as our church is carrying through will be worth much to the cause of education in the South and this action bears witness to the fact that schools of Alabama are in the hands of men and women who are interested in Christian Education. The resolution adopted by these teachers is a call to the church to carry through this great enterprise of Southern Methodism.

CHRISTIAN SCHOOLS AND CHRISTIAN WORKERS

By John F. Kramer, Prohibition Enforcement Commissioner of the United States.

If we expect to have able lawyers, we must have colleges of law in which to train our young men; if we are to have the profession of medicine on a high plane, we must have colleges of medicine in which to educate and train our young people. If these institutions of learning go down, the profession will go down with them.

It is not different in the realm of Christianity; if we are to have efficient workers in Christ's vineyard, we must have Christian schools and colleges in which to train our young people.

The Great Commission to "go and preach the Gospel" is not being carried out today as it should be. If our Christian schools, colleges and seminaries go down, then this work will fail with them. At the very foundation of this work lies Christian training.

Let us so endow our colleges and seminaries that any young person desiring it may be able to secure the training which will enable him to be an efficient worker in Christ's vineyard. Let us so endow our Christian institutions of learning that they may appeal to those young people who are desirous of securing an advanced education.

If we, ourselves, cannot go into home and foreign mission fields, let us prepare and send those who can go and preach the gospel. The first step in the course is to give those who are going a Christian education. For these reasons and others which might be mentioned, I wish you abundant success in your noble undertaking.

Mr. P. S. Munger, of Birmingham, Alabama, has made a contribution of $100,000 to the Christian Education Movement, he being the second Methodist layman of tthat city to make a gift of that amount to this enterprise. Mr. Munger is a prominent business man of his city and no citizen of Birmingham has higher rating in the esteem and confidence of his own people.

THE CONNECTIONAL INTERESTS OF THE CHRISTIAN EDUCATION MOVEMENT

In the askings of the Christian Education Movement are included all of the connectional educational interests of the church. These have been featured in other special issues of the church papers, hence we are not giving prominence to these institutions in the present issue. However, we would call attention to the interests in which every Southern Methodist will be asked to make some investments.

Our two universities, Emory and Southern Methodist, are included in the quotas of each conference and church of Southern Methodism. To each the church will contribute $2,500,000. While these two sums will add much to the strengthening of our universities, our people understand that only a beginning has been made in the building of two great universities of Southern Methodism. Five institutions of the Woman's Missionary Council—Scarritt Bible and Training School, Sue Bennett Memorial School, Brevard Institute, Holding Institute, and Vashti Industrial Institute—will be given a total of $425,000. It is fitting that the entire church make some contributions to the work which until now has been carried by the Woman's Missionary Societies.

Another connectional interest is the Christian Workers Educational Aid Fund. To this fund the church is asked to contribute $1,000,000. This is for the aid of worthy young men and women who wish to secure a Christian education for service in the various fields of the church.

For the first time in our history there is a church-wide movement for the strengthening of all the educational institutions of Southern Methodism. While the larger share of the contributions made in each conference will go to the schools of that conference, it is fitting that the entire church include in its giving the connectional interests which will both strengthen these schools and the connectional spirit of Southern Methodism.

A DAY AT McADENVILLE

Rev. H. H. Jordan, presiding elder of the Shelby district, had called the district conference together in its annual session at McAdenville on May 5-6, and all the preachers of the district and a large number of laymen answered the call at 9 o'clock on morning of the 5th. It would be hard to find a district in the Southern Church that is better manned than is the one that is presided over by Brother Jordan, and it would be hard to find a wiser leader than they have over in the Shelby district. To a man it seemed they were there with a determination to advance the kingdom of God. It fell to the lot of the assistant editor to represent the Advocate over there, and it was a joy to him to mingle with those most excellent men and women. We arrived just after Rev. R. M. Courtney, Missionary Secretary, arose to preach at the 11 o'clock hour. Brother Courtney had served that charge for four years and it appeared that he was anxious to show the people of McAdenville just how much he had grown as a preacher since he left them, for he excelled himself in the presentation of the cause he represents. He pitched his sermon on a high plane and kept getting higher and better till he finished.

Brother Jordan had all of his preachers to make reports of the progress of their work, and all of them were filled with optimism and enthusiasm. A great many fine meetings have been held, several new parsonages built or enterprised, churches finished, and, in spite of the depression in material things, all expressed themselves as believing that all the financial obligations would be met in full, including the educational movement.

One matter of conference-wide interest that was presented to the conference was the matter of taking over the Piedmont High School located at Lawndale. The trustees of that institution had offered to make the church a deed for the property provided it would take the school over and better equip it for work. All the brethren who expressed themselves were of the opinion that this was a fine opportunity for the church to enlarge its scope of educational endeavor. A committee was appointed to take the matter under consideration and report in time for it to be placed properly before the annual conference at its next session.

The representative of the Advocate had a fine hearing and found the preachers of the Shelby district enthusiastic for the organ of North Carolina Methodism.

GO FORWARD, OR STAND ASIDE

By John S. Chadwick.

The day of the testing of the faith and of the spirit of consecration of the people of the Methodist Episcopal Church, South, draws near. We shall prove by our response to the call of our schools, by the pledges made May 29 to June 5, whether we will to enter upon the larger service to which our Lord calls us or to decree the waning influence of Southern Methodism of the future. No other way opens before us; no other choice is ours. We must go forward or stand aside.

We Must Keep Faith.

There are those of our own people who will not accept the forgoing statements as words of sober fact. They will dismiss them as statements of over-enthusiasm or, at least, as an overemphasis of the importance of the present enterprise of the church. But let us face the situation as it really is. What if the church should fail to keep faith with its pledge of three years ago? That pledge was made at a time when we could not see our way except as faith in God gave light along the path ahead. The nation was at war, and with no prospect of an early ending of the struggle. We saw at least several years of war ahead of us; and we had no other thought but that 1920-21 would find us carrying the burden of a debt that would tax to the utmost our resources. None of us dreamed that we would have conditions so favorable as now. If we turn now from our task, repudiate the pledge made in 1918, we shall not have right to claim the guidance and the blessings of the Head of the Church. It is not an easy task, but the church did not expect it so to be when the program was announced. We must carry it through. The church of 1921 must keep faith with the church of 1918.

What of Our Schools.

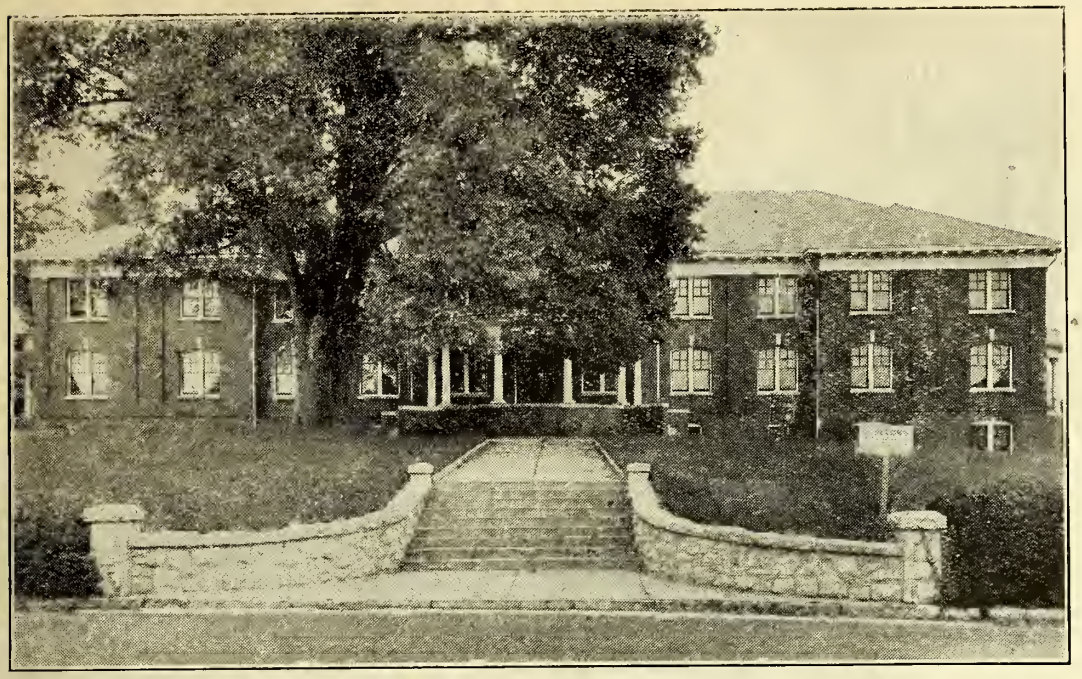
Three years ago the schools of the church were told to stand aside. They have kept faith with their church. During the days of severest testing for them they have given their loyal support to the program of Southern Methodism. And what it has cost them to do this only the men and women who carried the burdens of those past few years will ever know. Shall we say to these schools that the pledge of three years ago was not made in good faith? Or say to them that because the task is more difficult than we thought in 1920, not in 1918, we are not willing to make the sacrifices demanded? These schools must have now what the church has pledged, or some give up the struggle and all face the future with resources and equipment insufficient for their work. We cannot condemn them to this struggle for life and declare ourselves without responsibility for the waning power and influence of the church.

A Contribution to the Church of the Future.

Southern Methodists of the present day are in a peculiar sense debtors to the Methodists of former generations. We have entered into their labors and on the foundations laid by them the structure in which we now live rests. It is our privilege and our high obligation to make some contribution to the church of the future. Our opportunity so to do is in the Christian Education Movement. Its program, as set forth in the five objectives, is a program of constructive character. If realized in the life of the church of today it will stand as the best enterprise of Southern Methodism until now. We will give over to our children a legacy that will bear witness to the fact that in our day of opportunity we were not found unworthy of the chance God gave to us.

Our response to the financial appeal will prove whether the Christian Education Movement has really entered into the life and thought of Southern Methodism. More than the future of our schools is at stake; our own growth and our future usefulness as a church are in the issues of this movement. The preacher or layman who in this hour fails to give his best to the carrying through of this enterprise has failed his church in the most critical hour of her history. We cannot fail; we must go forward.

$325,000 has been raised for Centenary College of Shreveport, Louisiana. This amount was pledged by a few leading men of Shreveport. There was a gift of $100,000, two of $50,000 and five of $25,000. This splendid piece of work was accomplished largely through the efforts of Dr. George Sexton, pastor of the First Methodist Church of Shreveport.



FITZGERALD HALL, GREENSBORO COLLEGE, GREENSBORO, N. C.

A MESSAGE TO THE CHURCH

By J. H. Reynolds, Director General Christian Education Movement.

The General Conference composed equally of laymen and ministers ordered both the Centenary and the Christian Education Movement in May, 1918, in the darkest days of the Great War. Surely we will carry out in times of peace a spiritual program planned in the blackest hours of human history.

The financial plan of the Christian Education Movement is not a cash proposition but a five-year program. A big business man recently in announcing a gift of $150,000 to the movement said that in the last few months he had lost heavily and had borrowed large sums to protect his business. He said that if he could borrow in the interest of his business, he could incur obligations in the interest of the Kingdom of God. Should we not exercise the same faith in signing paper to finance a great program of Christian Education that we do in financing business enterprises?

Mr. John R. Pepper, of Memphis, in a recent conference of business men assembled to consider the Christian Education Movement said that times of depression like this are often the most productive period with God. This year promises to be a time when God's Kingdom will declare large dividends. January, the month set apart to emphasize prayer and the family altar, resulted in the establishment of over 17,000 family altars; February, the month set apart to emphasize life service, resulted in some 4,000 young men and women volunteering for the ministry, missions and other forms of Christian life service—the most remarkable dedication of life in the history of the church; and March, the month set apart for emphasizing stewardship of means, has begun to show remarkable fruit—already five gifts of $100,000 each, several of $50,000 each and a large number ranging from $5,000 to $25,000. Yes, Mr. Pepper is right, this is to be a productive period with God.

Earlier in the movement the remark was frequently heard that we cannot subscribe $33,000,000 in a period of depression like this. But on this point we changed our minds when we were told that last year Southern Methodist men spent $75,000,000 for tobacco, Southern Methodist women $25,000,000 for powders, cosmetics, and paints. We Southern Methodists spent $10,000,000 for cold drinks and over $200,000,000 for automobiles, their upkeep and operating expenses.

Dr. P. P. Claxton, U. S. Commissioner of Education, says that the American people spent last year more for luxuries than they have spent in their entire history on education, the figures being $22,700,000,000 for luxuries in 1920 and $16,645,000,000 for education since 1789.

One of the most encouraging things is what our big laymen and business men are doing and saying. Many of the biggest business men of the church are serving as conference, district, or charge directors, as advisory committeemen, or as minute men chairmen.

One big business man, in announcing a gift of $100,000, said that in this movement people of means must go down into their capital and invest largely of their accumulated resources and not rely upon their income merely because college endowments and college buildings were permanent investments. He further said that his experience as director in the Centenary had impressed him that the next great step for the church to take was to equip and to endow her colleges and universities adequately, in order that she may train a better equipped ministry to carry on the Christian work in the world.

Another business man in accepting an important position in this movement said in regard to the economic depression that when we were in the war we boasted that we could finance the war for ten years, and now he says we are saying that we cannot finance peace. Is it possible, said he, that just yesterday we had billions to kill with, but now we have nothing to build with? If we are financially bankrupt, he said, it is because we became moral bankrupts first. He then added that our business men in America must change some of their investments and put part of their investments in spiritual things and in Christian education, and that if they do, their investments in material things will be more secure and will yield larger returns. It may be remembered in this connection that Roger Babson says that the best security for our investments is the religious faith of our people.

One business man in speaking of this movement and its relation to the welfare of the country said that unless we Christianize our education, our property and our free institutions themselves may go up in the smoke of red revolution or be destroyed in another great war.

One of the big benefits that our church will derive from the present campaign is the spirit of cooperation among all of our educational institutions instead of a separate financial campaign for each college which has often created bitter feeling.

A WORD TO THE DISTRICT AND LOCAL DIRECTORS

From S. W. Marr, Conference Financial Director

We are drawing near the time for the termination of our Educational campaign, and a deepening joy has come to me from the geenral awakening of our people to the call of God as He has expressed Himself to us as a Christian people.

Unquestionably, there are among us a few "Doubting Thomas'" who in a period such as we are now passing, would see only through hopeless, materialistic eyes. We will ever regret that such people should lose sight of their obligation to the church at a time when the whole human race is turning to God as their only helper. I make no prediction, I pass no judgment, but I am persuaded that that church member who cannot feel the call of God to support this great forward step of our church is destined to die in influence.

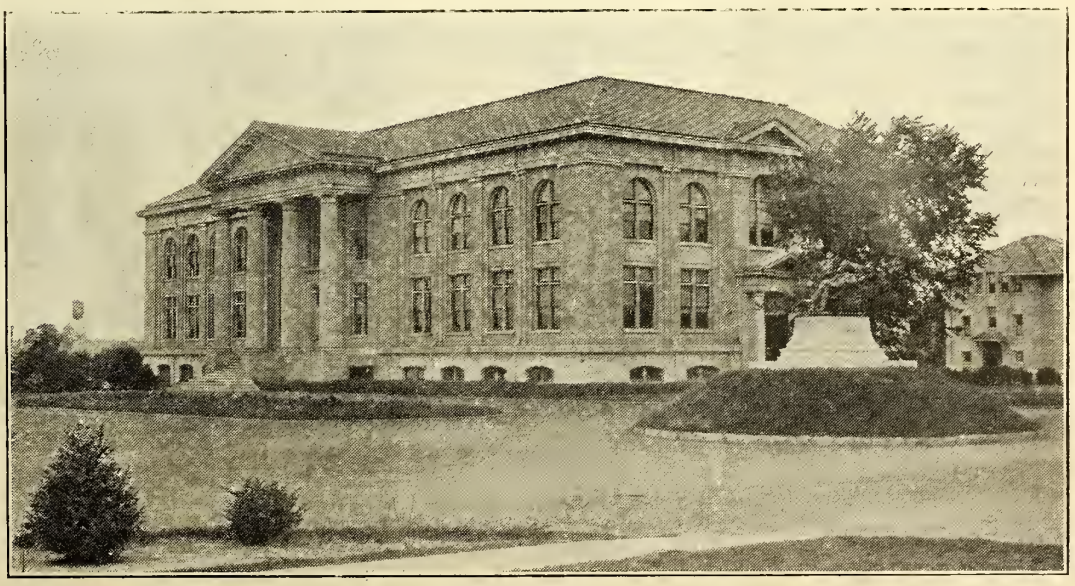
We are working hand in hand with God, and I believe we have no leaders in our church who are so visionless as to feel that this is a human enterprise, for material advancement and personal glory. If all of our people would only give God a chance, the present wail of despair that has been so conducive to the undermining of faith would be changed to a cry of hope that would sound throughout the earth a death knell to the madness of humanity for a Godless prosperity which always has and forever will breed distrust, discontent, moral and financial bankruptcy.

This movement will be a success through sacrificial efforts. Only men and women with faith can see through the devil's smoke screen on into a day where there is peace, and only those with such visions will lay at this time their treasures in the lap of God's church.

I believe this movement will do its greatest good in bringing Southern Methodists to the realization that it is time to turn their faces away from self and treacherous materialism to God and the hope He gives.

I would have the laymen of our conference rid themselves of the idea that this movement can't be "put over." That is not a debatable question. We must get one idea only and keep it constantly in mind, and that is—"I must do my duty and leave the results to God." We don't have to succeed, but we do have to do our duty. Let us recognize that while our backs are against the wall, God's back is there, too. We have failed in the past years of unprecedented prosperity to create a personal surplus, or a surplus for God. We made more, we gave less, with the result that the institutions of God are suffering even more than we. God is suffering with us, and we must through faith believe His promise to help us if we will only help Him. The man without God needs to despair, and only such men will say to God's work "It can't be done."

We laymen have been entrusted with a wonderful charge. Let's fight with a smile and a conviction that will encourage our fellow workers, and when this campaign is over we will look back on it with no regrets. We can do no more than we think we can, and we Methodists have a habit of thinking big and backing our thoughts. On June 5 let's write, "Following our usual custom we are over the top."



WEST DUKE BUILDING, TRINITY COLLEGE, DURHAM, N. C.



LOUISBURG COLLEGE, LOUISBURG, N. C.

RUTHERFORD COLLEGE

Rutherford College is one of the pioneer institutions of the South. In 1847, Doctor R. L. Abernethy, its founder, began teaching in a log hut near where the college now stands. It was operated under private ownership until 1900, when it passed into the hands of the Methodist Episcopal Church, South. The work continued at the old site until 1914. At that time a building program was begun on a new campus of twenty-five acres, donated by Dr. T. V. Goode and Mr. J. E. Coulter. This program has been vigorously prosecuted with success beyond the expectations of the most hopeful.

At the beginning of the new movement, the buildings and grounds of the old plant could not have been disposed of for five thousand dollars. There was but one wooden building on the seven-acre campus. Today the new campus consists of about one hundred acres with limitless possibilities of development. Within the past six years, there have been two splendid brick buildings erected and equipped with steam heat and electric lights. The value of the plant is now approaching closely the hundred thousand dollar mark.

The future plans of the college are large and hopeful. Material is being laid down for a new twenty-five thousand dollar dormitory. A new central dining-room must be erected soon. This will complete the present group of buildings, which will probably become the fitting school for Rutherford College in the future. A few hundred yards from the present buildings, on a beautiful ridge, lies a portion of the campus best suited for the real college plant. It is the plan of the present management to begin as early as possible the erection of a group of buildings on this part of the campus, especially adapted to the work of the College Department.

There are some present needs that must be met to meet the present demands before the larger program can be entered. The school must have adequate laboratories and libraries. The present administration building must be relieved of offices and halls in order that the entire may be used for class work. This necessitates the erection of a building especially for offices and halls. Perhaps the most vital need is that of an endowment to supplement the income to defray the expenses of hiring a faculty sufficiently strong to measure up to the opportunities already afforded.

The past record of Rutherford College justifies her future hopes and constitutes a legitimate appeal for future aid. She has given prominent men to all walks of life. Especially is the training of young men for the ministry a marked work of the old "school of the prophets," as it is often called. In the Western North Carolina Conference more than seventy-five pulpits are filled by men who got a part or all of their training here. At present there are about fifty young men in the college preparing for the ministry. This part of the work is of vital importance to our church, and must be constantly enlarged as the opportunity presents itself.

GREENSBORO COLLEGE

Greensboro College is the first chartered college for women of the state, dating from 1838; is the only A-class college exclusively for women in North Carolina Methodism; and has graduated 1131 students. More than two thousand names and addresses of the living alumnae and former students representing this institution have been recorded on the college roster.

This college for almost a century has sent forth a steady stream of Christian women who are exponents of leadership in the various spheres of influence. A large proportion of the students have engaged in teaching after leaving college. In this field of service many of them have won distinction for efficiency. A great many of the students have become home builders where their work has not appeared conspicuous, but nevertheless where such work counts most significantly in the light of the world, for no nation ever becomes greater than its homes. A great many have gone forth to share the toils and triumphs associated with the Methodist parsonage. It is a significant fact that the alumnae and former students of Greensboro College are prominently associated throughout our country with the various interests of our church including Sunday school work, missionary work, Epworth League, Social Welfare workers and every sphere where opportunity calls for service in the interest of our Lord's kingdom. In such capacity Greensboro College students are noted for efficiency in the sphere of leadership. The high character of the intellectual advantages of Greensboro College, with its varied forms of culture, is no more marked than the advantages offered by the home atmosphere which pervades its academic life.

Out of Greensboro College are going, year by year, young women bearing the stamp of the institution which was established upon the sure foundation of Christian democracy. For nearly a century these women have been leaders in the home and community life of every section of the State. Many have filled places of distinction and responsibility in other states. Others have given their lives in service in several countries. In all sections they have been leavening forces for the principles of righteousness and truth.

Neither time nor distance has affected their loyalty to the college to which they have given allegiance. From time to time manifestations of love have been made in the form of word or deed or gift by representatives of the very early graduates, some of whom are patiently awaiting their summons to higher service, down to the group in cap and gown who eagerly participate in the last rites of approval which are to send them forth into the great world of achievement. The Christian Education Movement serves as a unifying force binding together all these units into one great purpose of activity. With unprecedented enthusiasm the alumnae of Greensboro College have answered this call for service.

The present student enrollment of Greensboro College is over 350; ten are missionary volunteers and twenty are daughters of ministers. The college has a faculty of twenty-seven members. It is estimated that more than one hundred applicants were turned away from Greensboro College last year on account of lack of room.

The college plant, including $125,000 endowment, is worth over half million dollars. Greensboro College plant consists of a campus of twenty-three acres on which are located the main building and two modern dormitories. Adjoining the campus are four other buildings, the property of the college. Two of these buildings are used for dormitories, one for music building and one for president's



CAROLINA COLLEGE, MAXTON, N. C.

home. The college is to be provided an additional dormitory, a Science hall, an infirmary, equipment to the amount of $25,000, and $250,000 additional endowment—a total investment of $490,000. This will provide resources of approximately one million dollars for this worthy institution. It needs every dollar and more to enable it to meet present demands. Two strong conferences are pledged to give what it needs and asks, and in the giving North Carolina Methodism will make an investment worth while.

TRINITY PARK SCHOOL

The Academy, or Training School of Trinity College, is under the control of the Board of Trust of the college. While it is operated as a separate school, its location in Trinity Park and its close relation to the college give it advantages superior to most training schools. The course of study covers four years and is arranged to give a thorough preparation for college entrance. It has eight buildings, and its students have the use of the college library and gymnasium.

When we take into account the matters of chief importance, the making of character and the shaping of lives, according to Christian ideals, the training school has a large place in the educational work of the church. North Carolina Methodists have in Trinity Park School an institution that will serve youth at a time when most life decisions are being made. They must make it even a mightier force for good.

DAVENPORT COLLEGE

In the year 1855, at a camp meeting, held near Lenoir, North Carolina, a collection was taken for the building of a school. This was the beginning of Davenport College. Two years later it was placed under the ownership and control of the North Carolina Conference. In 1890 it came into the ownership of the Western North Carolina Conference.

Davenport College offers a seven year course, corresponding to the four years of a standard high school and three years of college work. It thus goes beyond the requirements for a junior college, and this not alone in the number of years of college work offered, but it has been content to be known as a junior college. It holds a charter as a regular college and is empowered to confer degrees of any kind, but does not exercise the rights and privileges granted by its charter. However, it is one of the most advanced junior colleges in the church or in our Southern territory.

The enrollment the present session is well in advance of any previous year, and more than sixty young women were denied admission after the full enrollment had been secured. With such facilities as are now needed and as are asked of the Methodists of the Western North Carolina Conference, the enrollment can be increased to at least three hundred, and to fail to give what is asked, would be a real calamity. We believe that the people to whom Davenport looks for help will not fail to give all that the institution needs.

Davenport has property and endowment valued at nearly $300,000. These assets will be increased by more than $200,000. Its most valuable assets are not in ground and buildings but in the high educational standards and in the character of the institution. The young woman who goes out from that institution has had opportunity to equip herself for the best service to the world. Davenport must be permitted to send out other hundreds of such young women and it is with the Methodists of Western North Carolina to say whether this shall be done.

WEAVER COLLEGE

In a beautiful situation on the French Broad Plateau, near Asheville, North Carolina, is Weaver College, the property of the Western North Carolina Conference. Since 1836 there has been a school at this location, and nearly forty years ago the property, then held by individuals of the local community, Weaverville, North Carolina, was deeded to the Methodist Episcopal Church, South. In 1912 the school was reorganized as a junior college.

In all this mountain section of North Carolina is no institution of full college grade. This in a section in which are more than half a million native white Americans. The men and women who are investing their lives in Weaver College believe that many of the essential things in a college education are to be found in the first two years of the college course. And for these years they are giving the young men and women who come to them the best that can be offered. They do not fail to emphasize the fact that those who go out of Weaver College should continue their college work, but the many who cannot go beyond the junior college course carry with them something worth while. Hundreds of the graduates of the school now hold leading positions in every walk of life.

The main building and several small dormitories in no measure meet the present demands, and the school must have far larger investments in property. The total amount asked is small, especially when we take into account the fact that it is asked of more than 115,000 Methodists, and it represents minimum needs.

In its religious ideals, in its influence, and in its instruction, it has been loyal to the faith. It is sending out Christian men and women and the opportunity of an investment in an institution such as this should be welcomed by many of our people.

CAROLINA COLLEGE

Carolina College has enrolled for 1920-21 its largest number of boarding students. Every available room is filled. Sewing and storage rooms have had to be converted into space for girls. The Domestic Art Department has been moved into one end of the gymnasium. This is a well lighted and heated space, but not adequate for the needs.

The laboratory has been provided with some much needed equipment, and the work of that department is very efficiently done. Additional courses have been put in, and a larger number of students than usual are taking science. A new health course has been added, required of all students. The student body meets weekly for the lectures and conferences conducted by the director of Home Economics.

The college is this year making its first trial of Student Government. The organization has taken definite form, and is begetting in the whole body of students a sense of responsibility, both personal and for the institution, that promises higher levels of character. Greater poise is evident, and a new pride for the good name of the college has been manifest since the students themselves determine so largely the what and how of their conduct.

The demand for a dormitory at Carolina is imperative. There can be no expansion until it is built. Four of the eight years the college has been open have been war years. Conditions therefore have been unfavorable for building. Now that there seems to be a veritable passion for education among the people, we need to provide for the demand. In addition to the dormitory, there should be a Science building. A third immediate need is a home for the college president. All of these are provided for in the program of the Christian Education Movement. Methodists of the North Carolina Conference have now an opportunity to invest in a Christian school that has kept the faith and that has done a work that gives it right to ask for an opportunity for larger service.

JEFFERSON SCHOOL

(A statement by the Principal.)

Despite the varied difficulties that have confronted the building of a school of distinctively religious character here in the northwestern section of the mountains of North Carolina, there has been a steady advancement toward such a goal. In this the eighth year of our life, with a larger faculty and a slightly better equipment, we have been able to give more attention to the things necessary to the development of Christian character and Christian citizenship. Our daily classes in Bible study have implanted a new faith in the hearts of enthusiastic classes. The students have been active in many phases of religious work. A spiritual influence has seemed to predominate in the school. Four young men have definitely decided for the ministry, and one young woman for the foreign field.

Fifty-one graduates of the school have gone out to do a larger service for mankind. Several of these have increased their usefulness in higher institutions of learning. To these we look with hope to the future, but the future that they and the few friends who have the work directly at heart can make for us is too distant to suffice for present needs. Nor can we look to the mountain Methodists alone for these needs. They are not now sufficiently educated to the magnitude of such an undertaking. If we do not succeed in getting the support of spirit-filled men from outside who know the possibilities of such a school, we shall not be able to keep up the work thus begun.

With all of its efficiency the movement for Christian Education cannot teach us widely-scattered people to feel our needs and posibilities. They will not therefore respond to the call of the church as wholeheartedly as will those who better understand the meaning of this, the greatest opportunity of the church.

Jefferson School, with a pure motive and high purpose, desires to enter the fight with all the vigor of her young life and although a private to receive the reward of a true soldier when the battle has been victoriously won.

WEDDINGTON INDUSTRIAL INSTITUTE

Perhaps there is not another school of importance in the South conducted under the auspices of the Methodist Church that is located on an R. F. D. route. This at once gives Weddington a unique distinction and indicates that it is removed from all forms of dissipation and vice usually incident to town and city life. Being rural in its location, however, does not prevent Weddington from attempting a broad field of endeavor and a wide sphere of usefulness. It has, as a matter of fact, an ambitious program and its aspirations in beneficent service to humanity are unlimited.

The trouble about the early execution of this program lies in the fact that this school is not yet well enough known to have the necessary friends. In the educational campaign for funds now getting well under way in the Southern Methodist Church, it is easy to see that the very infancy of this institution will militate against it and be its principal handicap. Under the rules of this campaign it is permitted to each contributor to name the school or college that shall receive the benefit of his or her donation. The alumni of the various schools and colleges are very much alive to this opportunity and this privilege and they are organizing to bring every influence to bear in favor of their respective alma maters.

So since Weddington has no alumni to organize in her behalf and is only yet a struggling infant with few influential friends to lean upon, I take this method of appeal to the church at large with the hope that the merits of this school will not be overlooked and its interests neglected. This is one school where it is hoped no boy or girl will ever be turned away on account of his or her poverty or inability to pay for some education. It must be admitted, strange to say, that huge endowments and large benefactions do not open the doors of even our church colleges to those unable to pay and, sad to say, in some of the higher institutions of learning the more money given to them the more expensive they become to the average student. Now this is a campaign, it is to be hoped, in the interests of Christian education strictly and in this connection I have only one comment or observation to make.

There is nothing to be said against endowing our higher institutions of learning and they probably deserve all the benefactions they get, but I do say that the great bulk of the ministers of the gospel get their start in Christian education in just such schools as Weddington and it is utterly unwise for the church and Christian benefactors generally to ignore this fact. There is something about the woods to lend inspiration spiritually and it is there that men come in best communication with God. Our conference chartered the Weddington Industrial School and turned it over to a board of trustees in 1918, but no funds have been received from that source to build it up or equip it. Nevertheless, a splendid, modern brick building of considerable proportions has been erected and many improvements made along the lines of the ambitious program aforementioned. This has been done without any contributions from the church so far received or private donations, but necessarily the trustees had to make obligations yet to be met. The institute owns 250 acres of fine land contiguous to the campus and upon this as a basis it is hoped to establish an industrial school of no small proportions. The question is will the benevolently able remember this institution in the campaign now in progress? If so the faith of the inaugurators and the energy of those thus far devoted to the enterprise will be rewarded; otherwise, the destiny of the school will be a different story and a great opportunity will be lost.

W. S. Blakeney,
Secy. and Treas. Board of Trustees.

LOUISBURG COLLEGE FOR YOUNG WOMEN

In 1856 Louisburg Female College, successor to Louisburg Female Seminary, was chartered. The charter for the Seminary bears date of 1802, and some years earlier there was in operation "Franklin Academy for Males and Females." Thus the institution has had a history of more than a century. In 1907 it became the property of the North Carolina Conference, and has since been maintained as a junior college.

Louisburg College has a long record of service to the young women of its section. It has sent out more than three hundred graduates; its enrollment the present session goes beyond that of the previous year, and some students were denied admission because of lack of room.

If there were no other appeals than those of sentiment and of a long and honorable career, the Methodists of the North Carolina Conference should recognize their obligation to give all that is needed to guarantee the future growth and life of the institution. But it has stronger claims than these. It has been making its contributions of cultured Christian womanhood through all these years; it has been sending out young women well equipped for service. Its purpose is: "To develop the girl into a symmetrical woman. To maintain an atmosphere conducive to the free exercise of the best faculties of mind and heart, in short, to cultivate the whole personality. To see to it that every girl who goes out from Louisburg College may bear in her face the evidence of a strong body, a well trained intellect, and a pure heart, the essentials of a perfect woman, nobly planned."

The institution has property valued at approximately $170,000. It must have an additional dormitory, other buildings, and the beginning of an endowment. It is doing the work of a junior college, and while it will perhaps continue as such an institution, it must be equipped for a larger service. It must be able to care for the young women now being turned away, and bring under its good influence other hundreds not yet reached. These can be reached if the North Carolina Conference gives what it needs.

NOW AN INDIVIDUAL RESPONSIBILITY

By A. C. Marts, Advisory Director, Christian Education Movement.

During the past six months the Methodist Episcopal Church, South, has forced into the mind and consciousness of the people of the states it serves a phrase and an ideal which has already begun to exercise an influence of far-reaching power. CHRISTIAN EDUCATION has been strengthened and buttressed in our whole educational system by its championing by Methodism. The development of education in the whole Southland has been affected for years to come by the church's commitment to a process which is planned to result in Christian character. Even though we were to do no educating ourselves, the effect of the church's endorsement of Christian education would be of inestimable value. This phrase, Christian Education, has had a circulation, so wide that the ideal to which it gives expression has already become in a measure at least, a test of our whole system of education.

But it is not the custom of Methodism to erect an ideal and then to walk away from it, leaving it to someone else to make that ideal effective in the lives of men. If Christian education is a worthy ideal it must be also a responsibility and our church has assumed its responsibility in the projection of the Christian Education Movement.

Now the purpose of this brief statement is to say that what was the church's responsibility in January, 1921, has become an individual responsibility in May, 1921. The Christian Education Movement is no longer simply a great undertaking of a great church. During the next few weeks it is a searching challenge to two million individuals.

We have believed in it as a Movement. We must, therefore, believe in it as a personal responsibility. We must make and keep American Education Christian. We must maintain colleges which will train and produce pastors and leaders able to keep our nation a humble servant of Christ. In order to accomplish these things, millions of individuals must be faithful and sacrificial.

During the month of May let each of us think of this undertaking not as the Christian Education Movement of the M. E. Church, South, but as MY RESPONSIBILITY FOR THE CHRISTIAN EDUCATION OF AMERICA. Then we shall be driven by the compulsion of personal accountability for a great opportunity and will not spare ourselves, in energy, devotion, intercession or giving. When we, as individuals, have one by one, paid the price in our own hearts and wills, then we as a church can render this saving service to the world.

Of Such Is the Kingdom of Heaven



This boy is stuck. The multiplication table is too much for him. Wouldn't you like to help him? If you have a heart, you would. He needs lots of things—a slate, a coat, a new pair of shoes, a good home, a day school, and a Sunday school.

If the Church allows boys like this fine lad to grow up without religious instruction, what is the Sunday school for? And yet there are millions of boys and girls in this land of Churches who are not in any Sunday school.

Membership Campaign Leaflets, Visitation Cards, Wall Mottoes, and Leaflets on Evangelism will be furnished free on application. Address Rev. Charles D. Bulla, Corresponding Secretary, 810 Broadway, Nashville, Tenn. General Sunday School Board, Methodist Episcopal Church, South.

TRINITY COLLEGE

North Carolina Methodists need not to be told of the history and achievement of Trinity College. Throughout Southern Methodism the record of this institution is known and others than North Carolina Methodists feel that they have some share in Trinity. This institution has the distinction of being the best equipped college of Southern Methodism, its total assets being approximately $3,000,000. Its alumni are in every section of the South. Both because of its high rating as an educational institution and because its representatives are throughout the church, the people of the entire connection think of Trinity as their own school. All recognize, however, that it has come to its present place in the educational world and to its present strength through the efforts of North Carolina Methodists.

During the more than sixty years of its history as a Methodist school, the college has held to the highest ideals of a Christian institution of learning. In its constitution is this declaration: "The aims of Trinity College are to assert a faith in the eternal union of knowledge and religion set forth in the teachings and character of Jesus Christ, the Son of God; to advance learning in all lines of truth; to defend scholarship against all false notions and ideals; to develop a Christian love of freedom and truth; to promote a sincere spirit of tolerance; to discourage all partisan and sectarian strife; to render the largest permanent service to the individual, the State, the nation and the Church." For the realization of these noble aims the college has wrought through the years.

At Trinity College a Bible department is maintained. This department seeks to acquaint every student in college with the writings of the Bible; but much more than that, the department seeks above everything else to emphasize the fundamental duty of every student to find the plain meaning of the Bible and to partake of the spiritual vitality and energy that beat there with the divine pulse of its original. In connection with this department the college gives courses in Religious Education, the chief business of which is to train for Sunday school work and for other kinds of church work. Forty-six students are enrolled in the ministerial band and twelve in the Student Volunteer Band. in addition to these at the close of the annual revival, held in recent months, and during Life Service Month more than one hundred students indicated their willingness to enter distinctively whole-time religious work.

The foregoing facts are mentioned that Methodist people may know how Trinity is serving the church. Among its graduates are 262 Methodist preachers, and there are hundreds of others now in the active work of the ministry who are former students although not graduates.

Trinity holds to the highest educational standards, and in the quality of the teaching force, its entrance requirements, its courses of study, its equipment, is one of the first colleges of the South. And it is a gratifying condition of affairs that in the face of these facts the college cannot care for all who would come. More than six hundred students have been enrolled the present session, and many were denied admission because of lack of room. The college must be given a chance to serve all who would come.

As is known, Trinity College has received large gifts from generous individuals. These friends of the institution have used well their wealth, and to them the church is debtor. Other North Carolina Methodists have not carried a large share of the responsibility until now, although many have, according to their means, made liberal contributions. It is now time that the Methodist people generally make to Trinity some contributions worthy of two great conferences of Southern Methodism. They have their opportunity in the askings of the Christian Education Movement.

PARAGRAPHS ON THE CHRISTIAN EDUCATION MOVEMENT

By Harry M. North.

If the pastors do not have enough subscription cards or information cards let them write to me stating the number wanted and they will receive them at once.

It is very important that strong laymen should serve as directors in their local churches and that they should allow themselves to be used on committees for the final canvass. A leading man should not excuse himself in this matter until he has faced his duty in prayer.

The presiding elders are earnestly requested to see that each church is furnished with a visiting speaker on one of the Sundays in May to speak on the educational work. There ought to be a central rallying point in each of the circuits and the message should be carried down to the very last church. District commitees in several instances are handling this matter well.

Can we not have every church open for the next three Sundays for the presentation of the great subject before us? School teachers, lawyers, doctors, business men and women, local preachers, all these might easily be pressed into service in this emergency. Many such people are doing most effective service already. Ask them; insist upon their going; help them to prepare a speech, and send them out every Sunday to different places. The minute men can do fine service in filling these places.

Thorough organization of the local churches is essential. In prosperous times even it is hard to accomplish a great work like this without system and organization; it is doubly hard in a season like this. This movement is entirely worthy of the best the time, but o nwhat I hope to be worth in the fu leadership to be found in the churches and the most carefully laid plans and methods. If we do not organize thoroughly and cultivate every part of the membership beforehand we can scarcely hope for a response from every individual.

I am asked what I would do as pastor if I could not get one good man to serve as director or committeeman. Why, in that event I would get a good woman. If I could not get either of these I would take a boy or girl, or even a child and form my organization around a little child before I would fail. In short, if no other help could be secured I would do the work myself. Personally I should feel responsible until I had exhausted every resource, and then I should try to find some other resources.

Still, I hope there will be no coercion; no driving or forcing anyone to do anything against his will. I have promised not to beg or fret anybody to either

work or to give. If this work is of the Lord, as it seems to be, everyone should consider it a bounden duty and pleasure to have a part in it. It is not something which the colleges have ordered done; but it is what the great Methodist Church has asked its members to do for its needy colleges. All I ask is that every man, woman and child have a clear conscience in the matter when it is all over.

You ask how much we are trying to raise for all of the schools and colleges of the church. There are nearly ninety of these institutions scattered throughout the Southern States. For them all we hope to raise thirty-three million dollars. In the North Carolina Conference we want to raise one million three hundred and twenty-two thousand dollars. Our task is not so very great as to frighten us provided we all work together on it. Just what institutions will be benefitted by this money which we are to raise? We shall see in the next paragraph.

There are five objects of a general nature to which the people of all the conferences are asked to contribute. The first is Emory University at Atlanta; the second is Southern Methodist University at Dallas; the third is Scarritt Bible and Training School in Kansas City; the fourth is Brevard Institute in the mountains of North Carolina; the other is an Aid Fund for the education of those who give themselves to whole-time religious work like the ministry or missions. Twenty per cent of those gifts which are not specially directed will be applied to the institutions just mentioned. A person has the privilege of directing his gift to either one that he may choose.

In North Carolina are five institutions which will benefit by our contributions. These are Trinity College, Greensboro College for Women, Louisburg College, Carolina College at Maxton, and Trinity Park School. If the total amount asked for is raised how much will each of these schools receive? Trinity would get $350,000; Greensboro $233,000; Louisburg $210,000; Carolina $210,000; Trinity Park School $52,000. All those gifts which are not directed will be divided in the above proportion among the institutions concerned. However, anyone has the privilege of directing his gift to either of the schools just named.

Not only may one direct his gift, but he may devote it to a special object within the college itself. Rooms may be furnished; buildings erected; scholarships be taken; endowments may be established or increased; libraries may be endowed; chairs in certain branches of education are open for endowment. Here is an excellent opportunity for many of our people to erect lasting memorials to their loved ones who have gone. In this way they would be made to live in all after generations. The children of Doctor Moore endow a scholarship in memory of their father; the Edens family do the same for their father. And so, many others have erected monuments on our college grounds rather than in cemeteries. Which do you think would be better?

I like the way in which Uncle Betts built up a loan fund little by little at Trinity; and the way Mr. Carr and the Dukes founded and sustained that wonderful college; I like Mr. Odell's plan of putting up a dormitory at Greensboro while he can live to see the good it does; and what could be finer than the Avera Bible endowment which Mrs. McCullers gave to Trinity years ago, whose influence has already been far-reaching? Why should not many of or wealthy people give a part of their estate to one of these colleges and thereby become immortal in the good which they do? If they have not the money just now, why might they not give Liberty Bonds, or a house and lot, or a farm? Others have done so.

But when will the subscriptions be due? The first will be on the first day of next November, and the others on the first of each November for four years following. But suppose I want to contribute to this cause but do not think I could meet the first payment as dated above might I have my first payment to read at a later date than November first? Yes, I have the privilege of changing the date of this first payment and putting it at a time when I feel that I would be in better position to meet it. In such an event I would then date my other four payments annually from the first. However, we hope that it will not be necessary to change the dates as written on the cards. This possible change in date is provided so no one will find it difficult to contribute.

Subscribing on expectancy. I rarely ever subscribe anything on the basis of what I am worth at the time, but on what I hope to be worth in the future. In fact, men carry on their business largely on the faith of the future. We are not to meet all these payments out of the income of the present year, but out of the income of several years following. All of us think that times will be much better before this year has passed. Prices will not always continue as they have been, and we will not remain in debt permanently. Can we not give by faith in God? It would not be wrong even to borrow money to meet the needs of His cause. We borrow for other needs; why not for His? God has risked a great deal on us; can we now not risk something on Him?

We have been praying for five thousand young people to give themselves to religious work to fill the many demands for them in the ministry and elsewhere. Already about four thousand have answered the call and volunteered. Is this not the strongest of appeals to the rest of us to give them college training for their life work? We must relieve the overcrowded condition in our colleges to make room for this army of recruits for the Master's field. Surely, the King's business requires haste. Is not this the challenge of the hour? And will not the resourceful Methodist Church meet it? In my heart I believe that it will do so. Heretofore we have left the support of our schools to a few families who have carried the burdens through the years. Now for the first time the whole membership of the church is asked to rally to the help of these schools whose backs are to the wall. Forty-seven thousand persons subscribed in the Centenary two years ago; let us make it fifty thousand in the Education Movement. So say you all? Yes, so say we all. I thank you.

CONFERENCE ASPECT OF A NATION WIDE MOVEMENT

By T. F. Marr.

The Methodists of the Western North Carolina Conference now face a supreme opportunity—one that has not come until now and that may not come again. The Southern Methodist Church is putting forth a united effort to strengthen her educational institutions. Will we throw ourselves heartily into this movement and use this opportunity to so strengthen our schools that they may hold places of commanding influence? Shall the voice of Southern Methodism be heard in the education of the future citizens of North Carolina? We are within the next few weeks to determine whether we will lead or trail the procession. Elmer T. Clark says: "It is a challenge to the Conference to attempt tasks worth while, and the entire church has faith in the ability and willingness of Western North Carolina Methodists to answer the call of this new day of opportunity." Shall the 5th day of June vindicate this faith?

Northwestern University of the Methodist Episcopal Church is in the field for $25,000,000, Harvard has raised $15,000,000, Yale is seeking $11,000,000, Chicago and Cornell each seek $10,000,000. The Methodist Episcopal Church raised $35,000,000 in 1918 and is now seeking an addition of $138,000,000, thus making a total of $173,000,000.

The Northern Presbyterian Church is in the field for $33,000,000. The Northern Baptists have raised $30,000,000. The Southern Presbyterians seek $8,000,000. "This enlarged educational program of our sister churches makes immediate action by our church necessary if we are to retain our place as one of the dominant spiritual forces of the world."

If other churches furnish the supply of trained leaders it requires no great foresight to tell what will bcome of us. "The colleges and universities of Massachusetts have $10,000,000 more endowment than all the colleges and universities of the South! The entire property of the colleges and universities of Southern Methodism is less than that of either Columbia, Harvard or Chicago. It can no longer be said that our educational backwardness is due to our poverty. North Carolina ranks well among the states financially and I am quite sure she is now going to take her place educationally.

We have as our special objects of interest the following institutions:

Trinity College—This institution is the property of the North Carolina and the Western North Carolina Conferences. "The aims of Trinity College are to assert a faith in the eternal union of knowledge and religion set forth in the teachings and character of Jesus Christ, the Son of God."

Greensboro College for Women—This also is the property of the two conferences in North Carolina. This is the oldest chartered college for women in the state. For more than eighty years it has contributed to the life of the church and the state.

Davenport is one of the most advanced junior colleges in our church. It began its career of usefulness in 1855 and now has an enrollment of more than 150 students.

Rutherford College—This is one of the best known of our junior colleges. Perhaps no college in our church is rendering a better service with the resources at command. It has an enrollment of nearly fifty ministerial students the present session.

Weaver College—This institution is located nine miles from Asheville and for more than eighty years has served that part of North Carolina. The one need of this school is means with which to do its work. The church can make no better investment than to strengthen this institution.

Jefferson—This is one of the youngest of our church institutions. It has a splendid location and the success of Methodism in that section depends more largely upon it than has heretofore been recognized. Its equipment is so limited that it cannot meet the demands made upon it.

Weddington Industrial Institute—This school is now in its formative period. A splendid brick building has just been completed. It owns a large farm and is located in one of the best sections of Union county. All this school needs is a chance.

I shouldn't fail to mention Brevard Institute. This is a connectional institution, but it is located within the bounds of our conference and is making large contributions to the life of our church and state.

The Western North Carolina Conference has in these schools splendid foundations for great institutions. These schools could increase their present enrollment one hundred per cent within the next few years if they had the necessary equipment.

This movement also seeks to provide a Christian Workers Educational Aid Fund of $1,000,000 to help students secure a training for Christian service. To show the need for this fund it is only necessary to call attention to the dearth of Christian workers at the present time.

Surely no Methodist in this great conference will fail at this critical moment. "A contribution from every member" is our motto.

Let the rich give of their abundance, but let every one give something.

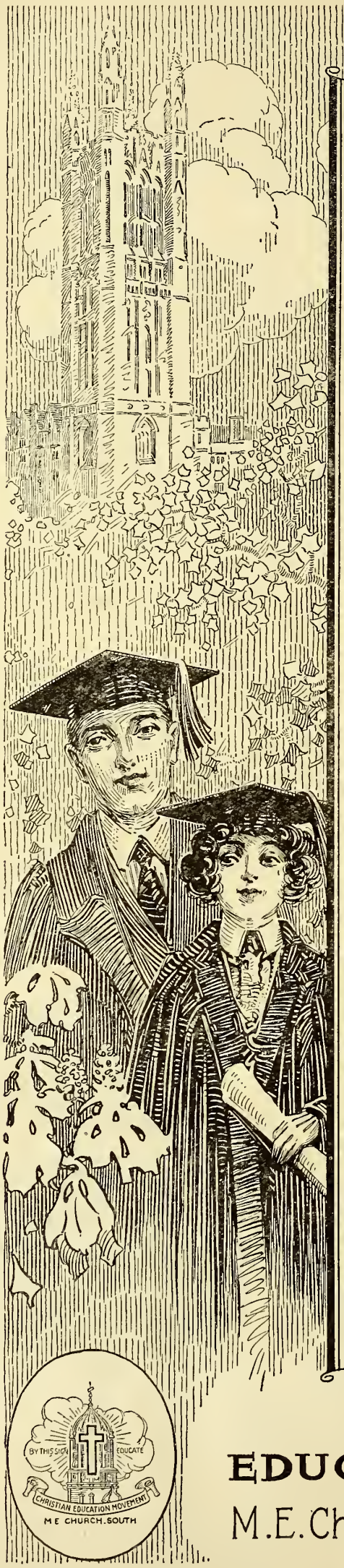
THE "METHOD BOOK"

For the Centenary campaign there was the "Standard Plan" for the financial organization and the "drive." Where the "plan" was met and all of its suggestions and instructions observed, the financial objectives were realized; where the plan was put aside for some other method there was in well nigh every instance failure to secure the quota.

For the Christian Education Movement there is the "Method Book" for the financial organization and every member canvass. In the main it is the Centenary plan, with some amendments, and some improved features. It is the obligation of every pastor and charge leader to use the Method Book plan of organization. If its directions are followed, all of its instructions observed, and any charge fails to reach its goal the pastor and charge leader cannot be held responsible for the failure. Study the Method Book. Play the game according to the rules.

To date more than one million dollars have been pledged to the Christian Education Movement by men who have given amounts of $25,000 and above, this not taking into account more than one million pledged for new etnerprises in Oklahoma and Texas.

It occurs to me that education is not always an advantage to the country, because it certainly adds to the power of those educated and if that power is exerted in the wrong direction, it is to the disadvantage of the country. Christian education is quite a different proposition. Christian education assures power in the right direction which is the all important matter before the world at this particular time.—J. T. Beal.



"Unite The Two so Long Divided---Knowledge and Vital Piety

This was the ideal of Wesley—inscribed on Kingswood, the first Methodist school on earth. It has been the guiding ideal of the Church always and everywhere. It is the ideal which inspires and furnishes the motive to the schools of North Carolina Methodism today.

Sound in scholarship and Christian in character, these institutions transmute money into men and women. They build manhood and womanhood. They produce the cultured leaders in all affairs. They furnish the Christian workers for the pulpit, the mission field, and all the social agencies working for the world's redemption.

Shall we force them to continue the grinding process of trying to make bricks without straw? Shall we keep the door closed to those who clamor for admission? Shall these institutions which have served so faithfully and so well now be forced to fall because of an inadequate support?

The Christian Education Movement is the only hope they have. On it they pin their faith. To its friends they appeal in the hour of the world's worst need.

Kept out of the field by official order while money was easiest to get and while expenses soared to unheard-of proportions, these colleges have displayed an admirable fortitude, waiting for the Church to relieve the strain upon them. Surely no faithful Christian man—none who has a vision of his duty—none who realizes what Christian Education means to the world—will fail to respond with hearty enthusiasm in this supreme moment.

Remember the Dates May 28th to June 5th.

The Schools of North Carolina

CAROLINA COLLEGE
DAVENPORT COLLEGE
GREENSBORO COLLEGE
JEFFERSON SCHOOL
LOUISBURG COLLEGE
RUTHERFORD COLLEGE
TRINITY COLLEGE
TRINITY PARK SCHOOL
WEAVER COLLEGE
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Sunday School Work

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O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

W. N. C. CONFERENCE

S. S. DAY HONOR ROLL

The following Sunday schools have through their superintendents ordered from Smith and Lamar, Richmond, Va., Sunday School Day programs for promoting the observance of the day To date there have been 7,259 programs ordered, all of which have been charged to the account of the Sunday School Board of the Western North Carolina Conference. It is hoped that each of the schools observing the day will give ample opportunity for an offering, not a collection, but an offering to be sent at once to H .A. Dunham, Asheville, N. C., for the promotion of our Sunday school work. Note the schools listed by districts. If your school is not listed here get after your superintendent and get after him proper. He has a blank for ordering needed programs.

Asheville District.

Black Mountain, Mills River, Fairview, Bethel Asheville, River View, Sharon, Hendersonville, Biltmore, Avery's Creek, Tweed, Shaw's Creek, Emma, Acton, West's Chapel, Teague Chapel—15.

Charlotte District.

Hawthorne Lane, Marshville, Union, Smyrna, Wadesboro, Waxhaw, Tryon Street, Weddington, Harrison, Forestville, Trinity Charlotte, Monroe Central, Cedar Hill, Duncan Memorial, Matthews, Dilworth, Grace, Bond's Grove, Trinity, Brevard Street, Hickory Grove, Ansonville, Calvary. Pleasant Hill —24.

Greensboro District.

East End High Point, West's Chapel, Park Place. Franklinville, Rehobeth, Walnut Street, West Market Street, Caraway Memorial, Old Union, Wesley Memorial, Spring Garden, Trinity, Glenwood, Bethel, Main Street High Point, Centenary, Muir's Chapel, Oakdale, Wentworth, Bethany, West Bend, Ramseur—22.

Marion District.

Caroleen, Spindale, Cliffside, Rutherfordton, Morganton, Old Fort, Pleasant Grove, New Hope, Trinity, Deyton's Bend, Burnsville, Providence, Bald Creek, Pleasant Hill, Gilkey, Union—16.

Mount Airy District.

East Bend, Mount Carmel, Stokesdale, Maple Springs, Antioch, Stony Knoll, Stokesdale, Battle Bround, Elkin, Jonesville, Salem, Boonville, Bethlehem, Stokesbury, Grassy Creek —18.

North Wilkesboro District.

Potato Creek, Moriah's Chapel, Walnut Branch, Baldwin, Wilkesboro, Asheleys, North Wilkesboro, Fairview, Elk Park, Mill Creek, Pisgah, Boone, Roaring River—13.

Salisbury District.

Park Avenue, Epworth, Central Spencer, Salem, Center Grove, Bethany, Shiloh, Bethel, Cedar Grove, Hill's Chapel, Woodleaf, Kerr Street, First Salisbury, South Main, Badin, Stony Hill, East Spencer, Fork, New Mount Tabor, Norwood, China Grove, Cleveland, Pine Grove Albemarle—25.

Shelby District.

Lincolnton, Dallas, Plateau, Stanley, Crouse, Marvin, Asbury, South Shelby, Lowell, Bessemer City, McAdenville, Bethany, Zion, Pisgah, Bethesda, Cramerton, Mount Pleasant, Denver, El Bethel, Belwood Ct., St. Paul, Beulah, Sharon, Sulphur Springs, Central Shelby, Snow Hill, Cherryville, South Mills, Wesley's Chapel, West End, Concord, Lander's Chapel—35.

Statesville District.

Catawba, Granite Falls, Bethlehem, Concord, Marvin, Chapel Hill, Hudson, Huntersville, Cedar Valley, Rose's Chapel, Pisgah, Friendship, West View, Vanderburg, Shady Grove, Knoll's Chapel, Center, Hopewell, Cool Springs, Centenary, Wesley's Chapel, Broad Street Mooresville, Mount Zion, Race Street, Triplett, Rock Springs, Fair View, Elmwood. Mount Hermon, Pisgah, Lenoir—31.

Waynesville District.

Cullowhee, Moriah's Memorial, Wesleyanna, Fines Creek, Hayesville, Snow Hill, Finchers Chapel, Oak Forest, Bethel, Palmer's Chapel, Cullesaja, Love's Chapel, Murphy, Highlands, Elizabeth's Chapel, Whittier, Olivet, Harmony Grove, Shady Grove, Iotla —20.

Winston-Salem District.

Lexington. Thomasville, Hanes-Clemmons, South Thomasville, Centenary, Sharon, Doubs, Bunker Hill, Center, Concord, Union, Center, Sedge Garden, Brookstown, Southside, Cooleemee, Vernon, Mount Olivet, Liberty, Prospect, Wesley's Chapel, New Hope. Cotton Grove, Advance—25.

PLAN OF EPISCOPAL VISITATION, 1921-1922.

Tenth Episcopal District—Bishop U. V. W. Darlington.

Western North Carolina Conference, High Point, N. C., October 19, 1921.

Upper South Carolina Conference, Lancaster, S. C., November 2, 1921.

North Carolina Conference, Elizabeth City, N. C., November 16, 1921

South Carolina Conference. St. George, S. C., November 30, 1921.

Eleventh Episcopal District—Bishop

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We extend our congratulations to the man or congregation who has a home in which to live or a Church in which to worship. At this time SAFETY should be our watchword. Building material has more than doubled, in some instances it costs three times as much to build as it did three years ago. Think about the cost to replace your Church, and then be sure that it is adequately protected by insurance in the Methodist Mutual Fire Insurance Company. The cost is very much reduced by the dividends which we are returning to our policy holders.

W. E. Webb, Secretary,
Statesville, N. C.

Greensboro College

The A-Grade Woman's College of the Two Methodist Conferences of
NORTH CAROLINA

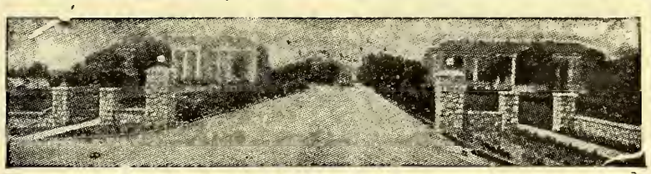
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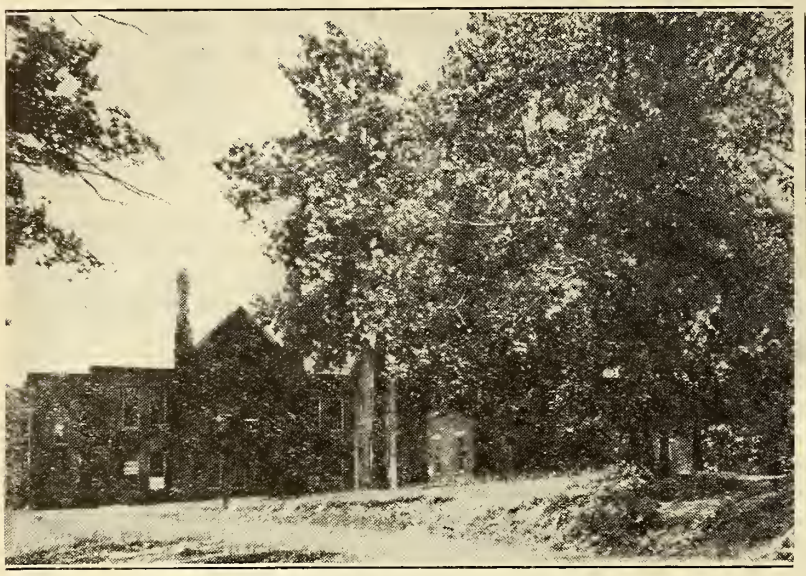
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WEAVER COLLEGE, WEAVERSVILLE, N. C.

What Trinity Men are Now Doing

2 United States Senators.	1 President of State Bar Association.
2 Congressmen.	1 President of State Press Association.
1 Supreme Court Justice.	7 College and University Presidents.
3 Superior Court Judges	58 College Professors.
1 Superintendent of State Instruction.	2 Editors of Church Papers.
1 President of State Teachers' Assembly.	262 Methodist Preachers.

EMORY COMMENCEMENT

Bishop Collins Denny will preach the commencement sermon at Emory University, June 5. On June 7 the Hon. William Jennings Bryan will deliver the annual address.

FOR EVANGELISTIC WORK

I have been attending school at Rutherford College for the past two years. I feel that God is calling me into the evangelistic work this summer. Brother W. M. Rathburn has consented to work with me and do the choir directing and some preaching. All our time for the summer is taken up except the weeks from May 15 to June 30. If any pastor desires our service, we will be glad to help. We are not out for money or fame, but for service.

Yours through Him,
W. G. Pratt,
Rutherford College, N. C.

CONNELLY SPRINGS CIRCUIT

Sunday, May 1, was spetn with Rev. W. F. Elliott on the Connelly Springs circuit, the charge that includes Rutherford College. Ballinger s Chapel was visited in the morning, Friendship in the afternoon and the college at night. It was a happy day. Brother Elliott is having plenty to do in the promotion of the new church at Rutherford College and the furtheranceof the Educational Movement in various parts of the Marion district, but with these great responsibilities he is assuming the responsibility for better Sunday schools on his charge. Getting in touch with such people is the work of your field force, and it was a genuine satisfaction to spend the day with Brother Elliott and his fine folks.

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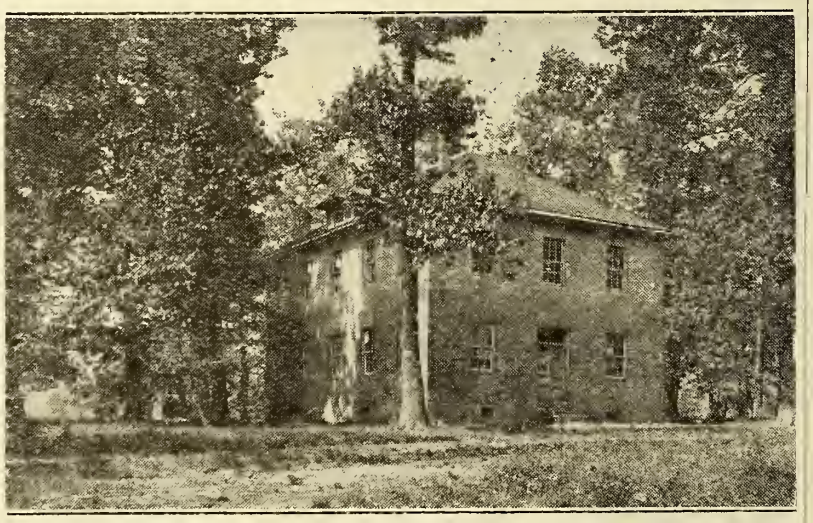
W. E. Sharpe, Mgr.
BURLINGTON, N. C.

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to be made of the following: Mrs. W. S. Ervin, of Richlands, N. C., who acted as treasurer for the Wilmington district, and those who so generously responded to her call; Mrs. Flora M. Kendall, of Goldsboro, who took the matter up with the missionary societies; Miss Floy L. Martin, of Aberdeen, a trained nurse, who when Mrs. Vale was so ill, and we found we must add another nurse for night duty, generously gave her services for two weeks without charge; she stood by her till Mrs. Vale died; Rev. J. H. Shore, the presiding elder of the district; the good women of Hamlet, who were almost daily visitors, taking flowers, and many things to cheer the sufferer.

The orphan boy, 12 years old, left without a relative in these parts, wife and I have taken into our home, and purpose to try to be, as near as possible, parents to him.

A. J. Parker.



GIRLS' DORMITORY, JEFFERSON SCHOOL, JEFFERSON, N. C.

DEATH OF MRS. C. E. VALE

The widow of the late Rev. C. E. Vale, of the N. C. Conference, died in the Moncure Hospital, Hamlet, N. C., Thursday night, April 21st, after a lingering illness of more than two and a half years. She was buried in Trenton, N. C., by the side of her late husband. The funeral was conducted by Rev. J. H. Shore and Rev. C. A. Jones.

The first of last February she was very ill, and we found it necessary to take her from her rented rooms in Richlands and put her in a hospital. The help she received from the conference superannuate fund had all been exhausted. I made a statement of her condition in the Advocate. Churches, Woman's Missionary Societies, Sunday schools, Sunday school classes, and individuals responded generously. As a result, I was able not only to give her my personal attention, but to furnish this good woman with a trained nurse and physician and every comfort possible during the last months of her illness. After all expenses have been paid and a neat stone to mark her grave there is some left, which I will apply to the care of her orphan child, unless there is objection.

I want to thank all for their help in this work of love and for the many kind and sympathetic letters which I have received. Special mention ought

FELLOWSHIP DEDICATED

The congregations of Fellowship Church, Princeton charge, were happy Sunday, April 24. Rev. J. C. Wooten, presiding elder of the Raleigh district, preached the sermon and read the service that dedicated the church to the worship of God.

The church is a nice frame structure consisting of four Sunday school rooms, and the main auditorium was filled with people, while a good many who could not find room gathered near the windows that they might enjoy the services. After the morning service was over a sumptuous dinner was spread that showed the hospitality that exists among the people of Johnston county. People from other denominations joined with us in these services which showed the friendly spirit that exists between the different churches in this section.

After dinner was served, Mr. W. S. Stevens, of Smithfield, a loyal Methodist layman, delievered an address that was enjoyed by all those who heard him. W. G. Farrar, P. C.

WAYNESVILLE DISTRICT CONFERENCE

Dear Advocate:

Please announce in your next issue that the Waynesville District Conference will convene with our church at Andrews Wednesday morning, May 18th, closing not later than Friday following.

The first day, Wednesday, will be devoted to the Christian Education Movement. Rev. G. D. Herman will preach at 11 a. m. on above subject. Would like to have all of our schools represented. The Commission on Education will have some strong speakers present.

The pastors are urged to do their utmost in securing fulll delegations from their respective charges. To see also that their quarterly conference records are on hands for examination.

They are requested again to see that all their local preachers be in attendance with written reports of the work they have done according to requirement of the Discipline. If for any reason they cannot be present let them send their reports to me, or hand them to their pastors, so they may be available early in the session.

Let all the preachers have short written reports covering the various organizations and their activities, with special emphasis on evangelism.

Rev. M. B. Clegg, Rev. Elzie Myers and Prof. W. H. Rhodes constitute the committee on license to preach.

Rev. O. J. Jones, Rev. A. L. Aycock and Rev. Carlock Hawk on admission, readmission and orders.

Andrews is on the Murphy branch of the Southern Railway, 108 miles from Asheville and 80 miles from Waynesville. The good people of Andrews will give all delegates and visitors geenrous entertainment. The visitors should write at once Rev. M. T. Smathers, pastor of the church, the day and train of their arrival.

Sincerely, J. H. West.



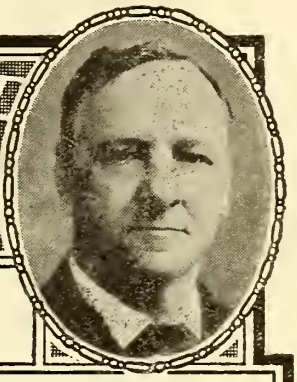
WEDDINGTON INDUSTRIAL SCHOOL GROUP
R. F. D. NO. 18 MATTHEWS, N. C.

What Some Famous Statesmen Say



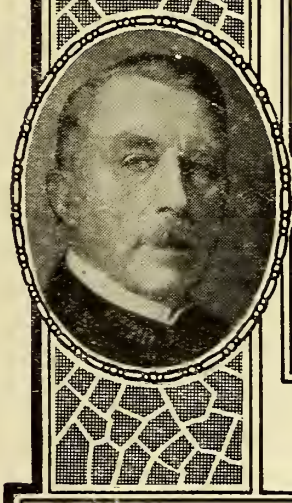
I of course have heard with the most complete sympathy of the Christian Education Movement which has been inaugurated by the Methodist Episcopal Church, South. I hope that it will meet with the greatest success. Every man who understands and loves the country must wish education brought to the highest point of development and efficiency and to be shot through at every point with Christian principle.

WOODROW WILSON
Former President of the United States of America



The best investment that any man can make of his money is to invest it in an immortal mine. It brings a dividend which increases as the years go by, to both Church and state. The crying need of the world today is for educated Christian men; men of vision, who understand that with all their getting they must get understanding. The South has enjoyed rich years and I trust that the response to the Educational Campaign will be generous, hearty, and liberal.

JOSEPHUS DANIELS
Former Secretary of the Navy

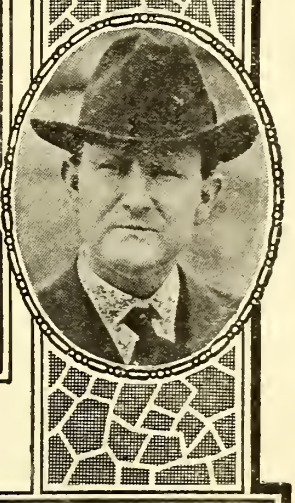


I am very glad to know that the Methodist Episcopal Church, South, is to undertake a great Christian Education Movement whose purpose is to thoroughly inculcate in your membership an appreciation of the tremendous importance of education. A Constitutional Democracy such as ours is dependent for its stability and progress upon the sound education of its citizens. I am also glad to know that you are going to emphasize the importance of Christianity to the nation. No nation can endure without religion. There can be no divergence of opinion as to the importance of our people being well grounded in religious belief.

LEONARD WOOD
General in the United States Army

Any movement having for its object the furtherance of Christian Education should command the support of every patriotic American. The very existence of free institutions and free government rests on the foundation of Christian Education. The safety of all investments, of all financial enterprises, and of the economic framework which makes possible our present high state of civilization, depends upon a feeling of security and confidence in the masses, born of Christian faith and knowledge. Christian Education, therefore, is a form of social insurance, in which every business man is directly and vitally interested. Without it, social unrest will grow until violence and disorder submerge the splendid civilization which Christian faith and hope and progress have already builded.

MORRIS SHEPPARD
United States Senator from Texas



I am glad to lend my endorsement to the Christian Education Movement of the Methodist Episcopal Church, South, feeling that encouragement should be given to every worthy movement that will make the Church and its branches more helpful and effective. The value of Christian Education cannot be placed too highly. Encouragement must be given to our young people to take interest in the work, and such material assistance should be given as will make an independent living possible for those who enter ministerial activities.

JAMES M. COX
Former Governor of Ohio and Candidate for the Presidency

The Christian Education Movement has compelled the admiration of the great; its fundamental purpose has won the sympathetic interest of all who revere the Christian traditions of America. Its program offers the only course of safety for Church and native land. Will you give it your whole-hearted support?

CHRISTIAN EDUCATION MOVEMENT

M.E.Church, South · Nashville, Tenn.

The Christian Education Movement should command the support of all thinking people. It would be most unfortunate if education and Christian enlightenment were not a most important part of the great work of reconstruction now demanded for the redemption of the world from the disasters of a most un-Christian war. Except in the spirit of Christ, there can be no sure and lasting reconstruction of the moral forces which affect the welfare of all people.

A. S. BURLESON
Former Postmaster General of the United States





BY THIS SIGN CONQUER
CHRISTIAN EDUCATION MOVEMENT
M.E. CHURCH, SOUTH

T A W

Woman's Work

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Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

NORTH CAROLINA CONFERENCE

AMERICA

A golden cup is in thy hand,
Thou holdest it at God's command,
America!
His cup of blessing, not thine own,
Thou may'st not quaff its swect
alone—
This cup of blcssing sent through thee
To thirsting, sad humanity.
God keep thee to thy mission true,
O fairest land the world e'cr knew,
America!
Kate W. Hamilton.

AUXILIARIES

If you have not already done so, send the names of your delegates to Conferencc meeting in Favctteville, May 17-20, today to Mrs. Emma Hunter, Fayetteville, N. C.

CENTENARY RESPONSE IN JAPAN

Japanese Methodists have responded generously to the Centenary call. Their per capita giving is proportionately greater than that of the church in America, averaging $5.12 per member per year for the three year period. At the same time there have been generous contributions for local church needs not included in Centenary pledges. One man who pledged 7,000 yen for the Centenary gave 8,000 yen toward a local church building. The average pastor's salary is $30 a month, and the highest does not exceed $1,500 a year. Instances of this kind answer doubters who aver that all Asiatic converts are "rice Christians."—Missionary Review of the World.

Seldom has it been our privilege to hear a more inspiring message than that delivered to Council in behalf of the Russians, hungry for Christianity, by Mrs. Victoria Booth Chibborn-Demorest, granddaughter of General Booth of the Salvation Army. She was born in Paris, the second of ten children, growing up with four languages in her mouth, and an intense desire to preach the gospel in her heart. From the time when in Holland she preached her first sermon at the age of ten, she has carried the gospel to all people with whom she has lived. It is her earnest purpose to go into Russia to preach as soon as it can be arranged.

The ninth annual meeting of the Woman's Missionary Society of the W. N. C. Conference is in session this week at Lenoir. Great plans have been made for this annual gathering of our missionary women and we feel sure that this meeting is going to be one of the best they have ever held. The homes of Lenoir are open wide to visitors, the attendance is large and the program of the three days full and interesting.

We hope, in our next issue ,to give at least a part of the proceedings of these meetings.

The following letter from Mrs. F. L. Siler, Supt. of Social Service of our Conferencc, was intended for last week's Advocate, but reached us too late to be inserted. We give it this week hoping that all of our social service superintendents will read it carefully.



Student Volunteers, Davenport College, Lenior, N. C.

To the Social Service Superintendents:

I have received such splendid reports of all kinds of sacial service work for the first quarter of this year that I want every one that reads the Advocate to know something about it, though I cannot begin to tell in the limited space allowed me all the good things that our social workers are doing. I am anxious to give here which district is ahead in reporting, but so many superintendents failed to name their districts, and I am not yet familiar enough with them to know, that it is impossible for me to say positively which one is ahead for the past quarter. However, from the invitation I have before me, the Greensboro District is ahead. I have reports of unusually fine work from this district.

From Asheville, Statesville, North Wilkesboro, Mt. Airy and many other smaller towns, I have learned of many fine things from running down the sale of "blockade" to coloring Easter eggs for the poor and insane. Our good women undertake and accomplish wonderful things.

Splendid reports of the work done by the "circles" in Charlotte is reported to me. I wish every place that is large enough to have more than one auxiliary would organize into circles and get together in their work.

I am looking forward to meeting the faithful district secretaries and many of the social service superintendents at Lenoir at the annual meeting. I wish I might have the opportunity to shake hands with every one of my coworkers, the social service superintendents. Sincerely,
Mrs. F. L. Siler.

Miss Lochie Rankin with her experience of forty-three years in China said of her district, "We need everything."

EMORY UNIVERSITY, ATLANTA GEORGIA

BISHOP WARREN A. CANDLER, Chancellor HARVEY W. COX, PH. D., President

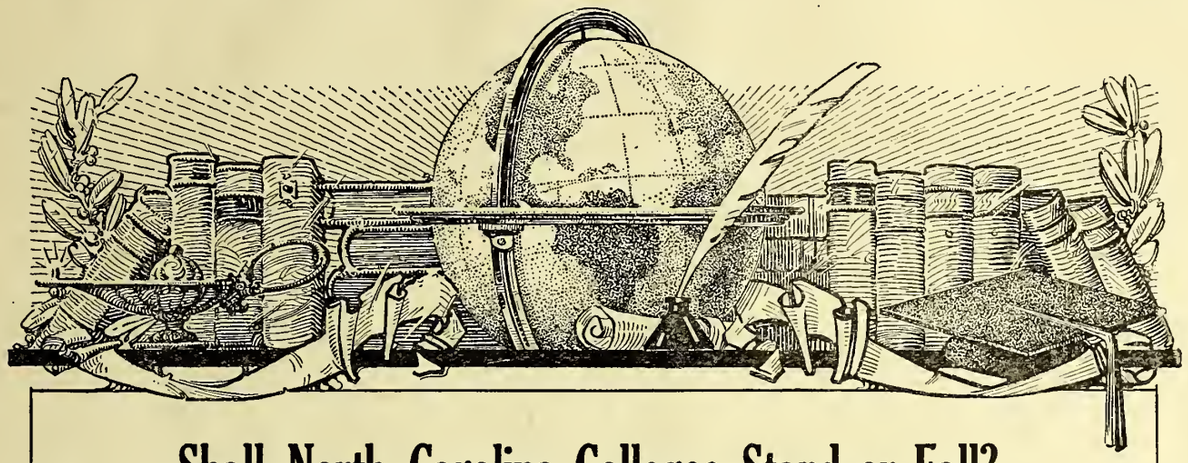
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2. THE SCHOOL OF MEDICINE (The Atlanta Medical College), founded in 1854 and offering the degree of Doctor of Medicine.—William S. Elkin, M. D., Dean.
3, THE SCHOOL OF THEOLOGY (The Candler School of Theology), organized in 1914 and offering the degree of Bachelor of Divinity.—Franklin N. Parker, D. D., Dean.
4 THE SCHOOL OF LAW (The Lamar School of Law), organized in 1916 and offering the degree of Bachelor of Laws. —Samuel C. Williams, LL. D.. Dean.
5 THE GRADUATE SCHOOL, organized in 1919 and offering the degree of Master of Art and Master of Science.—Theodore H. Jack, Ph. D., Dean.
6. THE SCHOOL OF BUSINESS ADMINISTRATION, organized in 1919 and offering special courses in business and public service, leading to the degree of Bachelor of Science in Business Administration.—Edgar Johnson, Ph. D., Dean.
7. THE EMORY SUMMER SCHOOL, organized in 1919 and offering regular courses for college and university degrees and special teacher-training courses for professional school work.
8. THE EMORY UNIVERSITY ACADEMY, (the old Emory College plant), situated at Oxford, 41 miles east of Atlanta, and offering full secondary instruction for college entrance requirements for training in citizenship.—Joseph A. Sharp, D. D., Principal.

The University year is divided into quarters. The Fall Quarter begins September 28th, 1921; Winter Quarter, January 3rd, 1922; Spring Quarter, March 21st, 1922; Summer Quarter, June 20th, 1922.

Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any Quarter.

For general University Catalog and other information write the Registrar, Professor J. G. Stipe, Emory University, Ga.



Shall North Carolina Colleges Stand or Fall?

The supreme crisis in the existence of Methodist education in North Carolina is at hand. On the successful issue of the Christian Education Movement depends the very life of the great and worthy institutions maintained by the Church in this state.

We must meet the challenge. We must place these noble schools beyond the handicap of poverty.

The Goal in the North Carolina Conference

Connectional Interests	$ 265,000
Greensboro College for Women	235,200
Trinity College	350,000
Carolina College	210,000
Louisburg College	210,000
Trinity Park School	52,500
Total	$1,322,700

The Goal in the Western North Carolina Conference

Connectional Interests	$ 285,000
Trinity College	350,000
Greensboro College for Women	254,800
Davenport College	210,000
Rutherford College	140,000
Weaver College	140,000
Jefferson School	105,000
Weddington Industrial Institute	70,000
Trinity Park School	52,500
Total	$1,607,300

BY THIS SIGN CONQUER
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M.E. CHURCH, SOUTH

CHRISTIAN EDUCATION MOVEMENT

M.E. Church, South · Nashville, Tennessee

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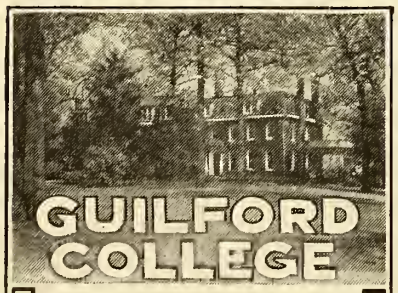
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THE PRESIDENT

"METHODISM'S EFFICIENCY FACTORY"

"An offering for young people's work shall be made on Epworth League Anniversary Day, the second Sunday in May, and the proceeds shall be remitted without delay to the treasurer of the Conference . Epworth League. . . The conference boards shall promote the observance of Anniversary Day by appropriate service in every pastoral charge in which there is an Epworth League, and shall urge the making of an Anniversary Day offering; in pastoral charges in which there are no Epworth Leagues they shall endeavor to secure the recognition of Anniversary Day as Young People's Day, thereby leading us to the organization of Epworth Leagues." —The Discipline, 1918.

A program for Anniversary Day has been mailed to every pastor in the conference. If you did not observe the second Sunday, won't you please give your young people an opportunity to present the work of the League before your congregation at some early date? This is the one day in the year when the attention of the congregation is directed toward the splendid work that is being carried on by the League. It is also the only time the church is asked to contribute to the League cause in a public offering.

This offering is sent to our conference League treasurer who in turn sends it to the treasurer of the Annual Conference. It is then divided, half going to the central office and the other half to the treasurer of the Conference League Board to be used for the expenses of the board or other objects connected with the extension of League work.

Pastors and League presidents, plase see that "Methodism's Efficency Factory" is presented to your people some time in May and that the offering is sent to Mrs. E. D. Yost, 317 W. Washington Street, Greensboro.

Grace Bradley.
Epworth League Secretary.

In honor of his grandmother, Mrs. D. H. McGavock, Mr. Spence McGavock has presented to the Council a beautiful oil portrait of his grandmother as a bride. Copies of this lovely painting, which hangs in the office of the General Secretary, were circulated through the Council that all might enjoy it, while Miss Gibson, her co-worker, and who was early inspired by her to begin missionary work, paid loving tribute to her leadership, her zeal ,and her spirit of self-sacrifice in the cause of missions.

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District Appointments

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
SECOND ROUND

	May
Chowan, Evans	14-15
Hertford, (night)	15
Tyrrel, East Lake,	21-22
Hatteras, Buxton,	22
Kennekeet, Big Kennekeet,	23
Kitty Hawk, Collington,	25
Roanike Island, Wanchese,	26
Dare, Stumpy Point,	28-29

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder
SECOND ROUND

	May
Dunn, Dunn	13

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
508 Summit Ave., Greensboro, N. C.
THIRD ROUND

	May
Uwharrie, Union,	14-15
East Greensboro, Holts Chapel,	21-22
Jamestown-Oakdale, Jamestown,	22

MARION DISTRICT
D. M. LITAKER, Presiding Elder
Marion, N. C.
THIRD ROUND

	May
Rutherfordton Ct., Hebron Sat., 11 Sun.,11	14-15
Spindale Sta., Sun., 3 p. m.	15
Connelly Springs Ct., Friendship, Sat., 11, Sun.,11,	21-22
Enola Ct., Warlicks, Sun., 3 p. m.	22
Henrietta-Car Sta., Sat., 8, Sun., 11,	28-29
Cliffside-Avon Sta., Sun., 3, 8,	29
	June
Educational Day, Sunday,	5
Trinity College Summer School,	12
Note: On third round 3 per cent assessments for District Parsonage will be due.	
Salem,	19
Davie Ct., 11 a. m.	2-3
Thomasville, Main St., 3 p. m.	10
Linwood Ct., Cotton Grove, 3 p. July 24 Q Conf.	
It is desired that provision shall be made for day service announced above except where it is re-	

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
SECOND ROUND

	May
Scotland Neck	13
Williamston & Hamilton, Williamston	14-15

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
SECOND ROUND
THIRD ROUND

	May
Hamlet,	15
Richmond, Mizpah 3:30 p. m.	15
Rockingham,	15
Roberdel, Beaver Dam,	20
Ellerbe, Mt. Pleasant,	21-22
Piedmont, Roberdel-No. 2,	22
Vass, Cameron,	28-29
	June
Lumberton Ct., Clarkton,	3
Robeson, McKendree,	4-5
Lumberton,	5-6
Laurll Hill, Tabernacle,	17
St. John Gibson, Gibson,	18-19
Laurinburg,	19-20
Aberdeen, Hoffman,	26
	July
Bisque, Marcus,	8
Montgomery, Zoer,	9-10
Troy,	10-11
St. Paul, St. Paul,	15
Elizabeth, Purdies,	15
Raeford, Parkers,	23-24
Red Springs,	24-25
Rowland, Asbury,	29
Caledonia, Caledonia,	30-31
Maxton,	31
	August
Mt. Gilead Ct.,	6-7
Mt. Gilead,	7-8

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
THIRD ROUND

	May
Kenansville, Wesley Chapel, a. m.	13
Warsaw and Falson, Goshen, a. m.	14-15
Southport, Southport	22
Jacksonville & Richlands, Haw Branch	29
	June
Ingold, Ingold, a. m. 4th & p. m. 5th,	4-5
Clinton, Clinton, a. m.	5-6
Burgaw, Watha, a. m.	10
Scott's Hill, Rocky Point, a. m.	11-12
Wilmington, Grace, a. m. & p. m.	19-20
Wilmington, Seagate, p. m.	19-22
Wilmington, Fifth Ave., a. m. & p. m.	26-27
Wilmington, Epworth, p. m.	26-6
	July
Tabor, Bethseda, a. m.	2-3
Chadbourn, Fair Bluff, a. m.	1
Hallsboro, Shiloh, a. m.	9-10
Whiteville, Mishops Springs, p. m. & a. m.	10-11
Carver's Creek, Carver's Creek, a. m.	16-17
Wilmington, Trinity, p. m.	17-18
Swansboro, Bethlehem a. m.	22
Onslow, Pollocksville, a. m.	23-24
Magnolia, Carltons, a. m	29
Rose Hill, Charity, a. m.	30-31
	August
Town Creek, a. m.	5
Shallotte, a. m.	6-7

The District Conference will convene at Chadbourn on June 29th, 9:00 a. m., and continue through June 30th. The opening sermon will be preached on Tuesday night, June 28th.

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
THIRD ROUND

	May
Belwood, Palm Tree, 10 a. m.	13
Polkville, Rehoboth, 10 a. m.	14
Shelby Ct., Sharon, 10 a. m.	15
Shelby, Central, 8 p. m.	15
LaFayette St., 8 p. m.	15
Rock Springs, 10 a. m.	21-22
Franklin Ave., 8 p. m.	22
Cherryville, Mary's Gove, 10 a. m.	25
Crouse, Pleasant Grove, 10 a. m.	26
Lincoln Ct., McKindee, 10 a. m.	27
Lowesville, Snow Hill, 10 a. m.	28-29
East End, 8 p. m.	29
	June
Stanly, Trinity, 11 a. m.	5
Mt. Holly, 8 p. m.	5
Lowell, South Point, 11 a. m.	18-19
McAdenville, 8 p. m.	19
Besemer, 11 a. m.	26
Main St., 8 p. m.	26
	July
Dallas, Hardin, 11 a. m.	3
Ranlo, 8 p. m.	3
Kings Mountain, 11 a. m.	10
South Gastonia, 8 p. m.	10
Mayworth, 11 a. m.	17
East Belmont, 3 p. m.	17
Belmont, 8 p. m.	17

Mr. O. V. Woosley and Miss Womack, our Sunday School secretaries will be with me at the following places: South Fork, Lincolnton, Belmont, Polkville, Shelby Ct., Shelby, Central, LaFayette St., Rock Springs, Cherryville, Crouse, Lincoln Ct., and Lowesville, special emphasis will be given to our Sunday School work, and I am very anxious to have a full delegation of the officials and Sunday School teachers at all of the meetings.

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
THIRD ROUND

	May
Chadwick, 11 a. m.	15
Brevard Street, night	15
Belmont Park, 11 a. m.	22
Spencer Memorial, night	22
Prospect, Midway, 11 a. m.	28-29
Marshville, Smyrna, 3 p. m.	29
North Monroe, Icemorlee, night	29
	June
Unionville, Oak Grove, 11 a. m.	4-5
Monroe, Central, 11 a. m.	5
Hawthorne Lane, night	5
Lilesville, Olivet, 11 a. m.	10
Weddington, Hebron, 11 a. m,	11-12
Waxhaw, Pleasant Grove, 3 p. m.	11
Ansonville, Cedar Hill, 11 a. m.	18-19
Thrift-Moores, Moores, 11 a. m.	26
Seversville, Seversville, night	26
	July
Trinity, 11 a. m.	3
Matthews, Bethel, 3 p. m.	3
Dilworth, 11 a. m.	3
Polkton, Mount Moriah, 11 a. m.	9-10
Wadesboro, 11 a. m.	17
Morven, Pleasant Hill, 3 p. m.	17
Morven Q. Conf. 10 a. m.	23
Hickory Grove, 11 a. m.	24
Duncan Memorial, night	24

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C.
SECOND ROUND

	May
Weaverville Station	15
Black Mountain,	21-22
Biltmore,	22
Fairview, Skyland,	28-29
Flat Rock, Fletcher, Naples,	29
	June
Spring Creek, Balm Grove	4-5
Hot Springs	5
Summer School,	12
Leicester, Teague,	18-19
Mill's River, Avery's Creek,	25-26
Saluda,	26
	July
Antioch,	2-3
Roseman, Toxaway,	9-10
Brevard, Oak Grove,	9-10
Mars Hill, Laurel,	16-17

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
THIRD ROUND

	May
Elk Park Ct., at Newland	14-15
Avery Ct., at Pisgah,	21-22
Laurel Springs Ct., at Nathan's Creek,	28-29
	June
Sparta	4-5
North Wilkesboro Ct., at Miller's Creek,	11-12
Wilkesboro Station at Wilkesboro, night	12-13
Wilkes Ct.,	18-19
North Wilkesboro St. at North Wilkesboro night	19-20

The District Conference will convene at Henson's Chapel June 28-30.

NEW BERN DISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
SECOND ROUND

	May
Atlantic and Sea Level, Sea Level, 11 a. m.	14-15
Ocracoke & Portsmouth, Ocracoke, 11 a. m.	21-22
Morehead, at night	25

MOUNT AIRY DISTRICT
W. F. Womble, Presiding Elder
Mount Airy, N. C.
THIRD ROUND

	May
Ararat, Mt. Herman	14-15
Elkin	20-22
Jonesville, Grassy Creek	21-22
Rural Hall, Antioch	28-29
	June
Mt. Airy Circuit, Salem	4-5
Mt. Airy, Central	5
Summerfield, Pisgah	11-12
Danbury, Vade Macum	18-19
Dobson, Pleasant Ridge	25-26

RALEIGH DISTRICT
Rev. John C. Wooten, P. E.
Raleigh, N. C.
SECOND ROUND

	May
Selma, a. m.	15
Benson, p. m.	15
Granville, Roberts Chapel, a. m.	21-22
Creedmore Bullocks, a. m.	28

WAYNESVILLE DISTRICT
J. H. West, Presiding Elder
Waynesville, N. C.
THIRD ROUND

	May
Waynesville Station, a. m.	15
Canton, night	15
Clyde, Junaluska	22
Hayweod, Crabtree	28-29
	June
Hayesville Ct., Oak Forest	4-5
Murphy Circuit, Sweetwater	5-6
Hiwassie Ciruit, Belview	7
Robbinsville, Trinity	9
Bryson-Whittier, Whittier	11-12
Shoal Creek and Ecchota, Lufty, afternoon	12
Judson, Japan, Sunday	19
Shady Grove	25
Waynesville Circuit	26
	July
Bethel, Ivey Hill	2-3
Pines Creek	9-10
Highlands	16-17
Glenville	17-18

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
Winston-Salem, N. C.
THIRD ROUND

	May
Cooleemee, night	12
West Davie Ct., Hanes Grove, 10:30 a. 1:00 p.	16
Hanes-Clemmons, Clemmons, 10:30 a. 1:00 p.	19
Lewisville Ct., New Hope, 10:30 a. 1:00 p.	21
Southside, Ct., Sedge Garden 3:00 p. m,	23
Kernersville-Oakridge,	24
Walkertown, night	25
Forsyth Ct., Centenary, Winston Salem, 3:00 p.	28
Burkhead, June 5, 11 a. m., Q. Conf. night	30
Grace, June 12, 11 a. m., Q. Conf. night	31
	June
West End, July 31, night, Q. Conf night	1
Centenary, July 31, 11 a. m., Q. Conf. night	2
Salem, June 26, 11 a. m., Q. Conf. night	3
Southside, June 26, 11 a. m., Q. Conf. night	4
David Ct., Salem July 2-3, Q. Conf. night	4
	July
Farmington Ct., Huntsville, 3 p. m.	3
Thomasville Main St., 11 a. July10 Q Conf. night	10
South Thomasville, night	10
Denton Ct., Pleasant Grove,	16-17
Lexington First Ch., 11 a. July 24 Q Conf. nht.	22
Linood Ct., Cotton Grove, 3 p. July 24 Q Conf.	
11:00 a. m. 1:00 p. m. 0	23

Pastors and officials will please keep in mind dates and places given in former announcement of Church Setting-Up Meetings in the Education Movement. Rev. E. O. Cole will be with us.

It is desired that provisions shall be made for the Sacrament or the Lord's Supper at every Sunday service announced above except where it is regularly observed.

STATEMENT SOUTHERN MUTUAL FURNITURE FIRE INSURANCE COMPANY
Charlotte, N. C.
Condition December 31, 1920, as Shown by Statement Filed.

Amount of Ledger Assets December 31st of previous year	$ 11,420.75
Income—From Policyholders, $8,929.21; Miscellaneous, $1,245.40; total	10,174.61
Disbursements—To Policyholders, $168.01; Miscellaneous, $4,476.85; total	4,644.86
Fire Risks—Written or renewed during year, $635,600; in force	808,150.00
ASSETS	
Value of Bonds and Stocks	10,753.56
Deposited in Trust Companies and Banks not on interest	2,082.36
Deposited in Trust Companies and Banks on interest	3,000.00
Agents' balances, representing business written subsequent to Oct. 1, 1920	1,114.58
Total	$ 16,950.50
Total admitted Assets	$ 16,950.50
LIABILITIES	
Unearned premiums	4,668.53
Reinsurance and return premiums due other companies	166.12
Total amount of all Liabilities except Capital	$ 4,834.70
Surplus as regards Policyholders	12,115.80
Total Liabilities	$ 16,950.50

BUSINESS IN NORTH CAROLINA DURING 1920

Fire Risks written, $204,500; Premiums received	3,353.39
Losses incurred—Fire; paid	168.01

President, W. T. McCoy; Secretary, J. A. Gilmore; Treasurer, J. T. Porter.
Home Office: Charlotte, N. C.
Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C.
Manager for North Carolina: Home Office.

(Seal) State of North Carolina, Insurance Department,
Raleigh, April 20, 1921.

I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Southern Mutual Furniture Fire Insurance Company, of Charlotte, N. C., filed with this department, showing the condition of said Company on the 31st day of December, 1920.
Witness my hand and official seal, the day and year above written.
Stacey W. Wade, Insurance Commissioner.

STATEMENT MANUFACTURING WOODWORKERS UNDERWRITERS
Chicago, Ill.
Condition December 31, 1920, as Shown by Statement Filed.

Amount of Ledger Assets December 31st of previous year	$ 223,298.42
Income—From Policyholders, $542,404.80; Miscellaneous, $11,887.88; total	554,292.68
Disbursements—To Policyholders, $220,595.19; Misc. $198,575.26; total	419,170.45
Fire Risks—Written or renewed during year, $37,300,709.00; in force	30,395,378.00
ASSETS	
Value of Bonds and Stocks	197,668.46
Deposited in Trust Companies and Banks on interest	65,986.15
Agents' balances, representing business written subsequent to Oct.1, 1920	64,993.37
Agents' balances, representing business written prior to Oct. 1, 1920	3,468.75
Bills receivable, taken for deposits	16,900.06
Interest and Rents due and accrued	2,712.50
All other Assets, as detailed in statement	24,613.86
Total	361,133.15
Less Assets not admitted	26,635.71
Total admitted Assets	$ 334,497.44
LIABILITIES	
Net amount of unpaid losses and claims	66,517.20
Unearned premiums	194,894.92
Total amount of all Liabilities except Capital	$ 261,412.12
Surplus over all liabilities	73,085.32
Total Liabilities	$ 334,497.44

BUSINESS IN NORTH CAROLINA DURING 1920

Fire Risks written, $841,163.10; Premiums received	16,915.75
Losses incurred—Fire, $27,558.39; paid	27,588.39

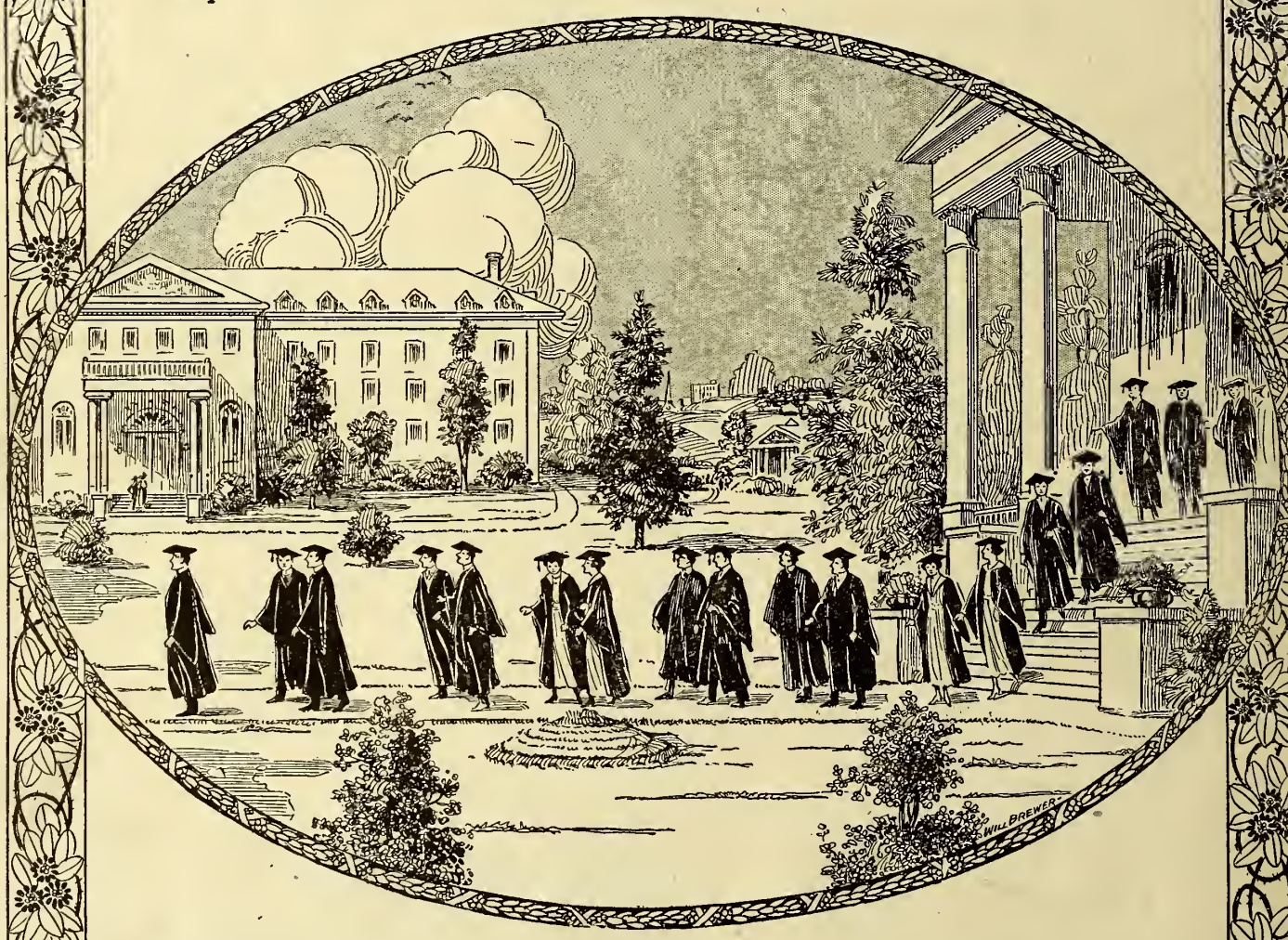
Lee Blakemore, Inc., Attorney-in-fact.
Home Office: Chicago, Ill.
Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C.

(Seal) State of North Carolina, Insurance Department,
Raleigh, March 3, 1921.

I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Manufacturing Woodworkers Underwriters, of Chicago, Ill., filed with this department, showing the condition of said company on the 31st day of December, 1920.
Witness my hand and official seal, the day and year above written.
Stacey W. Wade, Insurance Commissioner.

A Never Ending Line

THE choicest young people of the nation pass by in this line. It has numbered in its ranks great statesmen, able jurists, and practically all of our strong educators and preachers. This line for ages past has furnished the world its sane, constructive leaders. The line is all too short. There is a dearth of able leaders in all fields. The length of this line will largely determine whether American leadership shall be sanely progressive or whether it will be radical and revolutionary. A leadership with inadequate training is superficial and unsafe.



Endowed church colleges and universities are the great stabilizing forces in our civilization. With independent incomes they are free from the changing whims of public opinion and the wave of radicalism that may sweep over the country. It was this consideration that largely determined Mr. Rockefeller to direct a large part of his vast fortune to the endowment of Christian colleges and universities. They give stability to society and direct public opinion along sanely constructive lines. People go whither they are led. Trained Christian leadership is a guarantee of normal, peaceful progress. The Christian Education Movement is pledged to enrich and to lengthen the line of graduates of Christian institutions.

Christian Education Movement
M. E. Church, South
NASHVILLE - TENNESSEE

NORTH CAROLINA
Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, MAY 19, 1921 Number 20

VOLUNTARINESS PRESERVED

The churches of this American land have housed themselves and established their institutions by means of the voluntary contributions of their supporters. Into them has not gone a dollar that might not have been withheld. This has given the church a place in the affections of the people that could not have been secured under a system of government support and control, and it has also developed the grace of liberality in the individual to a degree that would otherwise have been impossible.

When the State, which of necessity must have its system of education, decides through legislative action what amount of money shall be expended, the contribution of each citizen to that cause is determined automatically by the proportion of his taxes. All government undertakings must be financed in this way, and the school system is no exception to the rule. Therefore it becomes each citizen to pay his taxes cheerfully.

But when the church undertakes to establish a system of education, the only way the necessary funds can be secured is to lay the cause before the people and depend upon each individual to decide what he will do. Every dollar must come as a voluntary gift. It is a more laborious, difficult and discouraging way, but the results justify the effort, as the temptation to stinginess in multiplied thousands is overcome and that liberality which makes the soul fat, is increased.

No single individual is compelled to give anything. No commission or board or organization has either the right or the power to tell any one what he must give or that he must give at all. Only that authority within the heart and conscience can say. But this authority is more powerful than sheriff's arm and harder to resist or deny. The money will come, it will be given freely, and all will be glad to have a part in providing for education in such a way that Christian character will be an assured result.

OPTIMISM, PESSIMISM, PEPPIMISM

"Bonus, melior, optimus," "good, better, best;" "malus, pejor, pessimus," "bad, worse, worst." Whenever the Advocate has been invited to take its choice, it has hesitated to write itself down as either, but has rather been inclined to follow the example of the Irishman, who, when he was asked whether it was proper to say neither, first syllable pronounced long e, or neither, first syllable pronounced long i, answered, naither.

While some philosophers have contended that this is the best possible of worlds, the common sense of mankind has been slow to see it that way. It might be better—far better. There are times and moods, when nothing seems to be needed, as when Browning sings:

> The year's at the spring,
> And day's at the morn;
> Morning's at seven;
> The hill-side's dew-pearled;
> The lark's on the wing;
> The snail's on the thorn;
> God's in His heaven—
> All's right with the world!

But the year is not always at the spring; and sometimes even then the east wind blows, sometimes everything looks dark, and all's far from right with the world. Then that blithe optimism, which has failed to take into account the sterner aspects of life, gives way.

On the other hand, pessimism—the belief that things are as bad as they can possibly be—does not commend itself as a good working principle. It does not appear to be true. For things are never so bad but that they might be worse. This is not the worst possible of worlds by a long way. The world that is now has a worse one behind it, and it is quite possible to get into a worse one ahead of it. At any rate, it is always best to pause, like Hamlet, and endure the ills we know rather than rush to ills we know not of.

Well, if neither optimism nor pessimism is the true philosophy, is there none? Must the young man face the two and take his choice? No, there is another: Peppimism. And what is peppimism? It comes from "pep." And pep may come from English "pepper," or French "pepier." If it comes from pepper it indicates that quality of spirit that meets emergencies with faith and courage; if it comes from pepier, the meaning of which is to chirp, as a bird, it indicates that in one's disposition of which Carlyle spoke when he said, "O, give me the man that sings at his work." A peppimist, then, is one who takes things as they are, and with faith in God and confidence in his fellows lays to with all his might to make them what they ought to be.

At last, the Advocate has found itself,—it is a peppimist. And having hopelessly maimed the dignity of the editorial page by allowing the word "pep" to appear on it for the first time, we shall be perfectly reckless hereafter about the language we use.

WEARING BLIND BRIDLES

The most stubborn, disconcerting and upsetting thing in this universe is a fact. On one occasion Senator Frye tried to tempt Professor Agazzis off on a fishing trip in the woods of Maine by telling him that there were trout in the streams up there twelve inches long. "Now I know that's a fish story," the scientist replied, "because that fish doesn't grow over nine inches long." The senator went on his way, and in a few days Professor Agazzis received a box in which lay a trout, packed in ice, twelve inches long. The great scientist immediately sent the senator a telegram in these words: "The science of a lifetime knocked to pieces by a fact."

Science systematizes facts in order to arrive at laws and principles, which may be put to practical use. If all the facts were in, a perfect and finished system might be reached, but as we live in a growing universe, the last fact is never in, and just as one drop of water added to a tubful displaces every particle of water in the tub, so every fresh influx of facts calls for a revision of the systems that have been made.

But as it is inconvenient to be forever learning and growing and going, men get tired and either deliberately shut out new facts or become indifferent to them. The driver wishes a horse to see the road, but he does not wish to have his attention diverted by things that may appear beside the road. Hence the blind bridle. It is a contrivance in the interest of concentrated attention on the thing in hand—or foot. It is intended to keep the attention of the horse from anything that would tend to keep him from going down the road. Sometimes men put blind-bridles on their fellows—sometimes they deliberately put them on themselves.

There was a great old son of Stanly by the name of Valentine Mauney, who was once in a quarterly conference being held by Dr. Geo. H. Detwiler. When the elder and Father Mauney failed to agree on a question, Dr. Detwiler closed a clear and elaborate explanation with the question, "Now, don't you see it, Brother Mauney?" "No, I don't," he replied. "Well, why don't you see it?" "Because," the old gentleman smilingly replied, "I don't want to see it." He did see it, of course, and as his smile would indicate, gracefully yielded at last.

However, many men fail to gain the knowledge that new facts would give and miss the practical use to which that knowledge might be put by allowing their powers of observation to became deadened.

"No," complained the Scotch professor to his students, "ye dinna use your faculties of observation. Ye dinna use them. For instance—"

Picking up a jar of chemicals of vile odor, he stuck one finger into it and then into his mouth.

"Taste it, gentlemen!" he commanded, as he passed the vessel from student to student.

After each one had licked his finger and felt rebellion through his whole soul, the old professor exclaimed triumphantly:

"I told ye so. Ye dinna use your faculties. For if ye had observed ye would ha' seen that the finger I stuck into the jar was nae the finger I stuck into my mouth."

GREATEST OF THE THREE

The present century was ushered in to the strains of eloquence of many speakers, who were lifting their voices in a church wide campaign in behalf of Christian education. Many will remember the meteor-like flight of Bishop Charles B. Galloway, as he moved from one section of the South to another, stirring great congregations wherever he went and probably shortening his life by the intensity of his effort.

The era of peace at the close of the World War was welcomed by the Centenary Movement, which, however, had been planned when days were still dark and nobody could prophesy the end. Originating in the brain of Dr. W. W. Pinson, the idea was taken up by the Methodist churches as the most fitting celebration of a century of missionary effort.

After the church had had one year for catching its breath, the commission appointed by the General Conference began to spread the news that another great campaign had been provided for and was about to start on its way. The question of Christian education too long neglected was to receive the consideration it deserved and adequate provision was to be made for the work of the church in this realm.

Unmistakably, of these three great movements the most important is the last, and it promises results more vast than either of the other two. The first movement was largely inspirational, and fruitful as it was, it was lacking in two essential aspects—definiteness of aim, and the "follow-up" process, which is necessary to the largest success of work of any kind.

By the time the Centenary Movement arrived, the church had learned these lessons. It was only after a definite survey of the whole world field and a campaign of instruction through which the people were acquainted with the needs that the call for money was made, and after definite pledges were made plans for following them up to the point of collection were laid.

But the educational campaign has an edvantage over the Centenary Movement even in the matter of definiteness, for there was contemplated in the Centenary an expansion so vast and sudden that many men of wealth hesitated to give it their full support on account of some doubt as to whether the church would be able to lay out such large sums in the wisest way. On the other hand, the Christian Education Movement is asking for definite amounts to meet definite need of expansion on the part of well established schools, which are under the direction of local boards of trustees.

In another aspect the Christian Education Movement is the most important of the three. What would be the advantage in raising money to send missionaries to foreign lands, if the ground were slipping from under the church at home? What sort of a gospel would the church have to send, if the atmosphere in the homeland were so permeated with secular fumes that the children of the rising generation were being stifled into spiritual death? The seed corn of the world is in the Christian Education Movement.

THE SUMMER SCHOOL

In next week's issue extensive announcements concerning the Summer School for Preachers to be held at Trinity College from June 9 to 16 will be made by Rev. M. T. Plyler, President of the Board of Managers, and Professor H. E. Spence, Dean. In the meantime, it will be well for the preachers to begin to make their arrangements for being absent from their charges and present at the school on the second Sunday in June.

By General Conference action it has become necessary for all undergraduates to take all of the course of study either through the correspondence school or the summer school. A passing grade on each study must be presented to the conference committe on examination from one or the other. In addition to the work of the conference course, the undergraduates will have the benefit of contact with some of the most noted thinkers and leaders of the present age.

It is also the design of the school to furnish a meeting place for all of the preachers of the two conferences, so that they may get together for social fellowship and for the discussion of religious questions and problems under the most competent leadership that can be obtained. It will put new life into any preacher to spend eight or ten days on the campus of Trinity College during the session of the summer school.

The inducements held out by the managers are so great that they all but pay the brethren to come. Rooms will be provided in the college dormitories free of charge and furnished with everything save the minor and easily portable items of towels and soap, and good board may be obtained on the grounds for about what it would take to live at home. The wives of the preachers will be admitted on the same terms and accommodated in the same way.

Professor Spence extends a pressing invitation to all the preachers to come in time for the commencement, which begins with the baccalaureate address by Bishop Darlington on Sunday evening, June 5, and culminates with the graduating exercices and the commencement address by Senator Hitchcock, of Nebraska, on Wednesday morning, the sermon being preached meanwhile by Dr. J. Ross Stevenson, of Princeton University, and the alumni address delivered by Dr. E. C. Brooks, Superintendent of Public Instruction.

RANDLEMAN-NAOMI-COOK

It is seldom that along the ways of life one meets with a finer spirit than Rev. J. A. Cook, the preacher in charge of Randleman and Naomi, and we are sure that none better are to be found than the good woman who presides over the parsonage at Randleman. It is a joy to be in the home of these good people. There is a welcome there that a fellow feels is not manufactured, and they have the faculty of making you feel when you are leaving that it has been a privilege for them to have entertained you in their home. Brother and Sister Cook have reared eleven fine young men and women, all of whom are now away from home except Miss Mary, the youngest one. It was the pleasure of the assistant editor to spend last Sunday with these friends and the good people of Randleman. In the morning we had a fine hearing over at Naomi. In the afternoon the pastor and the Advocate man drove over to Old Union. one of the strongest rural churches in the county, and then back at Randleman at night. Three times in one day and a drive of forty miles is just about enough for any one. The inclement weather prevented a large crowd at Union and Randleman in the afternoon and night, but at each of these places we found some fine people and those who are exceedingly interested in the Kingdom of God. Brother Cook is in his first year down there, but he has already won a large place for himself in the community as well as the religious life of the twin-town, and he is planning for larger things for the church. The need in both the town churches is better equipment. Both of these churches should be remodeled and better arrangements made for the Sunday schools.

We found that a great number of the people down that way are very much interested in the educational movement, and it is fully expected that the Randleman charge will meet the full amount laid upon them by the church.

"GO TO HALIFAX"

George Washington went to Halifax. Ten years after the War of the Revolution came to a close, "the Father of his Country" spent a day and a night in that historic town, and wrote in his diary, "The town of Halifax seems to be declining, numbering less than a thousand souls." It may be of some comfort to the citizens to know that, if that be true, the rate is slow, for after a period of one hundred and thirty years the town still numbers three or four hundred souls. Some changes have taken place, of course, but George would recognize the place, if he should return.

Some such remark made by a passenger on the way to Weldon aroused the writer's interest, and he seized the opportunity offered by Mr. and Mrs. Ovid Pierce to be taken over and shown around on Friday morning. What he saw would take pages to describe, but the old home in which Paul Jones, "the father of the American Navy," lived a year as the guest of Willie Jones, the old cemetery and the Masonic temple must be mentioned.

In the summer of 1915 the Weldon Chapter of the Daughters of the Confederacy conceived and put into execution the idea of studying the history of Halifax county. Professor W. C. Allen, who was superintendent of the city schools, took the material that was gathered in this way and produced "A History of Halifax County," a copy of which was placed in the editor's hands as he was departing from Weldon. A more readable volume could hardly be found, and every page was scanned with absorbing interest. The purely local history is interesting, but local events are so interwoven with the history of the whole country that even the general reader, whose life has been lived far away from Halifax, is charmed.

Might not such a volume be produced by the women in every county in the State? Invaluable material would thus be rescued from the oblivion that will otherwise soon overtake it, and the future historian would be enabled to write the history that our children will need and prize. Study and write down local history, ladies. It will be more absorbing than rook parties, and a grateful posterity will thank you for it.

The editor has here only touched upon a subject that he would like to write about at length. He must close with the parting word: "Go to Halifax."

GOOD FOR STANLY

Salisbury, N. C., May 10, 1921.

Dr. J. H. Reynolds, Director General,
Nashville, Tenn.

Dear Dr. Reynolds:

In the Stanly News-Herald, published at Albermarle, N. C., in the issue of May 6th, there appeared the following news item:

"On May 2, the County Board of Education passed an order recommending that all school committeemen in employing teachers this year demand that (1) **the teacher be of the highest Christian** character, and that (2) the teacher hold at least a State Elementary Certificate. This is a great step forward in the school work of Stanly county, for almost half of the teachers this year hold certificates below the State Elementary.. **Committeemen will be expected to keep the important points in view in appointing teachers this year.**
view in appointing teachers this year.

Chas. A. Reap,
County Superintendent."

The black in the above is mine, but the wording is exactly as it appeared in the news item. It will be noted from the above that the Education Movement is already bearing fruit in this section. I have been observing the drift of things in the public schools of our state for more than 25 years, and while I have known many individual committeemen, and some county superintendents, who were concerned as to the Christian character of the teachers employed, yet in all this time I have never known it laid down offlcially anywhere in our commonwealth, that the teachers should be of the **highest Christian character.** Should our Educational Movement go no further than its manifest effect in the above noted news item, we could well afford all the expenditure of time and effort put into the campaign, just to form a public opinion that would make possible such an announcement from the official boards of education in all the counties of the various states of our Southland.

Cordially yours, J. F. Kirk.

SOME RECENT RAMBLES

Two weeks ago the editor broke over the back of the mountains above North Wilkesboro and entered into "the severed provinces," composed of Ashe and adjacent counties, for the first time. The occasion was the commencement of Jefferson School, which has been growing steadily from its beginning eight years ago. Beyond any possible doubt, this institution is destined to become one of the most productive junior colleges in the whole connection, and with Rev. John F. Kirk as chairman of the board of trustees and such men as W. H. Worth and J. D. Thomas associated with him, it will continue to grow until its full possibilities are realized.

Rev. W. L. Scott, a native of Ashe and graduate of Trinity College, has an influence in the community and surrounding country such as few men ever have, and as president of the school is preparing boys and girls for great unselfish service in the world. Three of the young men of the graduating class this year expect to prepare for the ministry and one young woman has offered herself as a foreign missionary. Mrs. Scott has recently written a play on "Education and Education," which has been published and scattered over the whole church by the Christian Education Movement. She is the daughter of John S. Stanbury, of Boone, and a sister of Rev. W. A. Stanbury, of Wilmington. Two sisters are also teachers, one at the Methodist Orphanage and the other at Louisburg College. A rather remarkable family.

The next visit in order was to Mt. Airy, where the morning hour was spent at Central church and the afternoon at Salem. If attentive listening is any indication, and if zealous and capable work can bring about desired results, the congregations under the leadership of Rev. W .B. West and Rev. Geo. W. Williams are getting ripe for some splendid achievements in the interest of Christian education. The editor must have made a telling speech at Salem, for Rev. D. Vance Price, who had preached a powerful sermon at the same church that morning, admitted that he himself was just about convinced! Salem not only knows how to appreciate good preaching, but also how to make good preachers, among those going out from it being Rev. R. M. Taylor and the present assistant editor of the Nashville Christian Advocate.

Next comes Randleman. The whole editorial staff went down last Wednesday in response to an invitation from Professor Weatherly to deliver an address before the graduating class of the school. This town, situated on Deep river, has for many years been one of the most beautiful in the state, and in spite of many vicissitudes, has continued to grow with the years. The people demand and get the best educational advantages for their children. Several years ago they erected a commodious building, and the past year has been one of the best in the history of the school.

Last Sunday was spent in Winston-Salem. Time and space would fail in an attempt to tell of the two great churches, Centenary and West End, which were visited, the former in the morning and the latter at the evening hour. The congregation at Centenary was magnificent, but the rain interfered with attendance in the evening to such an extent that the editor could be consoled only by an invitation from the pastor to return at a later date and be with his congregation at the morning hour.

Nor will space permit an excursion into the pleasant memories that linger around the great address delivered by Rev. John F. Kirk at Jefferson on "The Value of an Ideal," or the happy hours spent in the home of Mr. and Mrs. W. H. Worth and Rev. and Mrs. J. W. Williams, at Jefferson, or with Dr. and Mrs. J. A. Cook at Randleman, or with the Nading group and the Daugherty household at Winston-Salem. The editor was repeatedly reminded of the warning given him by Dr. W. W. Bays many years ago that fried chicken would finally be his ruin. And strange to say, his capacity was taxed as severely in the homes of the preachers as anywhere else.

Brother Worth is descended from the Worths of Guilford county, but "Miss Maude" is a Tenneseean by birth and still keeps up her connection with her native state. Consequently they get both the North Carolina Christian Advocate and the Midland Methodist, which, Brother Worth says, is the finest material for starting a fire on a cold winter morning that he can find! As the editor was present, "Miss Maude" courteously suppressed her opinion of the Advocate.

PEOPLE AND THINGS

The following message has been received from Dr. J. S. Chadwick: "Over top: Choice Street and Mills charges at Greenville, in Upper South Carolina Conference; Shelbyville, in Tennessee Conference; Abingdon, in the Holston Conference, with quota of $20,000, raised $25,000 on the first day; Highland Park and First church at Dallas in North Texas Conference, raised twenty per cent over their quotas on the first day. Faculty and students of Hendrix College, Arkansas, pledge $15,000, and Martha Washington in Virginia $5,000." Edenton Street, Raleigh, in the North Carolina Conference, has also raised its quota of $25,000.

Prof. Robert L. Flowers, of Trinity College, delivered a strong address in West Market Street church, this city, last Sunday night in the interest of the educational movement.

Rev. Plato T. Durham, D. D., of Emory University, recently preached to the Main Street church, Thomasville. The sermon is spoken of as one of the greatest ever delivered in Thomasville.

Miss Emily Tuttle, daughter of Rev. and Mrs. R. G. Tuttle, of Thomasville, who had been in a Greensboro hospital for several weeks, has so far recovered as to be able to be taken to her home.

On May the 1st at the home of the bride's father, Mr. Thomas B. Landis, Mr. Herbert C. Mangum and Miss Lillie Dandis were united in marriage, Rev. Elmer Simpson performing the ceremony.

Rev. J. Frank Armstrong assisted Rev. A. L. Surratt in a series of meetings at Kannapolis recently, and the reports indicate that the meeting was one of great interest and much good was accomplished.

Rev. G. A. Stemper was recently assisted by Rev. W. M. Smith in a series of services in his church at Leaksville. The meeting was a success from the beginning. Twenty additions to the church was the visible results.

Mr. P. E. Bailey, of Raleigh, and Miss Mamie C. Liles, of Aurelian Springs, were married at the home of the bride's father, Mr. E. W. Liles, Saturday, May 7, Rev. R. W. Bailey, father of the groom, officiating.

Rev. J. H. Barnhardt, the talented and gifted pastor of West Market Street church, this city, will preach the commencement sermon at Thomasville next Sunday night, May 22nd, in the school auditorium at Thomasville.

The many friends of Dr. W. P. Few, president of Trinity College, and who has been resting and recuperating at Atlantic City, will be glad to know that he is regaining his health and hopes to be able to take up his duties at the college in the near future.

All alumnae and former students of Greensboro College who expect to attend the alumnae student luncheon at commencement, May 23rd, at 1 p. m., are requested to notify the president of the college, Rev. S. B. Turrentine, D. D., not later than Saturday, May 21.

Rev. Thomas M. Grant, pastor of the Methodist church at Hertford, preached the commencement sermon at the closing exercises of the graded schools at Hookerton on Sunday, May 8. Rev. R. H. Broom, the pastor there, also took a large part in the exercises.

Rev. W. E. Poovey and Central church, Shelby, seem to be fitting each other admirably, and they are going in high gear. Listen to this: Within the six months of the present arrangement there has been an increase in the Sunday school attendance of thirty per cent; a new class room fitted up for the Young Men's Bible class, which has grown from twelve to sixty; an Epworth League with sixty members has been organized and it is flourishing like a green bay tree; the Children's Home assessment has been $100 over paid; four hundred dollars paid to the Chinese sufferers; eighty-five members added to the church, fifty on profession of faith; fifty-four subscribers have been added to the Advocate list and eight to the general organ; a junior congregation has been organized with over two hundred members, which receives an illustrated sermon from the pastor once a month; the presiding elder is paid up to date and the pastor is overpaid, and that great church expects to go over the top with a good margin in the educational movement.

Mr. Ben Scronce, one of the strong laymen of Broad Street, Statesville, was in Greensboro attending the T. P. A. meeting last week. Ben gave us a delightful call.

The Advocate Printing House has just finished a treatise on Baptism by Rev. R. A. Taylor, of Gastonia. The pamphlet is well written and will be helpful to anyone who will read it. The price is ten cents per copy, which can be had from the author.

Mrs. Dailey, wife of Rev. J. A. Dailey, pastor of Clark Street church, Rocky Mount, underwent a serious operation at a local hospital Saturday, May the 7th, and at present is doing nicely, no complications yet developed. Prayers of the brethren are solicited.

The Advocate Printing House has just printed a supply of small baptismal certificates, and will be glad to supply the preachers with what they need along this line. A line of chattel mortgages is also carried in stock and will be supplied to any in need of them on the day order is received.

Mrs. S. E. Wise, one of the oldest and most faithful members of Clarksburg church on the Cool Springs circuit, died May 10th, and was buried the following day. Rev. R .A. Swaringen, her pastor, conducting funeral services. Sister Wise had been a consistent member of the Methodist church for 60 years.

Rev. H. K. Boyer, the presiding elder of the Charlotte district, has called his district conference to meet in the Methodist church at Matthews, June 30-July 1. Bishop Darlington is expected to be present and preside. Thank you, Bro. Boyer, for the cordial invitation to be present. One of us will be on hand.

The series of meetings which had been in progress for two weeks in the Methodist church in Washington, came to a close Sunday night. The preaching was done by Rev. J. H. McCracken, the pastor and large crowds attended upon the services. A large number were converted and the church greatly revived.

The finals at Weaver College came off this week with sermons by Doctors E. K. McLarty and W. F. Cann and an address by President James B. Craven, of Davenport College, on the bill of fare. President Norton could hardly have found better help in sending the nine graduates away with high aspiration.

Reports on attendance at Sunday school on a recent Sunday in Smithfield showed 404 Methodists, 246 Baptists, 96 Presbyterians, and 32 Episcopalians. In addition to his regular work Rev. D. H. Tuttle has just held a revival in a schoolhouse near town, and twenty have joined Centenary church as a result.

The Advocate will appreciate it very much if those sending in renewals will please send in the name as it is on the label. Oftimes a paper addressed to N. J. Doe is renewed under the name of Mrs. Nancy Doe. We have no means of telling whether the two are the same person. Another matter that we should like to ask all to do is to write the name so that it can be read.

On Sunday afternoon, May 8, the Methodists of Forest City and Rutherfordton, held a mass meeting in Forest City, at which time it was enthusiastically decided to found and build a junior college in Forest to be called Darlington College. At least $100,000 was promised by the town and county. Presiding Elder Litaker was chairman of the meeting.

Hon. Josephus Daniels is to make an address in Trinity church, Durham, next Sunday in the interest of the educational campaign. Mr. Daniels is an alumnus of the University of North Carolina, but he has thrown the weight of his personality and ability in this movement to better equip the schools of the church and has become one of the strongest assets of the campaign.

Sunday, May 8, was a great day at old Rehobeth church over in Catawba county. That was the day set for the annual home-coming, and hundreds of people gathered from many sections of the state to greet friends and relatives of other days. The preacher selected for the occasion was Rev. H. M. Blair, a son of Catawba, and word comes from there that he excelled himself in the delivery of the message. Rehobeth is the first church that was established in the state west of the Catawba river, and was founded by Rev. Daniel Asbury in 1793.

On Tuesday afternoon, May 10th, 1921, at the home of Mr. and Mrs. J. W. Buchanan in Vance county, near Henderson, N. C., Prof. A. N. Cullom, of Wilson, N. C., and Miss Mattie Elizabeth Clark, of Warren county, were happily married, Rev. Geo. W. Tunstall, of Oxford, and Rev. J. T. Draper, of Warrenton, officiating.

Professor Walter Thompson, superintendent of the Children's Home, has been desperately ill for two weeks. The last report indicated improvement, and there is now ground for hope that he will be able to recover. Thousands are devoutly praying that the life of this good and capable man may be prolonged.

Rev. L. D. Thompson, of Hawthorne Lane, Charlotte, has just closed a very successful meeting in his church, in which he did the preaching and Rev. W. R. Shelton, of Brevard Street, led the singing. As a result of the meeting twenty-five members were received on profession of faith, making a net total for the year of sixty-five.

Rev. Z. E. Barnhardt recently held revival services with his congregation at Centenary church, doing his own preaching throughout the meeting which continued for two weeks. Attendance at 8 o'clock in the morning sometimes reached two hundred, and the church was comfortably filled at the evening services. About twenty-five members were added.

At the quarterly conference of the Fairview charge in the Asheville district, which is to be held on the 28th and 29th of this month, Rev, G. A. B. Holderby has planned big doings. He is to have his different choirs present to sing against each other to see which is the best, and an old-fashioned picnic dinner is to be served. Willis wouldn't miss is for anything.

Rev. C. H. Rose, pastor at Gibsonville, was in our office Tuesday and stated that he is happy in his work and that he is planning for a great meeting, which will begin at Gibsonville next Sunday, May 22. Rev. Jim Green will do the preaching and Prof. Rudd Newsome will lead the singing. The big tent which was used at the Thomasville meeting will be pitched for the meeting.

The Advocate wishes to felicitate the city of Raleigh in securing the services of Mr. S. B. Underwood as superintendent of the schools of that city. This is certain that one of the best school men of the state is to head the school system of the capital city. The Advocate expects in the near future to have the pleasure of casting a vote for Mr. Underwood for a higher place in the educational system of the state than the one he is to enter in the fall.

Hon. Walter B. Love, a prominent attorney from Monroe, and one of the leading laymen of the conference, was in Greensboro last week on legal business. He called at the Advocate office and said some real kind things about the church organ. It is a real pleasure to hear him talk about his preacher. He declares that the church at Monroe has a sure-to-goodness preacher this year. That new Sunday school equipment is ready for use and they are to have a great opening day down at Monroe.

That great Edenton Street congregation, of Raleigh, led by that strong, young preacher, the Rev. Walter Peele, is possibly the first church in the state to go over the top in the educational campaign. An enthusiastic meeting was held in the church on Friday night when $15,000 was subscribed and the remaining $10,000 was quickly subscribed on Sunday morning. The pastor and congregation are greatly pleased with the accomplishments in this matter, and the success of Edenton Street will no doubt be an impetus to other congregations to put forth a strong effort to put the educational askings across.

The Green-Rudd meeting which had been in progress in Thomasville for more than four weeks, came to a close last Sunday night. The meeting has had a far-reaching influence. It ceased three weeks ago to be a local meeting. People from throughout the country and nearby towns have been flocking to the tent to hear the simple story of the gospel told by the man of God. Hundreds professed faith in God, and scores and scores of church members indicated their intention to live a better life. Rev. Jim Green did practically all the preaching, and the singing was led by Prof. Rudd Newsom, of Guilford College.

EPISCOPAL ADDRESS ON THE SUNDAY SCHOOL

Long and Monumentally Successful Service of Doctor Chappell—Regeneration Fundamental Truth in Christian Nurture—Graded Courses Most Distinct and Significant Advance—Standard Training School and Field Secretaries.

We, the Bishops, asesmbled in annual meeting in Louisville, Kentucky, acknowledge the courtesy of an official communication from Rev. E. B. Chappell, D. D., General Secretary of the Sunday School Board; and as a means of expressing our appreciation and endorsement of the long and monumentally successful service which Dr. Chappell has rendered as the director of our Sunday school interests, and for the purpose of calling the general attention of the church to this service, and to the most excellent results obtained through it, send this address to our people through the medium of the church press.

The Christian nurture and training of our children and youth we accept as the first and greatest obligation imposed by the Master in His commission to the early disciples. That this should be planned for and carried out with the strictest regard to the demands of the truth and the needs of the mind and soul life of Christian youthhood is a doctrine which we also cordially accept and approve. It is to us an occasion for joy and renewal of confidence for the future that these considerations have so long and so constantly influenced the activities of our Sunday school department; so that there has been developed through the wise direction of our own Sunday school leaders a well approved method and order of teaching, and a corresponding literature of such excellence and adaptation as to provoke the admiration and secure the recognition of fellow workers in the wider fields of Sunday school effort.

We rejoice greatly to learn that our representatives in this field have insisted on the doctrine of regeneration as the fundamental truth in the Christian nurture and training of our children and youth. We are thus building in strict relation to the pattern given us at the beginning. Our Sunday school workers should always be teaching evangelists, and should be charged that the end of their work is the winning of souls. Beyond expression, we are cheered by the report that the earnest appeal of the Sunday school department to this standard of testimony and teaching largely accounts for the coming into the membership of the church last year of more than 88,000 young people from the classes of our Sunday schools. This was an increase of more than 32,000 over the past year. The significance of these figures can hardly be expressed in words. And the lively efforts of our Sunday school directors look to the careful training of these multiplying thousands in Christian experience and service. The fruits of this training are evidenced in the increasing numbers of young people to offer themselves for the fields at home and abroad.

We advert more particularly to the literature which is being prepared to meet the enlarged program of teaching in the Sunday school. The periodical publications of the board naturally have first consideration; and we are pleased to note that the periodicals, both for scholars and teachers, are not only at once interesting in their contents and instructive in their summarles, but that they are purposeful in that they are designed to promote spiritual nurture, to be practical guides in conduct, and to supply general religious information to their readers.

The adaptation to our Sunday school classes of graded courses has marked the most distinct and significant advance in modern Sunday school methods. It announces the entrance of the church school into the realm of a true interpretative and educational treatment of those subjects which it is to teach. It lays the whole field of the church's missionary and home activities, its history, its sacraments and its doctrines open to orderly and logical study in the Sunday school, thus bringing our youth in susceptible years into familiar touch with our church's life, faith and administration. The graded courses are an expansion of the ideal of the old time church catechism to the measure of the religious needs of this present time. They are worth the attention of the parents and the kingdom builders of our Methodism. The Sunday school is basic in church life and vital to the home and commonwealth.

That these constantly enlarging ideals of Sunday school work and teaching should call for heightened standards of efficiency in the Sunday school teacher is but natural and logical; and it gives us satisfaction to note that plans for the training of teachers are now as thoroughly a settled method of our Sunday school work as is the instruction of the young. The Standard Training School for Sunday school teachers is an approved means of securing efficiency and effectiveness in the instruction of our Sunday school classes of every grade. The ideal of the training school is "the helping of our superintendents and teachers to realize the large and sacred significance of their work and to fit them intellectually and spiritually for the responsibility which it involves." About 70 of these schools have been held during the current year, and a much larger number is in prospect for the coming year. We earnestly exhort Sunday school teachers and workers to take advantage of these sessions so happily provided to their hands.

We have considered with much itnerest the references made in this report to the plan of organization followed by the board in covering the field; to the instructions and rules under which the field secretaries of the board operate; to the intensive direction of the machinery of the board to the problems and needs of our missionary work, and to the interdependent relations which have been recognized as subsisting between the home and the Sunday school, and the means for making these relations more intimate and vital. We have only words of commendation for the way in which a special literature relating to missions and the home department has been worked out by this board, and we gratefully acknowledge the value of the use of this literature as seen in the liberality and loyalty of the membership of our Sunday schools everywhere.

The thought of putting the courses of our Sunday schools in usable relation with the courses of our high schools, colleges and universities is significant of the real advance which has been made in Christian pedagogy. The end of the Christian Education Movement is the unifying of our ideals of Christian instruction. The Sunday school is a real vantage from which to begin the realization of this ideal. While we are seeking from the great secular universities recognition of particular Bible courses to be taught by us, might we not ask our own institutions of learning to recognize and credlt certain of the higher courses put out by our Sunday School Board? The answer is with ourselves.

As a final emphasis we appeal the matters discussed in this address to the living conscience and spirit quickened thought of the whole church and entreat our pastors and their associates and helpers in every department of Christian teaching to remember those all but last earthly spoken words of our Lord—"Feed my lambs."

Eugene R. Hendrix, Warren Akin Candler, Henry C. Morrison, James Atkins, Collins Denny, John C. Kilgo, William B. Murrah, Walter R. Lambuth, Richard G. Waterhouse, Edwin D. Mouzon, John M. Moore, William F. McMurray, U. V. W. Darlington, Horace M. DuBose, William N. Ainsworth, James Cannon, Jr.

"HOW TO WORK YOUR WAY THROUGH COLLEGE"

By M. B. Andrews.

The great educational awakening which has swept over this state has induced me to prepare a little book entitled, "How to Work Your Way Through College." In the book I have told briefly the story of some of my experiences in trying to work my way through Trinity College. But my story is the least important of the book itself, as section two contains contributions from twenty-five or thirty of the leading citizens in this state. It is necessary for me to name only a few of these contributors:

Dr. P. P. Claxton, National Commissioner of Education; Dr. H. W. Chase, President of the University; Prof. Frederick Archer, Superintendent of the Public Schools of Greensboro; Dr. Charles E. Brewer, President of Meredith College; Attorney E. D. Broadhurst, of the Board of Education, Greensboro; Dr. John E. Salfee, President of Asheville Normal School; Lieutenant-Governor W. B. Cooper; Dr. W. A. Harper, President of Elon College; Prof. M. T. Hinshaw, President of Rutherford College; Mr. Charles H. Ireland, President of Odell Hardware Company; Mr. J. E. Latham, President of J. E. Latham Company, Greensboro; Dr. E. C. Linderman, North Carolina College for Women; Prof. William J. Martin, President of Davidson College; Dr. William L. Poteat, President of Wake Forest College; Edwin D. Pusey, Superintendent of the Durham City School; Dr. W. C. Riddick, President of North Carolina State College; Prof. C. G. Vardell, President of Flora Macdonald College; Dr. L. A. Williams, University of North Carolina; Mr. J. Norman Wills, Chairman of Board of Education, Greensboro; Dr. John C. Wooten, Presiding Elder in North Carolina Conference of the Methodist Church.

In an effort to prove the correctness of what I have said above, I have decided to set down here three of the messages as they appear in the book itself, with the hope that they may be both interesting and instructive. The first was written by our distinguished Lieutenant-Governor, W B. Cooper, and is as follows:

Lieutenant-Governor W. B. Cooper.

Lieutenant-Governor W. B. Cooper, of the State of North Carolina, Raleigh, says:

"Your letter of April 19 is appreciated, and I agree with you that it is always inspiring to one young man to know the struggles that his friends and acquaintances went through. I do not know that I have any special advice to give, but if so, I would say to young men: 'Stick to the job, it matters not what the difficulties are.' The world, and especially the good people in the world, are always ready to help the boy who helps himself. As soon as a young man has finished his education and secures a position, I would say: 'Save a little, by all means.'

"When I came to Wilmington from the country, before I was twenty-one, my salary was $26 per motnh (and more than I was worth at that time); but when the fall of the year came along, the salary advanced to $65 per month; and I proceeded to save a little, and that little, from time to time, helped me to enter business on my account when the proper time came.

"May I wish you every success in your undertaking?"

Wilmington, N. C., April 21, 1921.

Dr. E. C. Lindeman.

Dr. E. C. Lindeman, Professor of Sociology, North Carolina College for Women, Greensboro, tells this gripping story:

"I began my college course at the age of twenty-one. My only previous educational experience was in a small parochial school which I left at the age of ten. Both of my parents died at about that time, and I was obliged to begin working for a living. I worked at various trades and occupations during the intervening ten years, and in my spare time I attempted to learn the English language. A few very kind friends assisted me in my awkward efforts, but the trade which I learned, namely, shipbuilding, made such demands upon my strength that I made very little progress.

"In spite of my handicaps, I was possessed with an unquenchable thirst for knowledge, and the hope that I might some day secure an education never entirely disappeared. During the summer months I usually worked on farms, since I loved the open and had inherited a strong rural inclination from my father who was an experienced shepherd in Denmark. It was on an Ohio farm that I was inspired to begln college. The 'boss' of the threshing crew with which I was working appeared to take an interest in me. One night as we all sat about the orchard after the day's work was done, he came over to me and started talking about agricultural colleges. The mental struggles which I passed through after he had planted within me the hope of an education are still vivid in my memory. That fall I went back to my work in the shipyard.

"In the meantime I had laboriously read every page of the catalogue of tbe agricultural college of my native state of Michigan. To the great surprise of my fellow workers and to myself as well, I suddenly made a bold decision. College was to open late in September, and I announced one day to my associates at the lunch hour that I was going to college. At first they greeted my announcement with laughter, and finally with scorn. But, I started off on the day that the catalogue said the students were to register. I had accumulated elghty dollars; and although I knew little of a college or its expenses, it seemed to me that this was sufficient to make a beginning. By the time that my

departure arrived, my companions were reconciled to my leaving my trade, and one of the finest memories of my life is the small group of hardened riveters, caulkers, reamers, et ceteras—hardened but powerful personalities—wishing me luck as I laid down my tools and started on the adveuture which they could not understand. I have never seen one of that old group again, and this I count to be one of the losses or sacrifices which education entails.

"But, alas! My hopes were soon crushed. Upon making application for admittance to the college, I was informed that I could not enter because I had no high school credits. There was a state law, however, which made it compulsory for this particular college to allow students to enter who had been born in the state and had reached the age of twenty-one. However, the president politely but firmly informed me that it would be a waste of my money to enter; at that time he also knew that I did not even have an elementary school education.

"Somehow or other, I shall never quite recover from that shock. I had thought that any one who really wanted an education could get one; but here I was confronted with such obstacles as 'credits,' and I did not even know the meaning of the term. My first inclination was to go back to my trade and my old companions of the shipyard. But this I could not do; a certain pride made it impossible for me to face those men who knew me so well. They were a courageous lot, and to face them with an admission of failure was a thought unbearable.

"It was golden autumn, and in my depressed mood, I strolled out upon the college campus and from there over the college farm; there I saw some workers cutting and shocking corn. As I watched this scene and thought of the happy, care-free groups of students strolling or lounging about the campus, I was seized with the impulse to get a 'job' on this farm and at least live in the environment of the college. It seemed to me that this would in some measure satisfy my pride, and perhaps it might provide the opportunity for study in the college library. The very next morning I was at work in this same cornfield. And, alas, again, that very day I lost my pocketbook with what remained of my eighty dollars!

"The foreman of the college farm took an interest in me, and at the close of two weeks convinced the president that I ought to be given a 'chance.' After much consultation and rising and falling hopes, I finally matriculated as a preparatory student in the agricultural course. I still shudder when I recall those first few months of study. I lived in a farm home about one mille from the college, and frequently the kind mother of this home knocked at my room door to tell me that I ought to go to bed. There were many nights when the only sleep which came to me was that of sheer fatigue. It was not merely that I was obliged to study such subjects as algebra (a name which I had not heard before), but there was, in addition, the necessity of securing an income to pay my living expenses. At that time, there was not a single person in the sphere of my acquaintance who cared whether I was educated or not; moreover, there was considerable objection on the part of a few relatives.

"Fortunately, as is always true, there were kindly hearts who saw into my difficulties. The farmer allowed me to do chores about the farm for my lodging; the foreman of the college dairy herd employed me to care for forty head of Holstein cows; one of the professors gave me work as janitor in the veterinary building.

"How thankful I am that I possessed a sturdy physique. To rise at four in the morning to take care of the cattle and to finish cleaning up the veterinary building at nine or ten at night, was, in addition to my intense struggles with new studies, a strain which called for all the reserve that my ten years of hard work had built into my body. However, the studies gradually grew less burdensome, and as I oriented myself to the new life, I learned methods of economizing my time.

"That first year of college was not creditable from the scholastic standpoint. I failed in algebra and received very low marks in other studies. An English teacher gave me my only ray of encouragement; my experiences in life, coupled with a very lively imagination, made it possible for me to write essays which seemed to please her. There came a red letter day! On a returned theme was this sentence, written in red ink: 'Your essay was an oasis in the desert.' I have had many thrills of achievement since that day, but none will ever compare to this one. It was the justification of all my hopes and all my trials. For days I could scarcely realize the great signicance of that sentence. It affected me so deeply that I remember distinctly the shy manner in which I avoided meeting or speaking to this teacher; I feared that she might not have meant it or that she might learn how it had disturbed my emotions.

"Five years after that autumn, I received the diploma from this college, and two years after gradution the president of the college invited me to return as a member of his staff. I am frequently asked if it is possible to work one's way through college and what is required for the task. My reply is, 'Courage, a sound body, an unselfish love for knowledge, and faith. One of the chief glories of America is that a young man or woman thus equipped need not be denied the opportunities of education."

Greensboro, N. C., April 2, 1921.

Dr. John E. Calfee.

Dr. John E. Calfee, President of the Asheville Normal and Associated Schools, writes:

"Yes, I worked my way through college, and am glad that I did. In addition to working three hours a day and going to school, I managed to squeeze in two inter-society and two inter-collegiate debates; served as president of my society one term; served as assistant editor of the college paper for one year and edited it another year. Any boy with sound body, mental capacity, and ambition, can work his way through college. The boy who does not comes mighty near being a fool. The education that one works for tastes better than any other kind. With scarcely an exception, it means success in later life."

Asheville, N. C., March 21, 1921.

(Note—Though Mr. Andrews did not say so, it is his purpose to offer the book for sale at fifty cents a copy. Anyone interested—and who could help being interested in this kind of production?—can send the stamps to him at Greensboro, North Carolina.—The Editor.)

CHURCH EXTENSION BOARD

Annual Meeting at Louisville—Seven Times As Much Asked for As Board Had.

The Board of Church Extension in annual session at Louisville, Kentucky, April 27th and 28th, took note of many evidences of its solidarity and progress. It is solid because the astute and judicious Secretary, Dr. S. H. C. Burgin is a veritable "watch dog of the treasury." He and the executive committee know how to say "no," even when the applications for help reveal most distressing need on the part of churches and parsonages. They are not swayed by the eloquent pleas of Bishops. Over and again, standing poised and impressive, Dr. Burgin affirms his pain that there is not more money to distribute and also he declares relentless opposition to promising what there is little prospect of paying.

The executive committee is of the same mind. The business of the board is solid because the sanest banking and trust methods are followed. The $1,489,063.79 handled the past twelve months makes a volume of business sufficient to stagger ordinary men, and furnishes ample proof of the wisdom of having Bishop McMurry and Mr. Jefferson, both of whom have become fully familiar with the work of the board, at hand for frequent council.

Mr. Jefferson, in fact, is called to give his whole time to the Loan and Protection Department. Bishop McMurry is indispensible. Dr. Burgin and the board have buttressed the corporation with every safeguard and ratified the confidence of donors in the stability of their investments. To this confidence is due the fact that the loan fund capital amounts now to $1,836,623.64. The increase of the loan fund capital has been $343,059.80 the past year, a greater increase than in any previous year. This fine increase marks a long stride in the progress of the board. Dr. Burgin has made a church-wide impression and his solicitations yield fruit whether he speaks to persons or to assemblies.

It became known at this meeting of the board that tremendous assaults had been made on the secretary, through correspondence, to induce him to go beyond the point of prudence, and even beyond the law, to grant or to pay donations and loans. He has had voluminous demands from interested persons who took no due account of the limitations and resources of office. In it all, he has borne himself as the gentleman and man of affairs that he is.

The total of the donations applied for by the churches and parsonages was $882,456.18 and the amount available to meet these applications was $117,525.69. The total of the loans applied for was $1,235,890 and the sum available for loans was $465,385. It is manifest from these figures that a great many applicants had to be denied wholly; others received only a part of their askings.

A. F. Smith.

BOARD OF MISSIONS

All Records Broken at Annual Meeting—Five Million Dollars Apportioned.

In 1918 the General Board of Missions appropriated for the following year a total of $1,112,840 for all phases of its work, at home and abroad. In 1919, the total, thanks to the Centenary, jumped to $3,423,995, and in 1920 to $4,801,154. Astounding as these advances were, a longer step yet was taken at the board's annual meeting in Nashville a few days ago (May 4-6), when a total of $5,051,401 was appropriated for 1921, as a measure of Southern Methodism's missionary interest. Of this vast sum the Centenary supplied $3,558,514. For the work on our nine great fields abroad (counting Europe as one), there will be expended $3,673,283, and in our vast home field $1,378,118. Of the total, the department of woman's work gets a total of $1,399,751, of which the Centenary supplied $795,020.

The survey of the work, as presented by the secretaries in their reports on the first day, indicated gratifying progress along all lines. From all the foreign fields came reports of revival conditions, rapid extension, and a growing spirit of evangelism and self-support on the part of the native membership. The news from Korea in particular indicated a condition almost pentecostal, eight thousand new believers having been enrolled since the last Conference, and a hundred and sixty new groups organized. The native church everywhere has responded magnificently to the stimulus of the Centenary, spiritually and financially. At the same time the Cetnenary building and equipment program has been going on rapidly, especially notable results having been attained so far in Brazil.

The Home Department reported a good beginning toward a well-rounded program of rural work, and a comprehensive rural church policy was adopted by the board.

Miss Daisy Davies, Director of the Polish Relief Mission, reported the collection throughout the church of a million garments, worth $2,000,000 or more, which were promptly forwarded to Poland to clothe the destitute multitudes. Dr. Pinson reported contributions to China Famine Relief aggregating $220,000. The board expressed appreciation of the splendid response made by the church to these two appeals.

The report of the candida te committee indicated that ninety-four candidates for foreign service had been accepted during the last year, and that most of them had already gone to the field.

Dr. Pinson reported for the Bureau of Specials that there are now in effect 8,082 assignments of missionaries and other definite objectives to churches, Sunday schools, Leagues and individuals, aggregating $8,418,867. The board voted cordial appreciation of the work of this bureau and of its efficient head, Miss Carrie Porter.

One of the important matters brought forward was the pressing need of providing religious facilities in connection with the twenty-five or thirty great state educational institutions in the South. It was clearly evident that the board recognized the necessity that the church take steps to meet this vast need, hitherto largely neglected. It was voted that the matter be taken up jointly by the boards of Missions, Church Extension and Education.

Robert B. Eleazer.

No nation can rise higher than its citizenship. Citizenship cannot rise above the principles and methods governing its life. Great character making principles are born, fostered and nourished by the institutions of a nation. What institution has done half so much for our great nation as the Church of God, and what part of the church more than the Christian school and college? Christian education deserves our very best.

BLUE TO BLUE

A REQUEST FOR PRAYER

I want all Christians to pray for me. I still hope that the Lord will one day heal my body of its afflictions. Some cannot be healed only by prayer and fasting. Will the Christians all do this for me? When I am healed then I can go out and enjoy the sunshine and flowers once more.

Ona Grogan.

Todd, N. C.

DAVID AND JONATHAN

Preachers Pulling Together at Elizabeth City.

Ordinarily a preacher's first concern is the church he serves together with its associated interests, and too often this view appears selfish and clanish at the prejudice of another or other churches in the same town.

Elizabeth City has a united Methodism presided over and led by two inspired young men, as well trained as can be found and whose great aims are to save souls. Jonathan and David never presented a prettier picture of fraternity than Ormond and Meyers working together for their Lord. And these boys are ready for any religious work. They have just finished a two weeks' series of meetlngs, conducted alternately at the two Methodist churches, Ormond preaching when the congregation gathered at Meyers' church and vice versa, and such gospel preaching Elizabeth City has seldom been privileged to hear.

These two churches and the community are most fortunate in having these well trained, scholarly, attractive, God fearing, old time gospel preaching young men to lead it in the ways of righteousness.

One of the Members.

ASHEVILLE CIRCUIT

Three New Churches on the Way—Live Prayer Meetings in Every Congregation.

The church at Riverview approaches completlon. It is a commodious and attractive church, built of cement blocks—one of the best country churches I know. The people of the community have done well to build it. They were greatly encouraged last Sunday when Mr. S. P. Burton, a very successful furniture dealer in Asheville and the very successful superintendent of the Sunday school ln Chestnut Street Church and strong minute man in the campaign, who went out to speak on Christian Education and made them a donation of one hundred dollars.

The material has been ordered for a new church at Emma and work will begin at once. The ladies of this church have organized an Aid Society and have resolved to put in the seats. Every one of the six churches has a very live prayer meeting. At Riverview and Woodfire they have two or more every week.

At Oakley nearly $2,000 has been pledged for a new church at Oakley and plans are maturing for beginning the new church there. Thirty members have come into the church there and as many more are in sight, where at the beginning of the year we had nothing and nothing doing. This will soon be one of the strongest churches in the circuit. D. Atkins.

SETTLED AT CRESTON

Preacher Journeys Through Snow to New Charge.

We are writing to express our appreciation to the good people of Creston charge for the loyal manner they have greeted us into their mldst.

We arrived at Warrensville, N. C., Tuesday, May 3, after a long wearisome journey, about 15 miles of which we came through snow from one-half to two inches deep.

The weather being bad we spent the night in Warrensville, and were brought to the parsonage next day by Brother Brown. Here we found three very great comforts, good friends, good fire and a good warm dinner. We also found provisions sufficient for several days, the parsonage cleaned, very conveniently arranged and furnished—a home good enough for any preacher and a credit to any rural community.

We have five churches on our work, two of which have been visited, Sutherland and Thomas' Chapel. We are very highly pleased with the country and our work and the very excellent class of folks we have on Creston charge. A. A. Angel.

Creston, N. C., May 10, 1921.

CHANGE OF DATE

North Wilkesboro District Conference Week Earlier Than First Announced.

Those whom this may concern, take notice.

At the third quarterly conference, held for the Watauga circuit, it was decided to move up the district conference, which is to be held at Henson's Chapel from the 28-29-30th of June to the 21-22-23rd of June, 1921.

This was done at the request of some of the connectional men, the first date above mentioned conflicting with other district conferences.

Just a word to those who do not know where the garden spot of the world is. The conference will be held at Henson's Chapel which is located ten miles northwest of Boone, N. C., on the "Boone Trail" or National Highway.

Those coming in cars will come by way of Lenoir and Blowing Rock and Boone. Those coming on the train to Boone will be met by the committee who will take them to their allotted homes. Please let us know how you expect to come.

I take this opportunity of inviting all the former pastors of the Watauga charge. We want you to come.

Jas. P. Morris, Pastor.

Amantha, N. C., May 9, 1921.

OLD TIME QUARTERLY

Elder Shamburger Gets a Large Hearing.

If anybody would like to see a real lively old time quarterly meeting they can find such an institution on the Mt. Olive circuit. In our second quarterly meeting just held at Browning, the house was filled Saturday and Sunday. The attendance of officials on Saturday was large as I have ever seen, every church being represented The ministry and leadership of our presiding elder was strong at every point. The reports from the pastor and from superintendents present show that in the Sunday schools, the Epworth Leagues, the Woman's Missionary Societies—in all the departments active and effective work is doing. The social fellowship and good cheer around the excellent dinner served made a delightful feast. The largely-attended communlon service was impressive and inspiring. The congregation attended the business of the conference as if their hearts were ln it. Nothing seemed perfunctory. The whole occasion left you feeling that it is a moral and religious force in the community and the charge. Nearly all the churches on the circuit asked for the next quarterly meeting, but, after a lively tilt, it was won for Falling Creek. W. F. Craven, P. C.

Mt. Olive, N. C., May 14.

MEET OTHER ACTIVE LAYMEN OF THE CHURCH AT JUNALUSKA, THE LAND OF THE SKY, AUGUST 8-13. FELLOWSHIP, INSPIRATION, RECREATION.

A TRIP OF MUCH INTEREST

On Wednesday morning, the 4th inst., we left Smithfield promptly at 9 o'clock via Raleigh and Wake Forest for Louisburg, and arrived there just as the clock was striking twelve. As we entered the church we were met at the door by one of the committee one entertainment, Mr. F. B. McKinne, an old friend and Johnston county boy, who ushered us into a comfortable seat, making us feel quite at home in the beginning.

After hearing a very fine address by Rev. Harry North, on Christian Education, we were invited into the large Sunday school room in the rear of the church for dinner, and such a bountiful spread to behold! Barbecue, chicken, turkey, ham, cakes and pies galore.

During the repast we met for the first time in twenty-five years two of the hest and dearest old friends we have—Dr. and Mrs. D. T. Smithwick, who lived in our town at one time. Dr. Smithwick practiced dentistry here in 1891. Nothing would satisfy them but for us to go home with them for the night, which we were of course very glad to do. It was a mutual delight to sit and talk of other days, the good times spent in old Smithfield, also of its people and progress since our friends left us.

They now have three girls and four boys; two of the boys are with them. One of them is holding a responsible position in Philadelphia and the other one is a director and active member of the Dupont Powder Co., of Wilmington, Del.

The next service was conducted by Rev. W. W. Peele, who was born and reared in Roberson county. He is now pastor of Edenton Street Church in Raleigh; and, by the way, the people of Raleigh say he can't be beat as pastor and preacher, and we think he measures up to that reputation as a preacher. We felt on retiring that night that it had been a day well spent feasting on good things for soul and body.

The next morning after family prayer, we enjoyed the nice breakfast prepared by our hostess and daughter, then we were taken in their automobile to see a house built of Johnston county long leaf pine timber, which was hauled to Louisburg by mule and wagon a long time before there were any railroads going that way.

From this place we went about a mile in the country to see what is known as the "Green Hill Home," which is somewhere near two hundred years old. In this building there are records which show that the first Methodist conference ever held in North Carolina was held there about 1780, a little more than one hundred and forty years ago. In the rear of this historical bullding (which is still in good shape and being occupied) we saw the grave of the poet who wrote "The Angles in the Sky."

On our return we were shown the Louisburg graded school, which is an imposing structure, also Louisburg Female College and the beautiful homes of three old Johnston county friends, Mr. F. B., David and Malcolm McKinne, who are now leaders in the church where we enjoyed another fine sermon on "The Times of Today" by Rev. A. D. Wilcox of Durham. After the sermon another fine dinner awaited us in the Sunday school room, whicb the good ladies of the church had prepared.

Bidding goodbye to our old friends and new acquaintances we departed for home over the route known as the "Lafayette" road to Raleigh.

This is the road that was traveled by Lafayette from the coast to Charlotte. A few miles out from Louisburg we stopped to see the grave of a noted man of Revolutionary fame, who was buried in the center of a very large rock by the side of the road.

The credit for this delightful trip is due to the kindness of our good friends, Mr. and Mrs. J. D. Spiers.

Jas. H. Kirkman.

Smithfield, N. C.

A GREAT BANQUET IN MAXTON

Methodist Men's Club Entertain Guests from Wilmington and Lumberton.

Several days ago a Methodist Men's Club for St. Paul's Church, Maxton, N. C., was temporarily organized. From the first mention of it our men manifested interest in it. Two or three preliminary meetings were held and at each succeeding meeting there was increased interest in the movement. Finally it was decided to give a banquet, invite clubmen from Wilmington and Lumberton to meet with us at the banquet, and make our organization permanent. The date for the banquet was fixed, April 28th, 1921, the place agreed upon, the dining room of the Maple Shade Hotel, Maxton, N. C. Comittees to arrange for the occasion were appointed, and they went at it with all their hearts. We thought about it and talked about it until the time for it came. Dr. G. Stanley Frazer, pastor of Fifth Avenue Church, Wilmington, N. C., and the founder of the organization, was invited to be present, and to bring with him some of his clubmen. We also invited Dr. Beaman, pastor of Chestnut Street Church, Lumberton, N. C., to be with us, and bring as many of his clubmen as could come. Our committee on entertainment arranged for eighty guests, as many as could be comfortably seated in the dining room of the hotel, and as many as we expected to attend the banquet. About 8:15 o'clock Thursday night stalwart men, with smiling faces, began to arrive. Dr. Frazer brought with him five other men of his great club, and Dr. Beaman brought with him about thirty members of his splendid club in Lumberton, and more than fifty strong men of St. Paul's Church turned out for the occasion. The orchestra of the Strand Theatre occupied one corner of the dining room, furnishing excellent music during the almost four hours spent in that dining room. Miss Maud McRae presided at the piano, and was the only woman in the dining room. She sang two selections for us, and my opinion is that she never sang better in her life. The club was permanently organized by the election of Winfred Carter as president, and W. H. Hasty, secretary and treasurer. The different committees to be appointed later. H. A. McKinnon was toastmaster, but he handed the position over to Mr. Dosher, of Wilmington who more than met all expectations as a "Live Wire." Quite a number responded to calls and made speeches full of wisdom, wit and humor. I doubt if any occasion in recent years has created as much interest and enthusiasm in our town as did this banquet. Our club is too young to justify an exhortation to other churches concerning a like club, but I can safely say that so far I have not seen our men quite so much interested as they are in this club.

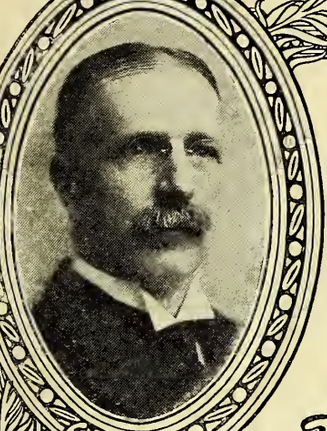
Yours for an increase in Loyalty, Fellowship and Service for our great church. J. A. Hornaday.

April 30, 1921.

THE EPWORTH WAY

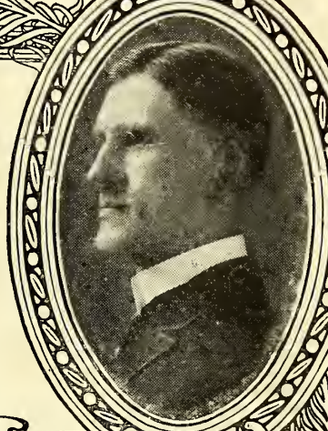
Am sending report of our chartered Wesley classes on blank sent me. I have organized three other classes, but they have not yet been chartered. Please send me blanks and I will apply for charters at once. Our Men's Bible Class, one of the three to apply for charter, now numbers 193. We broke ground this week for the enlargement of our church so as to better take care of our Sunday school. The addition we are making to the church will accommodate the Men's Blble class and the primary department of the school.

M. H. Vestal, Pastor.



W. H. P. FAUNCE

WHAT SOME FAMOUS EDUCATORS SAY



GEORGE A. COE

The Christian Education Movement deserves and will have the united support of the great Methodist Episcopal Church, South. In the last analysis the progress of the Kingdom depends absolutely on the education of the people. Jesus of Nazareth was not an orator, not a preacher, in our sense of the word, but a teacher, who gathered around Him little groups of men and trained them to think as He thought, to see the world through His own eyes, and to absorb His life purpose. Christian Schools are pursuing the very methods He employed in Palestine. On their equipment and success the future of the Kingdom absolutely depends.

W. H. P. FAUNCE

President of Brown University

It gives me pleasure to express my appreciation of the Christian Education Movement. Not only is Christian Education one of the first essentials in a program for Christianizing America and the world, and not only is this part of the Church's duty most seriously neglected, but the success of the campaign will put into operation some of the most statesmanlike and far-seeing denominational policies that have come to my attention. I refer particularly to the linking together of all the educational agencies, from Sunday school to theological seminary, in the definite and continuous task of providing trained workers, lay and clerical, for the entire Church.

GEORGE A. COE

Professor of Religious Education in Columbia University

I think it is practically impossible to exaggerate the importance of a forward movement on the part of our Churches for Christian Education. Very much larger resources are needed for our privately maintained schools and colleges, if our Christian young people are to get the education they ought to have in these critical times. I believe most thoroughly, therefore, in the Christian Education Movement of the Methodist Episcopal Church, South, and trust that it may prove a triumphant success.

HENRY CHURCHILL KING

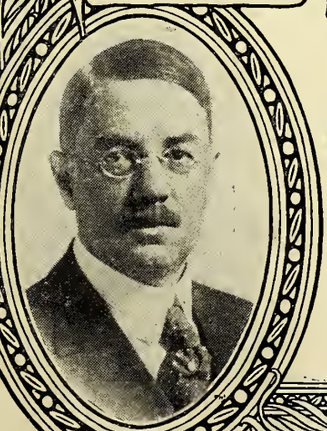
President of Oberlin College

I am very glad to again express my very emphatic approval of the great work which you have begun in the Methodist Episcopal Church, South, in the interest of education. There is no more important work which can possibly engage your interest and efforts at this time. You will be doing a great service, not only to your Church, but through your Church to the country and the world.

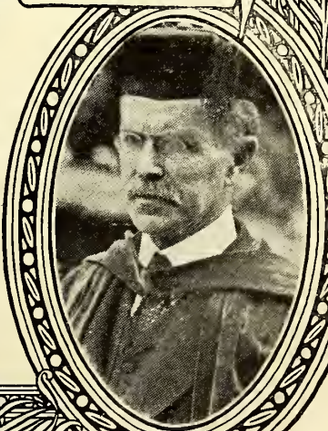
J. G. HIBBEN

President of Princeton University

HENRY CHURCHILL KING



J. G. HIBBEN



Christian Education Movement

M·E·Church South

Nashville, Tenn.

BY THIS SIGN CONQUER EDUCATE

CHRISTIAN EDUCATION MOVEMENT

M.E. CHURCH, SOUTH

T.A.W.

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

We feel sure our readers, especially those interested in our missionary work, will want to hear from our Missionary Conference at Lenoir So we are devoting our entire space this week to a report of the meeting.

The ninth annual meeting of the Woman's Missionary Society of Western North Carolina Conference, held at Lenoir, was a marked success—a season long to be remembered. All good things were ours—pleasant weather, a cordial welcome and a gracious management that had prepared for every wish and need.

When the delegates arrived at Hickory twenty-five miles from Lenoir, they found four representatives from the entertainment committee, Mrs. A. N. Todd, Mrs. N. H. Gwyn, Mrs. C. W. Hanley, Mrs. A. W. Dula and Miss Lucille Abernethy, who "tagged" each delegate with her own name and the name of her hostess, so that on arriving at Lenoir the waiting automobiles were filled and in a very short time we were safely domiciled in the homes where we were to be entertained during the conference—and where everything possible for our pleasure and comfort during those days was done.

Lenoir is a thriving little city of 3,800 inhabitants, situated in the mountains of Caldwell county. The climate is wonderful, the scenery beautiful, the people live, hospitable and progressive. Davenport College, one of our live Methodist institutions, is situated here.

The church where the conference was held is a commodious, modern, up-to-date structure, conveniently arranged with a seating capacity of about 1,000. With its beautiful art windows, oak furnishings, including handsome pipe organ, it is one of the most attractive houses of worship in our conference.

The first meeting was a preliminary one attended by the conference officers and district secretaries, at which time committees were arranged and plans laid for expediting the business of the next few days.

The first service on Tuesday evening was opened with a devotional service by Rev. E. R. Welch, pastor of the church, who read an appropriate Scripture lesson, and offered a most fervent prayer.

Mr. Welch in a most unique and original manner greeted the visitors and welcomed us to the church and the city.

Always an interesting feature of our program is the address of our president, Mrs. Lucy H. Robertson. On this occasion she was as interesting as usual and gave us "not a telescopic view—seeing things afar; but a microscopic view of the work nearer home," showing us our duties as Christians and missionary workers, in the duties that lie nearest home, urging a fuller and better service.

Mrs. H. A. Dunham, conference corresponding secretary, who always brings us something of interest and profit, gave "Gleanings from the Council," and brought so vividly the scenes and happenings of that "week or weeks" which is always of so much interest to our women of the missionary societies.

Following the benediction by Rev. W. A. Newell, pdesiding elder of Statesville District, a delightful social hour followed—a time of pleasant renewing of old acquaintances and forming new friendships.

An appropriate opening for Wednesday morning session was the celebration of the Lord's Supper, impressively conducted by Rev. W. A. Newell, P. E., assisted by Rev. Raymond Browning.

Following the organization Mr. A. K. Jay, secretary Board of Commerce, came before the conference and in a most original manner sung the praises of Lenoir and gave to the visitors "the golden key of hospitality and love."

Mr. J. T. Pritchett, mayor, also extended a most cordial welcome to Lenoir, "the beautiful gateway to the mountain section."

The report of Cor. Sec. Mrs. H. A. Dunham showed an increased growth and advancement along all lines, proving this to be the greatest year of all our years.

In absence of Mrs. P. N. Peacock, conference treasurer, who was detained at home by illness of her son, her report was read by Miss Obeira Houser. This report showed financial growth and proved that our societies are carrying out the slogan to "Go Forward."

An exceptionally fine and interesting report was that of Mrs. R. M. Courtney. Supt. of Mission Study, who showed wonderful progress in the all-important subject of Mission Study.

Mrs. Fred Siler, Supt. of Social Service, though new in the work, showed that she had not been idle, but that she had been a very busy woman during the year, keeping up all lines of the work in her department and meeting with gratifying success.

Always brief in reporting, but doing one of the most important works in our conference, Mrs. W. C. Houston, distributor of literature, showed that all literature coming into her hands had been promptly distributed.

Mrs. Gwyn of the Presbyterian church, Mrs. Mebane of the Baptist church, Mrs. Black of the Lutheran church, Rev. Mr. Peeler of the Reformed church, and Revs. Allen and M. B. Woosley were introduced, each bringing a message of love and cooperation.

The noontide devotional was conducted by Rev. P. L. Cobb, representing the Christian Education Movement. Selecting prayer as the foundation topic, giving Jesus as an example, he gave some of the highest points in his life when Jesus was strengthened by prayer.

After a lunch in the church dining room, the afternoon session was opened with devotional service by Mrs. W. W. Hagood, vice president of the conference. The afternoon was given over to reports of the eleven district secretaries, each of which showed the work in a prosperous, flourishing condition. Institutes were held: the Young People's, conducted by Mrs. W. R. Harris; Children's, by Miss Amy Hackney; Mission Study, Mrs. R. M. Courtney; Social Service, Mrs. Fred Siler.

(To be concluded.)

CONFERENCE NOTES

It was with sincere regret that we noted the absence of Mrs. P. N. Peacock, conference treasurer; Mrs. J. N. Hauss, conference superintendent of supplies, and Mrs. J. V. Wilson, district secretary of Greensboro district. We missed them sorely.

It was a pleasure to have Miss Kate Hackney, one of our missionaries in China, with us. She brought a glowing message of her work in the foreign field.

It was an inspiring sight to see and hear those faithful, loyal district secretaries—those "key women" of our missionary work, as they were seated on the platform and brought to us the gratifying reports of their splendid work of the past year.

Adding to the beautiful interior of the church was the tasteful decorations of mountain laurel and rhododendron, which in their harmonizing colors of pink, white and purple seemed to bring a message direct from Him, who made them so beautiful for His children to enjoy.

NORTH CAROLINA CONFERENCE

WOMAN'S MISSIONARY CONFERENCE, MAY 17-20, 1921.

Program.

Tuesday, May 17th.

3:30 p. m.—Meeting of executive committee

Evening Session.

8:00—Special Music.

Worship led by Rev. V. A. McRae, pastor of Hay St. Church.

Message of Welcome—Mrs. Emma Hunter.

Response—Mrs. James B. Darden.

Address—"The World,. A Mission Feld," Mrs. P. L. Cobb, Nashville, Tenn.

Wednesday, May 18th.

Morning Session.

9:00—Sacrament of the Lord's Supper; Rev. J. H. Bundy, Rev. W. V. McRae.

Organization.

Report of Council Meeting— Mrs. Harvey Boney.

Echoes from the Council.

Report of Supt. of Study and Publicity—Mrs. J. LeGrand Everett.

"The Need of Bible Study"—Miss Elizabeth Lamb.

Report of Treasurer—Mrs. F. B. McKinne.

Round Table Discussion, led by Mrs. F. S. Love.

12:00—Vocal Solo—Mrs. Henry Ware.

Bible Hour—Mrs. W. A. Newell.

Afternoon Session.

2:00—Memorial Service, conducted by Mrs. S. H. Scott.

Meeting of Comittees.

Special session for Young People, conducted by Miss Lillie Duke.

Evening Session.

8:00—Special Music.

Worship led by Mrs. P. L. Cobb.

Address: "China As I Know It"—Miss Clara Steger, principal of Virginia School, Huchow, China.

Solo—Mrs. Henry Ware

Address: "Our Work in Japan"—Miss Annette Gist, head president of the Woman's Evangelistic Plant, Oita, Japan.

Thursday, May 19th.

Morning Session.

9:00—Worship led by Mrs. C. E. Blount.

Order of Business.

Report of Young People's Work—Miss, Lillie Duke.

Report of Children's Work—Mrs. N. H. D. Wilson.

Report of Supt. of Social Service—Mrs. E. C. Duncan.

Address—"Social Service in the Auxiliary and Its Relation to the Work of Other Agencies"—Mrs. W. A. Newell.

Round Table Discussion, led by Mrs. F. S. Love.

Address—"Spiritual Objectives of the Christian Education Movement"—Rev. H. M. North, Conference Secretary of Education.

12:00—Vocal Solo—Mrs. Henry Ware.

Bible Hour—Mrs. W. A. Newell.

Afternoon Session.

2:00—Worship led by Mrs. John M. Martin.

Report of Corresponding Secretary, Mrs. Harvey Boney.

Report of District Secretaries.

3:30—Automobile ride to Camp Bragg.

Evening Session.

8:00—Special Music.

Worship led by Miss Annette Gist.

Program by Fayetteville "Bright Jewels."

Pageant—"Methodist Womanhood's Great Adventure"—Young People of Hay St. Church.

Friday, May 20th.

Morning Session.

9:00—Worship led by Miss Clara Steger.

Order of Business:

Report of Supt. of Supplies, Mrs. Ida T. Wilkins.

Report of Supt. of Literature, Mrs. E. L. Hart.

Prayer Specials for the Auxiliary, Mrs. S. H. Scott.

Address—"Our Literature," Mrs. P. L. Cobb.

Report of Editor of Advocate Page, Mrs. J. LeGrand Everett.

Greetings from the Editor of "The North Carolina Christian Advocate"—Rev. G. T. Rowe.

1:00—Vocal Solo—Mrs. Henry Ware.

Bible Hour—Mrs. W. A. Newell.

NOTICE

We are requested to announce that there are still on hand some copies of "The Council Bulletin," price 25 cents. Address Mrs. S. G. Barnett, Box 510, Nashville, Tenn.

WOMEN AND WORLD PEACE

Disarmament Week, May 22-29.

The women's committe for World Disarmament is urging upon the women of the nation to speak as a unit asking President Harding to take the lead in calling an international conference on disarmament and asking Congress to curtail military appropriations until such conference has been held. To this end they have set aside May 22-29 as Disarmament Week for this concerted effort.

The letter sent to women who are to act as state chairmen says in part:

"The time is here for women to act together for what women as individuals believe on the question of taking steps to make war less possible. In order that the widespread sentiment for an international conference looking toward disarmament may be focused upon President Hardiug and Congress, we are calling upon the women of the United States to express themselves during the last week of May, to be known as Disarmament Week.

This is an emergency. Upon our willingness to meet it to the best of our vision and ability may depend the economic and moral salvation of our country and of the civilization of the world. The women of other lands look to us to help stay this tide of militarism and world bankruptcy. In one united effort we can at least make the voice of women to be heard."

It is expected that congressmen will be flooded with letters from women in their districts representing every large women's organization in the country as well as the small groups who are seldom heard from.

THE BOARD OF MISSIONS ADOPTS RESOLUTIONS ON DISARMAMENT

The following resolutions were adopted unanimously by the Board of Missions of the Methodist Episcopal Church, South, in session May 4-6:

Be it resolved by the Board of Missions of the Methodist Episcopal Church, South, in annual session assembled:

1. That it is the sense of this body that the providential hour has arrived in the history of the nations for the curtailment of armaments, looking to the permanent preservation of peace,

2. That we believe the United States of America is in position from every standpoint both of opportunity and of obligation, to take the lead in such a movement;

3. That we therefore request President Harding to call at an early date an international congress, looking toward progressive disarmament; and

4. That we call also upon Congress to lend all possible aid to this movement.

E. H. Rawlings,
W. B. Beauchamp,
J. W. Perry.

Women, as wives and mothers, the condition that this movement designs to bring about is of heart-breaking moment to us. Let there be no uncertain sound in the one voice with which as auxiliaries and individuals we endorse it, nor weakness or wavering in our effort to aid in making it successful.

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

NORTH CAROLINA CONFERENCE

WILMINGTON STANDARD TRAINING SCHOOL

One hundred and twenty people were enrolled in the Standard Training School held in Grace Church, Wilmington, May 1-6. Seventy-eight of this number received certificates of credit.

Credits were issued to Sunday school workers of the following churches: Grace, 35; Fifth Avenue, 12; Trinity, 5; Epworth, 12; Wesley Memorial, 13; Seagate, 1.

Five courses were offered in the Wilmington school: Beginner Methods, Mrs. Van Noppen, instructor, 13 enrolled, 11 credits; Primary Methods, Mrs. Cann, instructor, 13 enrolled, 9 credits; Junior Methods, Mrs. Michaux, instructor, 26 enrolled, 22 credits; Organization, Prof. Wilson, instructor, 14 enrolled, 9 credits; Methods of Teaching, Mr. Jerome, instructor, 54 enrolled, 27 credits.

The Training School in Wilmington, in many respects, was one of the best that has been held in our conference. A spirit of enthusiasm and serious purpose characterizes every part of the school. Many of the students attended every session and did all assigned work in spite of great difficulties. Many drove several miles each evening to attend, and that after having worked all day in office, store or home.

One man and his wife moved from one home to another during the week, but never missed a sesssion of the school. A young man came direct from his office each evening, attended the two hour session and went back to the office to work until late at night. Instances might be multiplied in which heroic effort was made to attend every session of the school.

The students of the Training School decided, by unanimous vote, to make it an annual affair. The certificates of credit were issued to the students by the pastors at the various churches of the city Sunday morning, May 8.

ELIZABETH CITY TRAINING SCHOOL MAY 15-21

Five courses will be offered in the Elizabeth City Training School, to be held during the week of May 15-21:

Beginner Methods, Mrs. C. L. Van Noppen; Primary Methods, Mrs. W. F. Cann; Junior Methods, Mrs. E. R. Michaux; Methods, Prof. M. L. Lowery; Organization, J. T. Jerome.

The sessions of the school will be held in First Church. Many Sunday school workers from the city and nearby churches are expected to be enrolled in the school.

FIELD NOTES

Sunday, May 8, the field secretary spent in Raeford, making a short talk in Sunday school in the morning, and to a large congregation at night. The congregation at Parker's Church gave me a hearing in the afternoon on the subject of Christian Education.

A letter from Miss Dora B. Beck, of Warrenton, brings information that a training class is being organized at that place. Miss Beck says in part, "I was unable to get my folks to attend the training school which you held here and knowing that we are very much in need of some trained teachers, I have decided to organize a class." One fine result of the training school is that it starts training work in local schools.

Quite a number of churches have been planning to conduct Sunday school institutes on the fifth Sunday in this month, but since the directors have asked that all churches give that day in the interests of the Christian Education Movement, the plans of the churches have been changed.

We hope that every circuit in our conference will conduct a Sunday school institute on the next fifth Sunday, which is in July. Let us bring the Sunday school to the attention of the people as never before on July 31. The field secretary is arranging a program for the day which will be suitable for circuits. Write to him for a copy and literature which will give suggestions to speakers on the various subjects.

The increased interest and attendance upon Sunday schools everywhere is a source of gratification to those who are giving so freely of their time and energy to this great cause. Our chief concern is not how many we can get in the Sunday school, but what can we do to help them when we get them. There is only one way to meet the issue and that is to train our teachers for better teaching.

There are three general courses, nine specialization courses, and three graduate courses listed in the catalog of the Junaluska Training School this year. July 13-27 is the time. Lake Junaluska is the place. For information regarding entertainment and hotel reservation write J. Dale Stentz, Lake Junaluska, N. C.

W. N. C. CONFERENCE

THAT OFFERING

When you observe Sunday School Day be sure to take care of the offering. Do not take a "collection," but give the people an opportunity to offer something to our Sunday school work. Seven-eighths of the money will stay in our own bounds, the other eighth goes to our connectional Sunday school work. Will you kindly explain that our conference now has two general workers and if funds are available the third will be placed in the field? We have eleven districts and there must be an effective organization in each of these divisions. Our Sunday school work has just begun to materialize and it must continue to grow. That offering will help matters. The biggest offering sent so far to Treasurer H. A. Dunham, Asheville, N. C., has come from Trinity, Charlotte. It was $58. Last year Central, Asheville, led the field with an offering of $100. Call it an "offering." "Collections" ought never to be taken in any Sunday school.

FIRST INSTITUTES, THEN SCHOOLS

Our Sunday school emphasis must cover our field like the dew covers the ground. It must go everywhere. In order to get properly at this work it is thought best to give the summer largely to institutes. By this means an introduction to the work and workers is made. After the institute must come the school and some progress has been made in this direction. Much more will be made as time passes. The circuits have the right of way during the summer months. Your field workers are not able to fill half the requests for services.

MARSHVILLE

There are six congregations on the Marshville circuit. Five superintendents and four fine delegations from this charge assembled at Marshville Wednesday, May 4, when Rev. J. J. Edwards arranged for his people to get together and discuss better Sunday school work. It was a fine gathering. Brother Edwards was in fine fervor and was "dressed to suit the queen." He had everything dressed up, the dinner included. In addition to the field workers Revs. C. A. Wood and C. C. Weaver were present and made addresses, the former on 'The Purpose of the Sunday School," and the latter on "Making Our Sunday Schools More Effective." I like to go where Wood and Weaver go. Five fine superintendents made short talks. The day was profitably spent. Hurrah for Brother Jack Edwards and the Marshville circuit Sunday schools!

McADENVILLE

McAdenville is a fine little mill town on the South Fork river and is bounded on the north by the P. & N. Electric Railway, on the east by the river, on the south by the Southern Railway and on the west by big oak trees. The chief asset of McAdenville is fine folks. Incidentally it may be stated that the Shelby district conference was recently held there and was entertained royally. The Shelby district is a jim dandy and Presiding Elder Jordan is making it jim dandier. It leads in the number of schools agreeing to observe Sunday School Day. It ought to be a fine district; it has McAdenville in it. Rev. C. M. Campbell leads our people there and he is leading wisely.

SOUTH FORK CIRCUIT

Rev. W. M. Boring, the pastor of South Fork circuit, is seventy years of age, serves eight congregations and reads all the Educational Movement literature. He enjoys all three. Your field workers have recently had a good and profitable time with him on his charge. At Ebenezer, Saturday, May 7, six of his congregations came together for an all-day Sunday school institute and rally. Now Ebenezer is off to one side of the work bordering on the South mountains, but the folks came, came with their song books and came to stay in the church all the time, not out in the automobiles. A far greater part of the congregation, and it was a large one, was made up of young people, young people who sang and spoke in the meeting. After Miss Womack and your humble servant spoke in the afternoon Brother Jordan made a great address in the afternoon on "The Church and the Sunday School." There must have been twelve baskets full of the fragments from the bountiful dinner which was spread on a table that extended from where you were to way off yonder. You can't beat an Ebenezer dinner. You may equal it but there's nothing better beyond.

Following the big day on Saturday your field workers spoke on Sunday at Wesley's Chapel and Plateau to attentive congregations. The South Fork circuit church is full of good people and there is no wonder that Brother Boring did not mind going to serve them the second time.

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Congratulations
We extend our congratulations to the man or congregation who has a home in which to live or a Church in which to worship. At this time SAFETY should be our watchword. Building material has more than doubled, in some instances it costs three times as much to build as it did three years ago. Think about the cost to replace your Church, and then be sure that it is adequately protected by insurance in the Methodist Mutual Fire Insurance Company. The cost is very much reduced by the dividends which we are returning to our policy holders.
W. E. Webb, Secretary,
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Second Semester begins Jan. 24, 1921 For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

Epworth League Work

Rev. C. K. Proctor, Raleigh, N. C.
Miss Grace Bradley, Asheville, N. C.

N. C. CONFERENCE

Fellow Leaguers.

We are now only a few weeks from the Assembly. What plans have you made for your representatives and what kind of report will he be able to make when the assembly convenes?

THE ASSEMBLY

The program for this year is indeed a great one. There is the same mingling of work and play, study and social life that made our meeting last year such a blessing. The program which follows will give you some idea of the treat in store for you. Ask the Leaguer in your chapter who was there last year to tell you something of what it is like. It can't be told, for it must be experienced to realize all the good and pleasure this week of fellowship brings.

If you are so unfortunate as to be in a church where there is no League come and be our guest for a week. Ask your pastor for the announcement we will soon have in his hands.

OUR MISSION PLEDGE

You will recall that we made an agreement with the church to do some big things for the Master in the way of evangelizing Africa. Thus far we have not met our pledge. Has it been the fault of your chapter? Have you pledged this year? Have you sent the money to our treasurer, Mr. Lee Craven, at Raleigh?

F. S. Love,
Conf. League President.

ASSEMBLY PROGRAM

First Day.

7:30—Song Service.
8:00—Address: Christ or Chaos—F. S. Love.
9:00—Social Hour.
10:00—Taps.

Second Day.

7:30-8:00—Morning Prayer: The Great Love: Jno. 3:16, Rev. L. D. Hayman.
8:30-9:15—Bible Class, led by Mrs. M. L. Hargrove.
9:15-10:00—Mission Study.
10:00-10:30—Recess.
10:30-11:15—Class in Administration Problems.

The Council and Business Meetings.

11:15-11:45—Business Meeting.
11:45-12:30—Address: The Country Church as a Community Center—D. E. Earnhardt.
2:00-3:00—Quiet Hour.
3:30—Directed Recreation.
7:00-7:30—Prayer Groups.
7:45-8:15—Song Service.
8:15-9:00—Address: The Epworth League and the Educational Movement—Rev. H. M. North.
Social Hour.
10:00—Taps.

Third Day.

7:30-8:00—Morning Prayer: The Great Motive: 1 Cor. 16:14.
8:30-9:15—Bible Class, led by Mrs. Hargrove.
9:15-10:00—Mission Study.
10:00-10:30—Recess.
10:30-11:15—Class in Administration Problems.

Advertising the Chapter.

11:15-11:45—Business Meeting.
11:45-12:30—Address: City Problems and Church Efficiency—Walter Patten.
2:00-3:00—Quiet Hour.
3:30—Directed Recreation.
7:00-7:30—Prayer Groups.
7:45-8:15—Song Service.
8:15-9:00—Address: The Church with a Service Program—W. W. Peele.
Social Hour.
10:00—Taps.

Fourth Day.

7:30-8:00—Morning Prayer: The Great Commandment: Matt. 22:32-39. L. D. Hayman.
8:30-9:15—Bible Class, led by Mrs. Hargrove.
9:15-10:00—Mission Study.
10:00-10:30—Recess.
10:30-11:15—Class in Administration Problems.

Membership Campaigns.

11:15-11:45—Business Meeting.
11:45-12:30—Address: The Church and Social Unrest—H. E. Myers.
2:00-3:00—Quiet Hour.
3:30—Prayer Groups.
5:00—Picnic Supper at Lover's Leap.
8:15—Stunt Night.
10:00—Taps.

Fifth Day.

7:30-8:00—Morning Prayer: The Great Question: Jno. 21:15-17. L. D. Hayman.
8:30-9:15—Bible Class, led by Mrs. Hargrove.
9:15-10:00—Mission Study.
10:00-10:30—Recess.
10:30-11:15—Class in Administration Problems.

Using the Department Committees.

11:15-11:45—Business Meeting.
11:45-12:30—Address: In the School of Christ, A Preparation for Life Service—W. A. Cade.
2:00-3:00—Quite Hour.
3:30—Directed Recreation.
7:00-7:30—Prayer Groups.
7:45-8:15—Song Service.
8:15-9:00—Consecration Service, led by J. M. Ormond.

LAYMAN'S WEEK—SOUTHERN ASSEMBLY, LAKE JUNALUSKA, NORTH CAROLINA, AUGUST 8-13. JUNALUSKA WILL HELP YOU IN THE BUSINESS OF BEING A LAYMAN.

W. N. C. CONFERENCE

LEAGUERS OF THE SHELBY DISTRICT ENTERTAIN THE DISTRICT CONFERENCE

Alert opportunities for advancing League work in his district, Mr. Clyde Hager took the occasion of the Shelby district conference, held at McAdenville May 5-6. for getting the Leaguers of the district together and at the same time giving the members of the conference a taste of a real League social. On the night of the fifth, following a very fine educational and inspiring address on Africa by Rev. J. D. Mangum, of Lincolnton, we gathered on the church lawn where the Leaguers entertained. A host of people were present to enjoy the stunts and songs of the various Leagues represented. Rev. J. O. Ervin presided and spoke briefly of the summer conference at Morganton, June 20-22. One of the best features of the program was a song by the Dallas chapter composed for the occasion. Franklin Avenue Leaguers were there in force and did their share in entertaining. While the McAdenville Leaguers supplied every one with "refreshing refreshment," the different chapters kept things lively with their League "pep," songs and yells. Among the many cheers given Mr. Hager, who was responsible for this occasion, came in for his share.

HAPPENINGS IN LEAGUEDOM

The McAdenville Leaguers are soon to have a new League room with a basement for their social gatherings.

The Calvary League gave a Mother's Day program in connection with the Anniversary Day program. A League pageant was presented at the evening service.

The pastor, Rev. R. A. Taylor, reports two new chapters at South Gastonia.

Miss Lula Betts and the Lexington chapter are alive and doing things. They are responsible for giving the people of Lexington some good lectures and concerts.

Rev. W. M. Robins reports a new chapter at West End, Gastonia.

Miss Lillie Chick, of Calvary, Charlotte, writes: "We are going to have Anniversary Day next Sunday and install the new officers. Somehow I feel we are going to move forward as never before. We have more praying people than ever. Our prayer meetings are doing so much good and all are taking such an interest." She tells of the first cottage prayer meeting held by the Intermediate Leaguers. It was held at the home of a little sick girl. The Intermediate President, Hazel. led the service.

Cherryville boasts of two new chapters.

The Mount Mourn Leaguers have added fifty new members to their roll in the past four months. Mr. Carl Thompson is their new president and Miss Janie Kelly the Intermediate superintendent.

JAMESTOWN-OAKDALE NEWS

Hurrah for Jamestown and Oakdale Leagues! Two copies of the Jamestown-Oakdale News have just reached me. This six page paper is undoubtedly the finest thing of its kind I have seen. It is published "under the auspices of the Methodist Church at Jamestown, by the Epworth League." Mr. Ralph Raper is the editor of this new paper.

The Jamestown and Oakdale chapters are more than merely alive, they are up and stirring. The pastor, Rev. Wm. C. Jones, writes that one hundred copies of the instalation program have been ordered for the instalation of the new Jamestown officers next Sunday night.

These are two promising young chapters and the old Leagues of the Greensboro district will have to get a "hump" on if they keep in sight of Jamestown-Oakdale.

ONE HUNDRED NEW LEAGUERS ON THE WOODLEAF CHARGE

Dear Miss Bradley:

You have not come to us yet, but the Leagues are still coming to life. I believe I have three live, active Leagues with a total membership of one hundred. One holds an interesting service each Sunday evening. They have raised money to paint the church inside and out and to carpet the floor. We are to have a Sunday school and League institute in their church the fifth Sunday in this month. Please let me hear that you can be with us.

Very truly,
J. C. Umberger, P. C.

CHARLOTTE LEAGUERS SPEND FIVE EVENINGS STUDYING LEAGUE WORK

The Charlotte Leaguers believe that what is worth doing is worth doing well. Our city Union efficiency institute held in Charlotte April 18-22 proved a success. The Leaguers seemed eager to learn more about League work.

We are very grateful to the Central Office for sending us Prof. Garfield Evans, of Nashville, who conducted the classes in spiritual work and Missions. Rev. J. Frank Armstrong, of Concord, Miss Gertrude Falls and your field secretary completed the faculty. For one period each eevning the classes assembled for a discussion of some phase of chapter organization led by Prof. Evans, closing the last night with an inspirational address.

ARE YOU AS EFFECTIVE LAYMAN AS YOU WANT TO BE? COME TO JUNALUSKA AUGUST 8-13.

NEW CLASSES BEGIN JUNE 1ST

Young people who are planning to take business training should by all means begin with our classes beginning June 1st. Unlimited opportunities are presented to our graduates. Twenty-five per cent discount will be allowed to all those purchasing scholarship in

BOOKKEEPING and SHORTHAND

and joining our June classes. Our factories and fields will soon be called upon to help replace the wastage of the most destructive war of all history. This will require material, manufacturing and young men and women with business training. Now is the time to enroll. Write for Catalogue and Special Rates.

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Owned and maintained by the Western North Carolina Conference.

W. N. C. CONFERENCE

Mr. Walter Thompson, the superintendent, has been seriously ill for the past two weeks at the City Hospital. His physicians, who have given him constant attention, give us the report (at the time this is written) that his condition is improved, and indications are favorable to his recovery and return to The Home at an early day. Though sick he remained at his post of duty to the last hour before being carried to the hospital.

* * * *

Our corn land is all in fine shape for planting, and is waiting only for the rains to cease long enough for seeding. Mr. Hill has it nicely terraced, and belicves it will furnish a full supply for both present demands and winter needs.

* * * *

Mr. Efird's "road force" is working changes in the appearance of our driveways and lawn. The grass grows, but they are "on the job," and the boys say "the grass is a fine place to play on."

* * * *

The mules moved into their new homes last week, and seemed to be satisfied that there is no better home in the county. One of our men says "they have not serenaded yet," but that may come later.

* * * *

The Home has a splendid school system, though it is greatly handicapped by lack of proper room and equipment. Rev. E. K. Creel, Mrs. R. S. Haltawanger and Miss Margaret McNair are the teachers. They report good progress in their departments, and say "we have some exceptionally bright children here."

* * * *

Our little family—about 145—were out in attendance at Sunday school at West End church Sunday morning. Only eight remained in the Home at that hour. Yes, it is worth while to gather up children like these, and help them to a place in this big busy world. If we just had a church building of our own! Whose heart is big enough for this proposition?

* * * *

"Roast the editor." That was a significant speech by the honorable gentleman who holds the seat of trouble in the Advocate office, and he may be inviting "more trouble" to disturb his peaceful slumbers or break the quietude of his sanctum sanctorum. But we just wanted to say, "Let him that is without sin cast the first stone."

* * * *

In an effort to enlist every Sunday school in conference in the Fifth Sunday collections, we mailed out a card of inquiry on May 5th. Two days later High Shoals bad their reply in our hands saying, "Count us in on the Fifth Sunday collections. We will do our best on May 29." We call that "quick work." Superintendent D. A. Medlin is a "hustler" and he has a live Sunday school. May his tribe be multiplied!

* * * *

One orphan child per 781 Methodists in the Western North Carolina Conference! Does it take that many Methodists to support one child at The Children's Home—oen of their own church children? Figure it out for yourself. It is quite true that The Home is being supported—will be as long as some good Methodists live—but, picture what could result from an every member interest; how many now needing our care could be cared for; what transformations could be made on sites chosen for buildings, but now bare; what a fine system of training could be organized and equipped for the eager and responsive mind of the child. Will this great people yet build an "Ebenezer" worthy of their greatness? What more fitting expression of their gratitude and thankfulness can be found than a gift on behalf of the fatherless little ones? Such donation could but enrich the lives of the little ones committed to our care, and would not impoverish those who would so give.

N. C. CONFERENCE

OUR NEED

1. New seats for chapel.

* * * *

More of our boys and girls want to go to college this year than ever before. I am fearful that we shall not have sufficient funds available for those who are so anxious to go. We have a large class now in college, and it will require most of our Bettie Henly Vann educational fund to put them through. I am trusting and praying that some way may be opened up for this year's class to enter college next fall. I believe that a good Providence will provide some way for these orphan boys and girls who have such a craving for a college education.

* * * *

No doubt friends sometime wonder why I omit some things at times and mention them at other times. Occasionally I write about my visits to homes and then sometimes I do not. It is generally understood that I have very limited space for the orphanage notes and I can't exceed the allotted space. There are times I have to leave out news items which I would gladly publish because there are others which are more important. I feel that this word of explanation is not out of place because I know some might not understand otherwise.

* * * *

While in Elizabeth City I was royally entertained by Mr. and Mrs. J. W. Woodley. They have the happy faculty of knowing just how to make a visitor feel perfectly at home under their hospitable roof. Brother J. H. Hall and wife were their guests for dinner Sunday and we had a good time together during the P. M. Brother Hall is so full of wit that no one can be in his presence without feeling refreshed. He has radiated sunshine and good cheer all through his ministry, and has won friends by the thousands throughout the conference. The best of all is he has won for himself the friendship of the unseen Companion who walks by his side day by day.

* * * *

That was a Christ-like action on the part of the Wesley Federation in its annual session at St. Paul Church, Goldsboro, when this great organization unanimously voted to raise eight or ten thousand dollars for our Baby Cottage. Because of the pressing calls that are upon us I would like to see the contract let for this building within the next few months. However, before this can be done it will be necessary for the Wesley Adult classes to give us a lift. In view of this fact I am going to urge as many classes as possible to send in their subscriptions by the first of June. Before we can move a peg, it will be absolutely necessary for a considerable number of these classes to send in remittances. Let me urge all to do so not later than the first of June.

* * * *

Wherever our singing class goes a warm reception is extended to each member. Our class gave two sacred concerts in Elizabeth City the second Sunday in May. We were at the First Church in the morning and at City Road for the night service. Large and enthusiastic congregations greeted us at each of these churches. Brother Ormond was away in the A. M. in the interest of the Educational campaign, but Brother J. B. Leigh gave us one of the warmest welcomes ever accorded us at any place. The members of First Church were charmed with our class and want us to go again. Brothers Ormond and Myers expressed themselves as being highly pleased with our class and said our visit left a fine impression on Elizabeth City Methodism. Brother Ormond is closing his fourth year at First Church, and has wrought mightily for the kingdom of God. One of the finest and most imposing churches in North Carolina is being erected by Brother Ormond and his congregation. Our next conference will be held there. Already Brother Myers has captured the City Road congregation and has entered upon what promises to be a great pastorate. It was through Brother Myer's influence that our class went to Elizabeth City. He and his congregation did all within their power to make our visit a joyous one and they succeeded admirably. City Road gave us the largest hearing that we bave received at any place our class has visited. We took no public collections and did not make any private appeals for funds. The two churches paid our traveling expenses. As our class gets half rate tickets it does not cost us so much to get to the churches.

* * * *

The following clipping from Charity and Children goes to show how our good Baptist friends are enlarging their orphanage work: "The Chowan Association which met with the Berea Church near Elizabeth City on Tuesday, May 3, was a very interesting session of the body. Mr. E. F. Aydlette was re-elected moderator and Mr. James G. Gregory clerk. The weather was unfavorable, but this did not hinder the delegates, one of whom rode 17 miles before daylight to catch a train for Elizabeth City. The outstanding feature of the association was the decision to raise $10,000 to match another $10,000 offered by Mr. E. F. Aydlette to build a dormitory at Kennedy Home. Mr. Aydlette erected one building at Thomasville and the Chowan Association another. This combination to build a third house at the Kennedy Home was a happy conception. This great old association has always stood by the orphanage with beautiful devotion. The next session will be held with the Gatesville Church on Tuesday after the first Sunday in May, 1922."

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OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

WHAT I LIKE

I like to ride on a load of hay,
To tramp in puddles on a rainy day;
To swing and swing on the garden gate,
And when there's company to sit up late.
I like high up in the trees to climb,
To eat sugar cookies, six or seven at a time.
But some things I like it's—best not to do,
So I can't do all—that I like,—can you? —Selected.

THE FOUR APPLE TREES

Many years ago there was a man who wanted to have a beautiful orchard. So he sent for some young trees, knowing that he should not have to wait so long for his orchard if he planted trees which had already had a good start in growing.

Unfortunately, however. the trees arrived just at a time when the man was obliged to leave home for several days. He was afraid the trees would not live unless they were planted very soon, and yet he could not stay to attend to them. Just then a man came along who wanted to work.

"Do you know how to set out trees?" asked the owner.

"Yes, indeed," said the man.

"Then you may stay and set out these young apples trees. I am going to have an orchard, and I have marked the places for the trees with stones."

By and by the owner of the trees came back and went to look at his orchard. He had been gone four days.

"How is this," said he; only four trees set out?"

"That is all I had time for," answered the other man. "I dug great holes, so that the roots might be spread out to the farthest tip. I hauled rich earth from the woods, so that the trees might have the best of food; I set the trees straight and filled the holes with care. This took all the time, but these four trees are well planted."

"That is too slow a way for me," said the owner. "I can plant the whole orchard in one day."

So he went to work and planted the other trees in his own way. He did not dig the holes large enough or deep enough, and so, many of the little root-mouths were broken off when he set the trees into the holes. He did not take pains to get soft rich earth to fill the holes, and so the trees could not have as good food as they needed.

The poor little trees lived for a while, but they were never very strong, never bore very good apples, and at last were cut down. All that was left of the orchard were the four trees which had been planted with such faithfulness and care. These four trees are now older than an old man, and have been bearing delicious great apples for many, many years.—In the Child's World—Poulsson.

INDIAN STORIES

How Old-Man Made the Races.

There were big folks and little folks, red folks and white folks in the assembly gathered in a circle about the camp fire and waiting the inclination of the Story-Teller of the tribe.

The little folks, though their faces beamed in anxious eagerness, were respectfully quiet, for they well knew that the Story-Teller was sometimes inclined to be moody, and some of the company knew by experience that vexing impatience might have for its only reward a grunt of displeasure—and no story.

Tonight, however, he seemed to be in just the proper mood and certainly his hearers were—they always were.

"Once on a time long ago, Great-One lived all alone, except for the animal people who were unable to afford him satisfying companionship. There was no man of any kind in all the world. Great-One was very lonesome, and so he said, 'I'll make man.' First he built a great earth-oven. When this was completed, he procured some clay and moulded it into the form of a man, then placed it in the great earth-oven. After a time he removed the clay man, but was disappointed to find it had not remained in long enough.

"This clay man became the father of all the white folks in the world.

"Again Old-Man fashioned clay into the form of a man and placed it in the great earth-oven. But again Old-Man was disappointed for on removing the clay he found it had remained in too long.

"This clay man became the father of all the black folks in the world.

"For the third time Old-Man moulded clay into the form of a man and placed it in the oven. But now he was wise by experience and more watchful. Sure enough when the third clay man was removed Old-Man was very much delighted for it was baked to a perfect brown.

"This third clay man became the father of all the red folks, or Indians, in the world. Ugh!

"What's that? How did the Turkey get his gobble? Well—"

How the Turkey Got His "Gobble-Gobble-Gobble."

"In the early days the grouse had a very fine voice. His singing was the envy of all the feathered folks. The turkey had no voice at all but desired to become a sweet singer like the grouse. So the turkey decided to ask the grouse to teach him to sing. The grouse consented, but on one condition, and that was that the turkey should give him enough feathers for a collar. Until then the grouse had no collar.

"The turkey was very slow to learn. One plan after another was tried by the faithful teacher but with no success. At length the grouse became discouraged but resolved on one final experiment.

"And so one day the grouse took the turkey into the woods where they found a hollow log. The grouse said, "You go into the hollow log and when I tap on it you must cry out, 'Halloo,' three times, as loudly as you can.

"The grouse climbed upon the hollow log while the turkey spread his feathers and strutted toward the opening in the end, proud that now he, too, was to have a sweet voice like that of the grouse.

"When the grouse tapped once, he listened, but only heard a faint gurgling sound from the turkey. This amused the grouse and he tapped more loudly. The turkey became so frightened at the loud tapping that he rushed from the log and the only thing he could do when he opened his mouth to cry 'Halloo' was to say 'Gobble, Gobble, Gobble.'

"The grouse was so amused that he kept on tapping just to hear the turkey gobble. Ever since that day the turkey gobbles three times whenever he hears a noise. And ever since that day, also, when the grouse starts to tap on a log he cannot stop with the one tap but continues just as he did when he frightened the turkey gobbler. The grouse also still wears his collar of turkey feathers. Ugh!"

Where Mosquitoes Came From.

The camp-fire company suffered no little annoyance tonight from an unusual number of mosquitoes. Handkerchiefs and leafy sprigs plucked from nearby trees were kept in constant motion to prevent the pest from inflicting his poisonous sting. The children had mostly gathered on the smoke side of the fire, preferring to suffer the discomforts of the smoke to those of the mosquitoes.

When the Story-Teller approached, he looked upon the company for a few moments, smiled, and said,



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OLDEST LARGEST BEST

"Where mosquitoes come from." The company laughed heartily.

"Once there lived a great giant in the far north. His name was Kos-sa-ka. Kos-sa-ka was noted throughout the country as a great man eater.

"Also in those days there was a young man who made a business of killing giants. If any day he failed to kill a giant, he felt that day was lost and doubled his energies on the following day that he might make amends for his failure. Finally he determined to kill Kos-sa-ka and free the country of this terrible and much feared man eater.

"One day he stole into the giant's house and hid himself under some blankets. But the giant found him. The giant said, "I'll kill him and eat him.' And he went out to get his knife. This giant had often been shot at, but the arrows had bounded off. That was what made the giant so dangerous.

"Soon the son of the giant came in and the boy jumped up and pointed his arrow at the son of the giant and said, 'Tell me how I can kill your father, or I will kill you.' The boy replied, 'Shoot him on his instep. His heart is there.'

"The giant soon came in, and our hero pointed an arrow at the giant's foot and shot him. The dying giant said, 'Though you burn me, I'll bite you.'

"Our hero burned the giant's body and threw the ashes up into the air, and said, 'Bite me, will you?' Each particle of ashes became a mosquito, and so the giant has been biting man ever since. Ugh!"

MANY INTERESTING LETTERS RECEIVED

Interesting and welcome letters have been received from the followings boys and girls: Margaret Robinson, Creston; Russell Jordan, Jamestown; Annie Pearl Moser, Cherryville; Sarah Torrence, Cornelius; Beaufort Hunter, Arcola; Gertrude Luther, Cedar Falls; Ruth Scott, Greensboro; Callie Morris, New London; Sallie Elizabeth Peebles, Advance; Genevieve Kenerly, Woodleaf; Elizabeth Beard, Charlotte; Florence Ford, Cherryville; Louise Rush, Pekin; Annie Rush, Pekin; Elmo Johnson, Angier, Johnnie Vernon Cole, St. Paul's; Flossie Mae Dunn, Catawba; Sola Layton and Ina Thompson, Raleigh; Ruby Varner, Advance; Ethel and Halline Hartman, Mooresville; Bertha Bruton, Candor; Vera Detter, Newton; Lawrence Ross, Jonesboro; Regina Evans, Ranger; Larue Dixon, Grifton; Jessie and Pearl Starnes, Mineral Springs; Virginia Garriss, Conway; Daisy Sims, Stony Point; Charlie Margaret Allen, Hiddenite; Georgie Edwards, Mount Holly; Thomas Hamlin Houck, Rockford; Evelyn Avery, New Bern; James Pope, East Durham; Mabel Ingold, Climax; Louise Mattocks, Maysville; Virginia Hord, Lincolnton; Kenneth Smathers Allen, Hiddenite; Lucy Virginia Alexander, Norwood; Bertha Moser and Kathleen Dellinger, Cherryville; Bessie and Katie Andrews, Lumberton; Vernie Lou Elmore, Lawndale; Annie Mae Marr, Almond; Hampton and Lois Gentry, Morganton; Myrtle and Pines Cranford, Albemarle; Mary Hackney, Mill Spring; Sadie Ray Barnes, Eureka; Madge Dillard, Greensboro; Anna Macon Ward, Stoneville; Virginia B. Strickland, Nashville; Blanche Stephenson, and Vergie Waller, Garysburg; Nina Davenport, Rockford; Rachel Simmons, Pilot Mountain; Katherine Barden Winstead, Roxboro; William Gillespie, Leicester, Clara Poole, Horse Shoe; Elsie Baggett, Dunn; Nellie McCurry, Union Mills; Mary Ratledge, Advance; Adis Barnes, Lucana; Erson Washam, Cornelius; Bertha Sprinkle and Mattie McClure, Murphy; Catherine Eastep, Statesville; Otho, Alfonzo and Rebecca Pruitt, Franklinton; Mary Alice McLauchlin, Gibson; Josephine Smith, Oxford; Elizabeth Garner, Hope Mills; Elizabeth Barnette, Woodsdale; Woodrow Wilson Matthews, Siloam; Mary Dell Preddy, Franklinton; Louise Elizabeth and Inez Harris, Milton; Elizabeth Chandler, Blanche.

(Thank you, girls and boys! Your letters have been read with pleasure and I hope you will write again. You understand, of course, that we would publish them if we had the space. Since we cannot use them all, I am going to acknowledge them in this way. Other lists will appear later.—Mrs. Rowe.)



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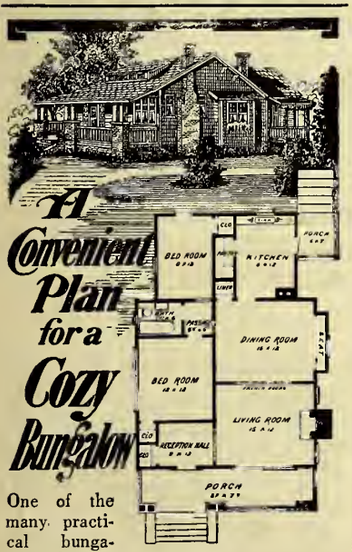
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PLAN OF EPISCOPAL VISITATION, 1921-1922.

First Episcopal District—Bishop E. R. Hendrix.

Western Virginia Conference, Williamson, W. Va., August 31, 1921.

Virginia Conference, Petersburg, Va., October 19, 1921.

Baltimore Conference, April 5, 1922.

We associate with Bishop Hendrix, in the superintendency of the Western Virginia Conference, Bishop Collins Denny, and in the superintendency of the Virginia Conference, Bishop W. F. McMurry, and in the superintendency of the Baltimore Conference, Bishop U. V. W. Darlington.

Second Episcopal District—Bishop W. A. Candler.

North Georgia Conference, Augusta, Ga., November 9, 1921.

South Georgia Conference, Tifton, Ga., November 23, 1921.

Florida Conference, Orlando, Fla., December 7, 1921.

Third Episcopal District — Bishop James Atkins.

Tennessee Conference, Springfield, Tenn., October 12, 1921.

Memphis Conference, McKenzie, Tenn., November 16, 1921.

Cuba Mission Conference, February 15, 1922.

Europe.

We associate with Bishop Atkins, in the superintendency of the European work, Bishops W. F. McMurry, U. V. W. Darlington, W. N. Ainsworth.

Fourth Episcopal District — Bishop Collins Denny.

Illinois Conference, Petoka, Ill., August 18, 1921.

Kentucky Conference, Somerset, Ky., September 7, 1921.

Louisville Conference, Scottsville, Ky., September 21, 1921.

Holston Conference, Morristown, Tenn., October 5, 1921.

Fifth Episcopal District—Bishop W. B. Murrah.

Denver Conference, Walsenburg, Colo., August 18, 1921.

Missouri Conference, Hannibal, Mo., August 31, 1921.

Southwest Missouri Conference, Windsor, Mo., September 14, 1921.

St. Louis Conference, Kennett, Mo., September 28, 1921.

Sixth Episcopal District—Bishop W. R. Lambuth.

Siberia-Manchuria Mission, Harbin, July 27, 1921.

Japan Mission, Arima, Japan, August 31, 1921.

Korea Coference, Seoul, Korea, September 14, 1921.

China Conference, Sochow, China, October 19, 1921.

Congo Mission, Wembo Nyama, Africa, October 12, 1921.

Seventh Episcopal District—Bishop Edwin D. Mouzon. ....

Indian Mission, Salt Creek Church, near Holdenville, Okla., September 9, 1921.

East Oklahoma Conference, Tulsa, Okla., Centenary, October 20, 1921.

West Oklahoma Conference, Mangum, Okla., November 3, 1921.

North Arkansas Conference, Fort Smith, Ark., November 17, 1921.

Little Rock Conference, Pine Bluff, Ark., November 17, 1921.

Eighth Episcopal District — Bishop John M. Moore.

Brazil Conference, Catagauzes, Brazil, August 3, 1921.

Central Brazil Conference, Piracicaba, Brazil, August 10, 1921.

South Brazil Conference, Passo Fundo, Brazil, September 29, 1921

Ninth Episcopal District—Bishop W. F. McMurry.

Northwest Texas Conference, Amarillo, Texas, October 5, 1921.

Louisiana Conference, Alexandria, La., Nov. 9, 1921.

North Mississippi Conference Amory, Miss., Nov. 16, 1921.

Mississippi Conference, Jackson, Miss., Capitol Street, November 30, 1921.

Tenth Episcopal District—Bishop U. V. W. Darlington

Western North Carolina Conference, High Point, N. C., October 19, 1921.

Upper South Carolina Conference, Lancaster, S. C., November 2, 1921.

North Carolina Conference, Elizabeth City, N. C., November 16, 1921.

South Carolina Conference, St. George, S. C., November 30, 1921.

Eleventh Episcopal District—Bishop H. M. DuBose.

Northwest Conference, Portland, Ore., August 31, 1921.

New Mexico Conference, Artesia, N. M., September 28, 1921.

Pacific Conference, Stockton, Cal., October 12, 1921.

Los Angeles Conference, Phoenix, Ariz., October, 1921.

Twelfth Episcopal District—Bishop W. N. Ainsworth.

West Texas Conference, San Antonio, Texas, October 12, 1921.

North Texas Conference, Kaufman, Texas, October 19, 1921.

Central Texas Conference, Cisco, Texas., November 9, 1921.

Texas Conference, Beaumont, Texas, November 17, 1921.

Thirteenth Episcopal District—Bishop James Cannon, Jr.

North Alabama Conference, ——— November 9, 1921.

Alabama Conference, Greenville, Alabama, November 30, 1921.

Western Mexican Mission, El Paso, Texas, ———

Texas Mexican Mission, San Antonio, Texas, ———

Mexico Conference, Allende, Coah, Mexico, ———

Bishop John C. Kilgo is relieved of the presidency of the Conferences because of the condition of his health, but is associated with Bishop W. F. McMurry, in the work of the Ninth Episcopal District, to do such work as his physical condition will allow.

HOW TO HEAL LEG SORES

A new illustrated book sent free to readers by the successful specialist, Dr. H. J. Whittier, Suite 273, 421 East 11th St., Kansas City, Mo., tells how to be rid of leg sores and Varicose Ulcers without pain or knife by using his unique discovery, result of 32 years specializing. Write for your free copy today.

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J. F. Highsmith, M. D., Supt.
Fayetteville, N. C.

NANCY HALL AND PORTO RICO POTATO PLANTS, April and May delivery. Prepaid parcel post: 500, $2; 1,000, $3; express collect: 500, $1.50; 1,000 and over, $2.50; 5,000 and over, $2.25; 10,000 and over, $2 per 1,000. Tomato plants, $2.50 per 1,000. F. E. Hull, Rock Hill, S. C.

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For young men and women. We can train you by our own method so that in a few months you will be a PRODUCER. We have daily calls for splendid positions.

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Knoxville, Tenn.

AN OLD HOME REMEDY FOR SKIN TROUBLES

During the civil war a soldier made from an herb a preparation for ITCH that was wonderfully effective. Just before his death he revealed it to his pastor. Since it has been perfected and is now being widely sold on a refund guarantee by us, for Eczema, Tetter, Itch, Poisons, Ulcers or any skin affection. Try it. DAVID'S SALVE 52c, David's Soap 25c. At druggist or by mail. David Chemical Co., Henderson, N. C.

KEELEY INSTITUTE

There are many homes in North Carolina where, today, there is sorrow because of the terrible ruin that whiskey and drugs have wrought on some loved one. If this weakness could be cured, this appetite removed, how different the home would be.

Keeley Institute has brought happiness into thousands of homes, whose loved ones have been returned to them well. If you have any one in whom you are interested and want to see him or her once more free, write a confidential letter to the manager and he will reply in full confidence to you.

N. O. SMOAK, Mgr., Greensboro, N. C.

WANT HIM FOR LIFE

St. Johns, Goldsboro, Has the Preacher That Just Suits—Also the Wife.

We are writing to ask if you think it possible that we might persuade the lawmarkers of our Methodist church to allow St. John's station, Goldsboro, N. C., the privilege of discarding the customary rule of allowing a pastor only four years labor in one field, and grant our request to station Bro. J. W. Potter with us for life.

Brother Potter came to us two years ago. Since that time he has won a warm place in the choice corner of the hearts of his entire congregation. He is a thoroughly consecrated leader, trusting to God alone for guidance; he has moved in and out among us ministering to our spiritual needs, alleviating suffering, comforting the sorrowing and uplifting the weak as only a true servant of the Master could.

Working in even yoke with him is his beloved helpmate. Quiet, unassuming, always ready with a helping hand and a word of cheer, they are truly walking hand in hand down the pathway of life, doing good for the love of doing it, and living only with the welfare of others as their master thought. The perfect team work they display is an inspiration to all with whom they come in contact.

Being ardent believers in that policy of strewing flowers in the path of those we love while they are living, so that they may enjoy their fragrance, we are sending this communication to you with a request that you give it space in the columns of our Advocate. We ask this favor simply that their friends throughout the conference may see how we treasure them, and to show the beloved workers themselves how we appreciate their service and companionship. Sincerely,

Board Trustees St. John's Church,
Goldsboro, N. C.
By R. Johnson, Ih.

Goldsboro, N. C., April 19, 1921.

DRUG AND ALCOHOLIC ADDICTIONS
Successfully Treated
Williams Private Sanitarium
Greensboro, N. C.
Established in 1910
DR. B. B. WILLIAMS
Physician in charge.

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Six Months' Course of Elementary Book-keeping, Commercial Arithmetic, Short-cuts in Calculation, Etc.

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These lay the foundation for our Junior Course in Higher Accounting and Business Administration, which requires about six months for the man or woman of good intelligence and the equivalent of a high school education.

The Senior Course in Higher Accounting and Business Administration requires approximately six months more, and deals especially with business problems in the South, leading to C. P. A., examinations in Southern States.

This work is all given under supervision of the United States Government inspectors, who are employed as experts to look after the schools that the Government has accredited for the training of its men.

The college has also been adopted by the National Y. M. C. A., for rehabilitation work in behalf of ex-soldiers.

This course has been outlined by the National Bureau of Education in accordance with specifications for Accredited Commercial Schools.

Tuition rates are by the month or by the term.

The college has been adopted and fully equipped by the Southern and the American Newspaper Publishers' Association and by the three big national manufacturing companies for conducting the first big school for teaching the mechanical construction and operation of the typesetting machines now in use by the printers and publishers of the United States.

People bteween the ages of 18 and 50, with ambition to accomplish something worth while are invited to write for Catalog and Prospectus, to

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Thru this instrument, that reproduces the playing of great pianists, with all the technique, all the power, all the brilliancy of the actual playing, you may hear the marvelous beauty of music interpreted with the most exquisite feeling by talented artists. The world of music is at your command.

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ATTRACTIVE ADVERTISEMENTS

May Be Had for the Asking—To Be Used in Local Papers in Connection With Name and Business—Advertisers Will Gladly Use Their Space in This Way.

The latest and in some respects the most attractive pieces of literature yet issued by the Christian Education Commission is the portfolio of newspaper advertisements for the use of newspapers and local committees in putting over the Christian Education Movement.

The portfolio consists of eleven handsome display ads presenting the different objectives of the Christian Education Movement arranged for use in large daily papers and the country press.

The portfolio is now being mailed out from headquarters. A copy will be sent to charge and district directors, pastors and to the newspapers in Southern Methodist territory. If the system of co-operation suggested between all these authorized agencies of the Christian Education Movement is observed, this phase of the educational program will be one of the greatest assets that the moment has at its command.

All of the advertisements are of high grade and worthy of our great cause. A few hours' work will secure their acceptance in your local papers and their publication will be the greatest possible assistance in making the financial appeal for the $33,000,000 educational fund during the week of May 29-June 5.

It is urged that the parties in the local church to whom this work is delegated shall work in closest co-operation with advertising managers of local papers. The advertisements will be furnished in plate or mat form without cost to the local paper, and the success er failure of this part of our great enterprise lies with the membership of the local church.

Through the plan for advertisements in the secular newspapers every local Methodist is offered an opportunity to contribute to the success of the movement in a definite, pratical way. If you are a business man and make use of the secular columns to advertise your business, simply say to the person who presents the portfolio to your attention that you will donate the space for which you are already contracted, select an ad to fit the space, and your name and business will appear in connection with the advertisement. Thus you have nothing to lose, but will have the satisfaction of securing free of charge an advertisement prepared by the highest skill that the country affords, your church will secure the publicity it needs, and your home paper will secure financial advantages from the publication of the advertisement. It is a mutual proposition in which all parties should be interested and will amply repay you for all of the time and energy you are willing to expend upon it. Let every Methedist do his part.

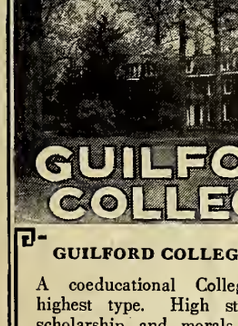
SALVATION SONGS

This new collection of songs will surely please you. Adapted to the needs of Sunday Schools and Sacred Meetings generally.

Departments: SONGS OF SERVICE, GOSPEL SONGS, CHILDREN'S SONGS, MISCELLANEOUS SONGS and HYMNS. Printed in both Notations. Fine collection of Sacred Music. Price 35c; dozen, $3.60 prepaid.

Sample copy mailed for 25c.

Hildebrand-Burnett Co., Basic, Va.



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A coeducational College of the highest type. High standards in scholarship and morals. Christian environment. Confers B. A., and B. S. degrees. Excellent musical training. Domestic Science. Strong Preparatory Department. Able Faculty. Fine Athletic Record. Ten Modern and Completely Equipped Buildings. Large Campus. Healthful Climate. Pure Water. Rates Reasonable. For Catalogue or further information, write

THE PRESIDENT

LAYMAN'S WEEK AT JUNALUSKA AUGUST 8-13. A WEEK OF INSPIRATION AND RECREATION IN THE LAND OF THE SKY.

TO LAY CORNER STONE

Contract Given for New Church at Salem—Great Home Coming Day in Stanly—Former Teacher and Present Presiding Elder to Speak.

Dear Editors:

I am presuming, though only a first year man, to ask a favor of you. Of course, to start with, you know "Old Salem" and her problems. We have given the contract and are now ready to haul the material to build the long-talked-of new church at Salem. The actual money cost will be $21,990, which does not include transportation from Albemarle.

The favor we are asking is that you give us a little space to advertise our corner stone laying, which is to take place on May 22, 1921. The 11 o'clock hour is to be filled by Dr. C. C. Weaver, who has been "paddling" the writer for five long years at Emory and Henry. The three o'clock service is reserved for Rev. John F. Kirk, P. E. There will be dinner on the ground for everybody, even the editors of the Advocate if they choose.

This day is our annual home coming day, and therefore we are expecting a very large crowd. We are hoping to complete our subscription that day, which is already nearly finished. The present plan is to pay for church at its completion.

Just a word to tell you of the work on other lines. We have organized a Ladies' Aid Society this year which has already financed the electric lighting of the parsonage. Also one senior and one junior Epworth League, both of which are doing nicely.

Yours fraternally,

R. O. Eller.

THERE'S A MAN NAMED JONES

Edwin L. Jones lives in Charlotte. He and his father, J. A. Jones, build big business houses. Young Jones is a big factor in building a big Sunday school business at Trinity, Charlotte. I wish you could have seen the Sunday School Day program he put across the fourth Sunday in April. Incidentally, let it be said that the offering on that day was $58.81, which will go towards getting a good teacher training instructor for our conference. Change your name to Jones and follow specifications.

District Appointments

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
THIRD ROUND

May

Rock Springs, 10 a. m. 21-22
Franklin Ave., 8 p. m. 22
Cherryville, Mery's Gove, 10 a. m. 25
Crouse, Pleasant Grove, 10 a. m. 26
Lincoln Ct., McKindee, 10 a. m. 27
Lowesville, Snow Hill, 10 a. m. 28-29
East End, 8 p. m. 29

June

Stanly, Trinity, 11 a. m. 5
Mt. Holly, 8 p. m. 5
Lowell, South Point, 11 a. m. 18-19
McAdenville, 8 p. m. 19
Besemer, 11 a. m. 26
Main St., 8 p. m. 26

July

Dallas, Hardin, 11 a. m. 3
Ranlo, 8 p. m. 3
Kings Mountain, 11 a. m. 10
South Gastonia, 8 p. m. 10
Meyworth, 11 a. m. 17
East Belmont, 3 p. m. 17
Belmont, 8 p. m. 17

Mr. O. V. Woosley and Miss Womack, our Sunday School secretaries will he with me at the following places: South Fork, Lincolnton, Belmont, Polkville, Shelby Ct., Shelby, Central, LaFayette St., Rock Springs, Cherryville, Crouse, Lincoln Ct., and Lowesville, special emphasis will be given to our Sunday School work, and I am very anxious to have a full delegation of the officials and Sunday School teachers at all of the meetings.

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
SECOND ROUND

May

Tyrrel, East Lake, ... 21-22
Hatteras, Buxton, ... 22
Kennekeet, Big Kennekeot, ... 23
Kitty Hawk, Collington, ... 25
Roanike Island, Wanchese, ... 26
Dare, Stumpy Point, ... 28-29

THIRD ROUND

June

Moyock, Baxter's, ... 4-5
First Church, morning, ... 12
City Road, night, ... 12
South Mills, Sharon, ... 18-19
Currituck, Asbury, ... 25-26

July

Pasquotank, Hall's Creek, ... 2-3
South Camden, Wesley's, ... 6
Plymouth, amesville, ... 9-10
North Gates, Hebron, ... 16
Gates, Harrell's, ... 17-18
Perquimans, Epworth, ... 23-24
Edenton, ... 27
Chowan, Bethany, ... 30-31
Hertford, night, ... 31

August

Kennekeet, Rodenthe, ... 3
Hatteras, Hatteras, ... 5
Roanoke Island, Menteo, ... 7
Dare, Mashoes, ... 8
Kitty Hewk, Nag's Head, ... 10
Pantego & Belhaven, Pantego, ... 14
Roper, Pleasant Grove, ... 21-22
Columbia, Scuppernong, ... 27-28

September

Tyrrell, Gum Neck, ... 3-4

District Conference will be held at Wesley's Church on the South Camden Circuit July 5-6. The opening sermon will be preached on Monday night, and the Conference will convene on Tuesday morning at ten o'clock.

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
508 Summit Ave., Greensboro, N. C.
THIRD ROUND

May

East Greensboro, Holts Chapel, ... 21-22
Jamestown-Oakdale, Jamestown, ... 22
Carraway Memorial, night, ... 22
Ruffin and Pelham, Pelham, morning, ... 29
Glenwood, night, ... 29

June

Deep River, at Worthville, ... 4-5
East High Point, night, ... 5
Randleman, ... 18-19
Wesley's Memorial, morning, ... 19
Randolph at Ebenezar, ... 25-26
Main Street, night, ... 26

July

Pleasant Garden at Liberty, ... 2-3
Centenary, nigght, ... 3
Coleridge at Mt. Zion, ... 9
Ramseur & Franklinville, Ramseur, ... 10
Ashboro, night, ... 10
West Market, ... 17
Gibsonville, night, ... 17
Bethel, night, ... 20
Wentworth at Wentworth, ... 23
Park Place, ... 24
Spring Garden, night, ... 24

MARION DISTRICT
D. M. LITAKER, Presiding Elder
Marion, N. C.
THIRD ROUND

May

Connelly Springs Ct., Friendship, Sat., 11, Sun., 11, ... 21-22
Enola Ct., Warlicks, Sun., 3 p. m. 22
Henrietta-Car Sta., Sat., 8, Sun., 11, ... 28-29
Cliffside-AvonSta., Sun., 3, 8, ... 29

June

Educational Day, Sunday, ... 5
Trinity College Summer School, ... 12

Note: On third round 3 per cent assessments for District Parsonage will be due.

Salem, ... 19
Davie Ct., 11 a. m. 2-3
Thomasville, Main St., 3 p. m. 10
Linwood Ct., Cotton Grove, 3 p. July 24 Q Conf.

It is desired that provision shall be made for day service announced above except where it is re-

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
SECOND ROUND
THIRD ROUND

May

Roberdel, Beaver Dam, ... 20
Ellerbe, Mt. Pleasant, ... 21-22
Piedmont, Roberdel-No. 2, ... 22
Vass, Cameron, ... 28-29

June

Lumberton Ct., Clarkton, ... 3
Robeson, McKendree, ... 4-5
Lumberton, ... 5-6
Laurel Hill, Tabernacle, ... 17
St. John Gibson, Gibson, ... 18-19
Leurinburg, ... 19-20
Aberdeen, Hoffman, ... 26

July

Biscoe, Marcus, ... 8
Montgomery, Zoer, ... 9-10
Troy, ... 10-11
St. Paul, St. Paul, ... 15
Elizebeth, Purdies, ... 15
Raeford, Parkers, ... 23-24
Red Sprngs, ... 24-25
Rowland, Ashury, ... 29
Caledonia, Caledonia, ... 30-31
Maxton, ... 31

August

Mt. Gilead Ct., ... 6-7
Mt. Gilead, ... 7-8

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
THIRD ROUND

May

Southport, Southport 22
Jacksonville & Richlauds, Haw Branch, ... 29

June

Ingold, Ingold, a. m. 4th & p. m. 5th, ... 4-5
Clinton, Clinton, a. m. 5-6
Burgaw, Watha, a. m. 10
Scott's Hill, Rocky Point, a. m. 11-12
Wilmington, Grace, a. m. & p. m. 19-20
Wilmington, Seagate, p. m. 19-22
Wilmington, Fifth Ave., a. m. & p. m. 26-27
Wilmington, Epworth, p. m. 26-6

July

Tabor, Bethseda, a. m. 2-3
Chadbourn, Fair Bluff, a. m. 1
Hallsboro, Shiloh, a. m. 9-10
Whiteville, Mishops Springs, p. m. & a. m. 10-11
Carver's Creek, Carver's Creek, a. m. 16-17
Wilmingtou, Trinity, p. m. 17-18
Swansboro, Bethlebem a. m. 22
Onslow, Pollocksville, a. m. 23-24
Magnolia, Carltons, a. m. 29
Rose Hill, Charity, a. m. 30-31

August

Town Creek, a. m. 5
Shallotte, a. m. 6-7

The District Conference will convene at Chadbourn on June 29th, 9:00 a. m., and continue through June 30th. The opening sermon will be preacned on Tuesday night, June 28th.

ASHEVILLE DISTRICT
W. H. WILLIS, Presed.ng Elder
Weaverville, N. C.
SECOND ROUND

May

Black Mountain, ... 21-22
Biltmore, ... 22
Fairview, Skyland, ... 28-29
Flat Rock, Fletcher, Naples, ... 29

June

Spring Creek, Balm Grove 4-5
Hot Springs 5
Summer School, ... 12
Leicester, Teague, ... 18-19
Mill's River, Avery's Creek, ... 25-26
Saluda, ... 26

July

Antioch, ... 2-3
Roseman, Tozaway, ... 9-10
Brevard, Oak Grove, ... 9-10
Mars Hill, Laurel, ... 16-17

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
THIRD ROUND

May

Rosemary, New Hope, ... 21-22
Roanoke Rapids, night, ... 22
Battleboro & Whitakers, Central Cross, ... 27
Enfield and Halifex, Pierce's, ... 28-29
Weldou, night, ... 29

June

Garysburg, Oak Grove, ... 4-5
Warren, Prospect, ... 17
Warrenton, Hebron, ... 18-19
Rich Square, Roxobel, ... 24
Conway, Sharon, ... 25-26

July

Henderson, ... 2-3
N. & S. Henderson, night, ... 3
Norline, Unlon, ... 8
Middleburg, Tabernacle, ... 9-10
Ahoskie, Aulander, ... 14
Murfreesboro & Winton, Harrelsville, ... 15
Bertie, Mt. Gould, ... 16-17
Northampton, Pleasant Grove, ... 23-24
Williamston & Hamilton, ... 29
Scotland Neck, ... 30-31

August

Roanoke, Celvary, ... 6-7
Littleton, night, ... 7

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
THIRD ROUND

May

Belmont Park, 11 a. m. 22
Spencer Memorial, night 22
Prospect, Midway, 11 a. m. 28-29
Marshville, Smyrna, 3 p. m. 29
North Monroe, Icemorlee, night 29

June

Unionville, Oak Grove, 11 a. m. 4-5
Monroe, Central, 11 a. m. 5
Hawthorne Lane, night 5
Lilesville, Olivet, 11 a. m. 10
Weddington, Hebron, 11 a. m. 11-12
Waxhaw, Pleasant Grove, 3 p. m. 11
Ansonville, Cedar Hill, 11 a. m. 18-19
Thrift-Moores, Moores, 11 a. m. 26
Seversville, Seversville, night 26

July

Trinity, 11 a. m. 3
Matthews, Bethel, 3 p. m. 3
Dilworth, 11 a. m. 3
Polkton, Mount Moriah, 11 a. m. 9-10
Wadesboro, 11 a. m. 17
Morven, Pleasant Hill, 3 p. m. 17
Morven Q. Conf. 10 a. m. 18
Hickory Grove, 11 a. m. 24
Duncan Memorial, night 24

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder

May

Bladen, Deems Chapel, ... 21-22
Newton Grove,, Ebenezar, ... 28-29

June

Person St. & Calvary, Person St., ... 5
Fayetteville, Cumberland, night, ... 5
Goldston, Asbury, ... 18-19
Sanford, night 19
Siler City, Mt. Vernon, ... 25-26

July

Carthage, Carthege, ... 2-3
Buckhorn, Buckhorn, ... 9-10
Glendon, Carbonton, ... 11
Parkton, Sandy Grove, ... 16-17
Hay Street, ... 24
Lillington, Parkers Grove, 3:30 p. m. 24
Jonesboro, Memphis, 11 a. m. 26
Roseboro, Helly, 11 a. m. 29
Stedman, Bethabara, ... 30-31

August

Hemp, Mt. Carmel, ... 14-51
Pittshoro, Brown's Chapel, ... 20-21
Haw River, Ebenezar, 11 a. m. 22

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
THIRD ROUND

May

Avery Ct., at Pisgah, ... 21-22
Laurel Springs Ct., at Nathan's Creek, ... 28-29

June

Sparta 4-5
North Wilkesboro Ct., at Miller's Creek, ... 11-12
Wilkesboro Station at Wilkesboro, night 12-13
Wilkes Ct., ... 18-19
North Wilkesboro St. at North Wilkesboro night 19-20

The District Conference will convene at Henson's Chapel June 21-23.

NEW BERN DISTRICT
F. M. Shamhurger, P. E.
New Cern, N. C.
SECOND ROUND

May

Ocracoke & Portsmouth, Ocracoke, 11 a. m. 21-22
Morehead, at night 25

MOUNT AIRY DISTRICT
W. F. Womble, Presiding Elder
Mount Airy, N. C.
THIRD ROUND

May

Elkin 20-22
Jonesville, Grassy Creek 21-22
Rural Hall, Antiock 28-29

June

Mt. Airy Circuit, Salem 4-5
Mt. Airy, Central 5
Summerfield, Pisgah 11-12
Danbury, Vade Macum 18-19
Dobson, Pleasant Ridge 25-26

RALEIGH DISTRICT
Rev. John C. Wooten, P. E.
Raleigh, N. C.
SECOND ROUND

May

Granville, Roberts Chapel, a. m. 21-22
Creedmore Bullocks, a. m. 28

WAYNESVILLE DISTRICT
J. H. West, Presiding Elder
Waynesville, N. C.
THIRD ROUND

May

Clyde, Junaluska 22
Haywood, Crabtree 28-29

June

Hayesville Ct., Oak Forest 4-5
Murphy Circuit, Sweetwater 5-6
Hiwassie Cirult, Belview 7
Robbinsville, Trinity 9
Bryson-Whittier, Whitter 11-12
Shoal Creek and Ecchota, Lufty, afternoon 12
Judson, Jepan, Sunday 19
Shady Grove 25
Waynesville Circuit 26

July

Bethel, Ivey Hill 2-3
Fines Creek 9-10
Highlands 16-17
Glenville 17-18

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
Winston-Salem, N. C.
THIRD ROUND

May

Henes-Clemmons, Clemmons, 10:30 a. 1:00 p. 19
Lewisville Ct., New Hope, 10:30 a. 1:00 p. 21
Southside, Ct., Sedge Garden 3:00 p. m. 23
Kernersville-Oakridge, ... 24
Walkertown, night 25
Forsyth Ct., Centenary, Winston Salem, 3:00 p. 28
Burkhead, June 5, 11 a. m., Q. Conf. night 30
Grace, June 12, 11 a. m., Q. Conf. night 31

June

West End, July 31, night, Q. Conf night 1
Centenary, July 31, 11 a. m., Q. Conf. night 2
Salem, June 26, 11 a. m., Q. Conf. night 3
Southside, June 26, 11 a. m., Q. Conf. night 4
David Ct., Salem July 2-3, Q. Conf. night 4

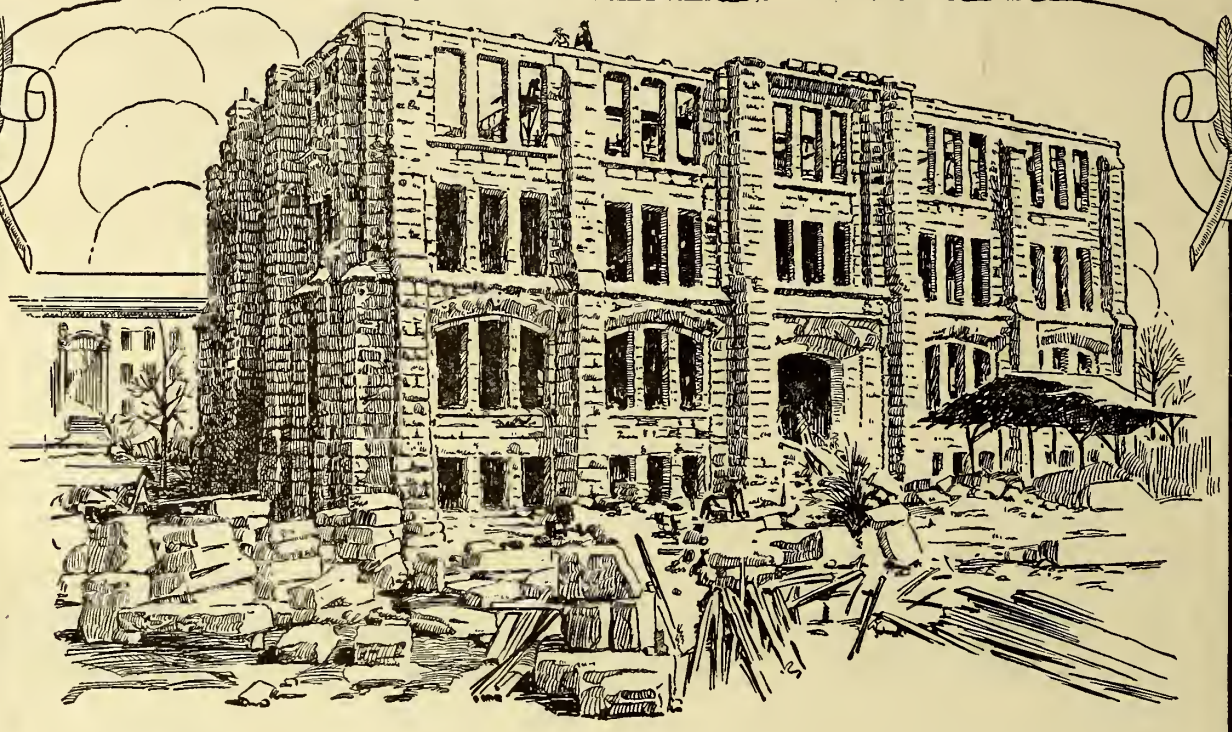
July

Farmington Ct., Huntsville, 3 p. m. 3
Thomasville Main St., 11 a. July10 Q Conf. night 10
South Thomasville, night 10
Denton Ct., Pleasant Grove 16-17
Lexington First Ch., 11 a. July 24 Q Conf. nht. 22
Linood Ct., Cotton Grove, 3 p. July 24 Q Conf.
11:00 a. m. 1:00 p. m. 23

Pastors and officials will please keep in mind dates and places given in former announcement of Church Setting-Up Meetings in the Education Movement. Rev. E. O. Cole will be with us.

It is desired that provisions shall he made for the Sacrament or the Lord's Supper at every Sunday service announced above except where it is regularly observed.

The South's Unfinished Job



THE World's Almanac reports that in large gifts of $75,000 and above, Northern colleges and universities received in 1920, $87,464,203, while Southern institutions received only $250,000. Each Harvard, Columbia and Chicago has more wealth than all Southern Methodist schools, colleges and universities put together. The endowment of the colleges and universities of the little state of Massachusets (1917) is $61,899,255, while the endowment of all colleges and universities of the entire South is $52,597,963. The World's Almanac for 1921 reports that there are fifty-five colleges and universities in the North, each with an endowment of one million or over, and only five such in the South. Of these five one is for colored people and much of the wealth of the five came from Northern philanthropists.

Our Southland can never have an independent, intellectual and spiritual life of its own without great colleges and universities. Our Southern people are supposed to be proud and independent, and yet we are looking to Northern philanthropy to equip and endow our schools and to Northern universities for all higher education of post-graduate type. We do not have a graduate university in the South.

The Christian Education Movement proposes to help remove this disgrace. It is calling upon our people to join in completing the unfinished job of equipping and endowing our Southern colleges and universities.

Christian Education Movement
M. E. Church, South
NASHVILLE - TENNESSEE

NORTH CAROLINA

Christian Advocate

Mrs. A. S. Abernethy
Library Peace School

Volume LXVI GREENSBORO, N. C., THURSDAY, MAY 26, 1921 Number 21

AND NOW IN CONCLUSION

For more than six months the mind of the church has been concentrated on education. For the first time in Methodist history all other matters have been held in abeyance and the question of the training of youth has been given complete right of way. It was high time that the occasional and desultory efforts to solve a problem that so vitally concerns every child should be succeeded by a united movement, in which the brains of the whole church might take part. As the discussion has proceeded through uttered word and printed page, light has poured in from many quarters and the question has been considered from every angle. In this the last issue of the Advocate before the sentiment created shall express itself in the form of definite promises of financial support for our schools, an attempt will be made to state as succinctly as possible the issues involved.

In the latest and monumental work by that remarkable Englishman, H. G. Wells, who attempts to outline the history of the planet, Earth, from the beginning of its existence to the present time, the author remarks that there is an enormous difference in the educability of the human species and of any other species. All animals have some capacity for being taught, but this quality in man is so vast as to be practically decisive in the individual's life and destiny. A noted Austrian, writing about national tendencies near the close of the war, says that so great is the capacity of nations for accepting new ideas and reversing themselves that assertions concerning national characteristics will not usually hold good for a period of more than twenty years. If this be true, the importance of imparting right ideas to the minds of young people cannot be exaggerated.

Education has to do principally with the racial inheritance, which does not consist so much in houses, lands and treasures as in that body of knowledge which comes as the accumulation of the ages through the experience and toil of myriads of lives. From the hour that man first looked out upon nature and up to the Invisible Power he has been eliminating error and acquiring truth, so that there exists in every generation a great body of knowledge that lies ready to hand for those that are coming after. To take this treasure of scientific, historic, literary and religious knowledge and impart it to the minds of the rising generation is the supreme privilege of every age.

But the main object in the process of education is not merely to impart knowledge, but to impart it in such a way that in the course of the process capacity for right living shall be developed, true character realized and noble ideals formed. Nothing could be more futile than encyclopaedic knowledge, coupled with flabbiness of character and vagueness of aim.

Many and various are the capacities that may be developed and the types of character that may be produced. Back in the days when John L. Sullivan and Jake Kilrain were the heroes of the ring, a writer indulged his imagination in an article on "The Evolution of the Prize Fighter." He pictured the final product of a race of pugilists as a man with small legs, adapted to sprinting from one side of the ring to another, enormous chest expansion, small top-head, a greatly expanded jaw, and hands as large as hams. There was rivalry between the ancient cities of Athens and Sparta over the relative excellence of mental and physical power, the former leaning toward an intellectual, and the latter toward a physical, ideal. Victory was with the Athenian then, and now, in spite of the inborn pugnacity of youth, it does not take a great deal of persuasion to wean a boy away from the prize fighter's ideal.

But there are other aims as false and illusive, such as the ambition to become a superman with "will to power" for an ideal. The intellectual giant, strutting among his fellowmen, bent upon "expressing himself" regardless of the cost to others, is so repulsive that in course of time his tribe will become extinct.

Tried and sifted by long experience, one after another the types of character have dwindled down until there remains just one worthy of the perpetual emulation of mankind. It is that kind of life, the exponent and producer of which is Jesus Christ. "The rulers of the gentiles lord it over them; it shall not be so among you." True education will break the spell of the barbarian obsession that an Alexander or Caesar or Napoleon rightly expresses human greatness and exalt Jesus Christ as the perfect embodiment of character both human and divine. He who misses this goal misses all.

Under whose direction and control shall the process of education be carried on? The answer to this question is indicated by what is actually being done in this land of ours. As a matter of fact, the youth of this land are being trained under a system that has been produced by a conjoint effort of church and state. This condition is not the fortuitous result of accidental circumstances, but it has grown out of a long and large experience and is based upon principles so fundamental that any other arrangement would be attended by disaster.

Colonel Edmunds in a recent issue of the Manufacturers' Record declared that the only safe plan for this country was for the denominations to strengthen their educational institutions and continue with greater determination their work in this realm, in order that the independence and variety of thought necessary to growth might be preserved, as the schools of both church and state work side by side. There is coming about a general consensus to the effect that the whole work of education can be done by neither church nor state, but that each has an element to contribute that the other has not, so that neither could retire from the field without loss to all.

There is a profound reason for the necessity of organizing educational work around two centers instead of one. If human life were uniformly harmonious and in a state of equilibrium, it would be both possible and desirable to include all education in one thoroughly organized system. But life is not simple and harmonious; it is paradoxical and seemingly contradictory to the very core. Perfect harmony means death; instability, agitation, movement, change and conflict are indispensable to life. All progress is conditioned upon the operation of conflicting laws. The industrial world moves forward by means of competition and combination. "Competition is the life of trade," but only combination prevents competition from becoming destructive. The community thrives through liberty and law. Take away liberty and the people become slaves; take away law and anarchy reigns. The life of the soul grows out of the clash of the contradictory principles—necessity and freedom. This paradoxical nature of life appears everywhere.

This principle of paradox is seen in the male and female. The complementary and contradictory nature of the relation of man and woman has made a "woman question," which is as old as the race and breaks out in an acute form from time to time. Neither can get along without the other, and yet there is something in each which rouses antagonism in the other. Hence "the eternal question."

But the paradox goes deeper than "the twain which shall be one flesh." It reaches to the depths of each individual in the form of body and soul, both of which are entirely necessary to life in the world.

These two sides of the individual's life are mutually serviceable and mutually antagonistic. "Nor soul helps flesh more, now, than flesh helps soul." The body is the medium of expression without which the soul could not come into contact with, or enjoy the world, and yet it is on the verge of revolt all the time.

The soul, invisible in its nature, finds its native element and proper habitat in the realm of the eternal and unseen, and while living as a pilgrim and sojourner in the world, travels by a "light that never was on sea or land." It revolves around an eternal center; it seeks a habitation, whose builder and maker is God. Its citizenship is in heaven.

But the body is at home in the realm of the visible; it is part and parcel of the world and feels within itself kinship to "the good brown earth." It enjoys its privileges and demands its rights. It usually gets them, for "creature comforts" are not to be despised.

These two seemingly contradictory sides of man's nature, the visible body and invisible soul, the temporal and the eternal, the earthly and the heavenly, have their kingdoms and dominions, the soul finding its realm in the eternal region and the body its abode in earth and time. The soul life has also an organized community on earth for fellowship and self-perpetuation. This is the church; which for all its earthly support and contact is essentially dependent upon the eternal for its power. On the other hand, the kingdom of the temporal side of man is the state. To protect and further men in their "life, liberty and pursuit of happiness" is its aim. There exist these two organized forms of human life, and they are so essential that neither can subdue or usurp authority over the other. A free and independent church in a free and independent state is the only solution of the vexing problem of the relation between the two.

Since each has its own field and center, either in the field of the other feels uneasy and unsure. Therefore the church has seldom attempted official action on purely industrial questions, and the efforts of parliaments and kings to regulate the interests of the spiritual life would be good material for a comic supplement had they not been fraught with such tragic results.

Now comes the heart of the question. The state finds itself under the law of necessity of producing out of the raw material furnished in the form of the incoming life a citizenry that will be qualified to perform their functions in taking care of the commonwealth. It owes it to itself to perpetuate its existence by making good citizens out of boys and girls, and while the state may have other aims and be concerned about other things, the production of citizens to replenish the state from generation to generation is something upon which its very being depends.

The church by a law equally binding is compelled to receive every child born within its reach as a charge upon its faith, and it must follow that child with a solicitude that must not lag until the eternal world has been established in its heart and it has become a qualified citizen of the kingdom of God.

With this double object in view, the child is started on its way along the course of education, and so long as he remains at home there is little danger of serious conflict between the two aims or grave neglect of either, provided both state and church attend to their duty, because these early years are spent under the instruction of the public school, the work of which is modified by the educational work of the church, as it is carried on through the preaching services, the societies, the Sunday school, and the care of the father and mother at home.

But when the time comes to go to college, a critical period in education is reached, for then the child comes almost wholly under the influence of

the school, and what that college atmosphere shall be is the grave concern of every father and mother, of every Christian and of every citizen in the land.

The necessity for a true standard of education, a standard that includes everything necessary for well rounded development and character becomes obvious. What shall that standard be? How shall it be secured? Shall the object be to make a good citizen, or a genuine Christian? We answer: both. Practical observation bears out the principles already laid down and shows that we are not here shut up to **either—or,** but we can avail ourselves of a **both—and.** Education as it is being worked out promises that as a result our boys and girls shall become **both** good citizens **and** genuine Christians.

Such a result, however, can be expected only as the balance between the educational work of church and state is maintained and each is prepared to contribute its own peculiar element to the standard, which, as it is produced, becomes the standard, not only for the educational work of the church, or the state, but for each and both and all who are engaged in it. The state with its ideal of citizenship contributes a necessary element, and the church with its ideal of sonship to God contributes a necessary element also, and both together make a standard, which is available for all.

The work in behalf of Christian education is not merely in behalf of the church school. We confidently expect to see the day come, when parents can send their boys to any college in this country with full assurance that they will be just as safe there as they would be at home.

One last question: suppose one or the other should fail. Suppose either the church or the state should withdraw from the field of education, what would be the result? History furnishes abundant answer. When education has been wholly in the hands of the church, asceticism with all its attendant evils have followed, and a neglect of that wholesome interest in temporal affairs, which preserves a proper balance, has opened the gateway to fanaticism of every kind.

Equally ruinous consequences follow a monopoly of education by the state. Unchecked by those eternal sanctions which only religion can furnish, the state follows a course of aggrandizement dictated by laws of mere expediency, until it falls a victim to its own insatiable appetite for power. When the king of Prussia took the church under his care something over one hundred years ago and assumed control of all education, he began a policy which finally subjugated the entire education of Germany to the insane ambitions of a conscienceless state.

One thing is certain: the state is not going to fail. Every commonwealth in this country has fully made up its mind to make its educational institutions as strong as money and men can. The state is going to do its part.

The question before us now is: Will the church, into which has been poured the sacrificial blood of many thousands, fall behind and fail to do its part? Has it the faith and the devotion and the self-denial and the foresight to make its necessary contribution to the training of the youth of the land? We await the answer.

SOUTH MAIN STREET

In the absence of Rev. S. T. Barber, pastor of South Main Street, High Point, who was up at Jamestown assisting in a series of meetings, it was the privilege of the assistant editor to preach for his congregation on last Sunday morning. In our opinion there is not a finer opportunity afforded any pastor than that which is presented to the pastor at South Main Street. That Sunday school was a revelation to us. We expected to see a small Sunday school and a small congregation but, to our surprise, when we walked into the church at the Sunday school hour, we discovered that every nook and corner was occupied and men standing all around the walls. There were present over four hundred and the last one of them seemed to be bent on making that the best Sunday school in High Point. Superintendent Davis knows his job and is working it. A finer set of young folks would be hard to find. And then at the preaching hour we had a large and attentive hearing. Main Street needs, and must have, a new church or the present one enlarged in the near future, and we predict when they get ready to move out that it will be easy sailing.

IN THE LAND OF THE SKY

Andrews, N. C., is a beautiful little city of a few thousand of as choice spirits as is met along the ways of life. It nestles in the Valley River Valley, one of the most beautiful in all Western North Carolina, and is surrounded by the Smokies which stand as sentinels watching over the doings below. In the beautiful valley stretching out along the line of the Southern Railway for about ten miles is some as fine farming lands as we have ever looked upon, and is well tilled.

The town of Andrews is well laid off with broad streets and beautiful lawns, and modern business houses flanked by elegant homes. Upon a high eminence overlooking the town stands an elegant school house that would do honor to a town twice the size of Andrews, in which is taught more than six hundred children. We were lucky enough to be there during the closing exercises and to hear some as well written essays read and some as fine singing as one needs want to listen to, and to hear the Rev. A. L. Aycock deliver an eloquent address. One thing of interest about that school is the fact that more than ninety-five per cent of the students attend one of the Sunday schools of the town. This was made possible through the efforts of Prof. Edgerton and the fine corps of teachers.

But the reason of our visit to Andrews was to be present at the Waynesville district conference which was in session in the elegant new Methodist church there. As we walked into the church on Wednesday afternoon Mr. J. R. Taylor, of Waynesville, was up reading the report of the committee on Christian literature. One of the resolves was "That it is the sense of this body that the North Carolina Christian Advocate should be placed in the home of every Methodist in the state." Well, of course, that made us feel good and we felt good all the time we were there and it was hard to pull ourselves away when we did have to leave.

Rev. J. H. West, the presiding elder of that district, and who has led it for four years into large achievements, was in the chair and presided like a bishop. He is easy of manners and kind and considerate of all the brethren, and every interest of the church was well looked after during the session. The preachers all made fine reports. They, like the rest of the state, feel the depression in the m aterial things, but their faith overreached these, and they look with an undimmed faith to the future and believe that this will be a great year in the land of the sky. The educational movement is moving and they all believe that it will be crowned with success next week. Fine addresses were made on this subject by Revs. E. K. McLarty, of Asheville, and M. T. Smathers, of Andrews, and Mr. Dave Kerr, of Canton. They all rung clear and made a fine impression. The resolutions commending the movement received a unanimous vote. The reports of the various committees were the equal to any that we have ever heard.

While in Andrews it was our good fortune to be entertained in the parsonage, and we claim that our home was just about the best and a little to the rise, of any in the town. Sister Smathers knows how to cook or have it done, and then she knows how to serve it to make it taste a little better than usual. We had an abundance of fried chicken to eat and then there were just plenty of them boasting that they would not enter the ministry when we left there. It will not take much coaxing to get us back to that parsonage.

Brother Smathers is serving his fourth year at Andrews. He has done a fine work during his quadrennium. One of the best church plants in the conference has been erected, and a parsonage, as good as is usually found, with all modern conveniences, has been built, and best of all a fine congregation has been developed. The Sunday school has more than doubled itself within the last year, and the salary has been increased until Andrews has become one of the sought-for charges of the conference. Happy is the man who goes there next year and happy should be the people who draws on Andrews for its pastor.

Space forbids a write-up of our trip that would do justice to it. When we got on the train at Asheville we found Miss Grace Bradley, that fine Epworth League worker, and the Rev. R. M. Courtney, the conference missionary secretary, aboard ready to go to the seat of conference. Well, that was good company. Courtney has never learned to behave himself in company, and he almost made us laugh right out on the train where everybody could hear us with his wit and humor. There are some things the secretary cannot understand especially why they light the lamps in the coaches when they go through tunnels, and what keeps the train from falling off the track going around those abrupt curves. Miss Grace has been riding rods long enough to learn many things and it was not so hard to keep her on the sunny side of life. But we enjoyed being with both of them, and both of them made fine speeches in behalf of the causes they represented.

COMMENCEMENT AT LOUISBURG

If an institution is to be judged by its product, the sixteen graduates on the platform last Wednesday morning put Louisburg College in the highest class. After a delightful evening and night at the Methodist Orphanage, where he had the pleasure of hearing Rev. C. K. Proctor preach to the children, the editor was sent across the country by Rev. A. S. Barnes, the kind and fatherly superintendent, to Louisburg, where he was to deliver the address to the graduating class.

With a few felicitous words of introduction, Rev. L. S. Massey presented the speaker, who in the course of a serious discussion threw in some references that he saw later might have been used to his utter discomfiture, but the president dealt so gently with the young man that high respect rapidly ripened into deep affection. Louisburg College has at its head a man who is in the highest sense a Christian gentleman, and under his capable direction the institution is destined to succeed.

Rev. A. D. Wilcox, who was called upon to present the Bibles, improved the occasion by showing that the "book of books" did not need amending or supplementing or anything else except a chance to exert its power through being read. Rev. A. J. Parker, chairman of the board of trustees, referred to the consternation that had come upon them at the announcement of the probable resignation of Rev. F. S. Love, and declared that the present president had proved to be a providential man.

As the editor looked upon the happy state of his predecessor, it comforted him not a little to think that some day such might be his fate.

A FULL DAY IN IREDELL

There is now in type at this office, awaiting the grace of the foreman for an opportunity to reach the eye of the public, an account of a strenuous day. What was done by Rev. Shanklin Salyer down at Goldston was at least duplicated by this editor last Sunday in Iredell. How is this for a day's work? Talking to the Men's Bible class at Broad Street, Statesville, at 10 o'clock; preaching to the congregation at 11; making an educational address thirteen miles away at Rocky Mount on the Troutman circuit at 3:30; baptizing Lawrence Weaver Byrum, son of Rev. and Mrs. H. C. Byrum, at Troutman at 5:30, and preaching at Race Street, Statesville, at 7:45.

They were not sermonettes either. To say nothing about their breadth and thickness, the congregations would testify that for length at least they were full-size. But with that ubiquitous elder, Rev. W. A. Newell, to pilot around and introduce and aid and abet, almost anything seems easy. The people of all three congregations are deeply concerned about the Christian Education Movement, and this editor will be astonished if any one of these churches fails to raise its quota.

Rocky Mount is the home church of J. O., and M. G. Ervin, their father being superintendent of the Sunday school, and Rev. H. C. Byrum, whose devotion to the church and genius for handling financial problems are proverbial, is the pastor. Rev. John W. Moore is the pastor at Broad Street—enough said. Rev. T. A. Groce, the pastor at Race Street, says that, if Broad Street raises its quota, of course, the leading church will. That is the way they are talking in Iredell; and the presiding elder's gasoline bill is a thousand dollars a year.

Space fails for more than bare mention of old friends greeted, conversations around the table presided at by Mrs. Newell, and the hospitable treatment of three preachers at the supper hour by an old college mate, Kerr L. Miller, and his wife, who have been with Race Street from its beginning.

As the contributors to the Centenary observe the effects produced by the money raised through that movement and learn of the care with which it is being applied, they will be all the more disposed to put their money into the hands of the church in order that it may carry on its educational work.

PEOPLE AND THINGS

A large delegation of ladies and the full membership of the Young People's Society of the Benson church attended the Missionary Conference at Fayetteville last week.

Miss Virginia Siler, daughter of Rev. Frank Siler, presiding elder of the Winston-Salem district, has just returned from a visit to her sister, Mrs. Harry E. Howard, in Japan.

On May 18, Miss Rosalynd Myriam, daughter of Mr. and Mrs. 1. B. Goforth, of King's Mountain, was married to Mr. William H. Crenshaw, of Mt. Holly, Rev. E. L. Kirk officiating.

Rev. H. M. North, Educational Secretary of the North Carolina Conference, and one of its most popular and influential members, was a visitor to our office Monday. He was here to attend the closing exercises of Greensboro College.

On June 30th, Professor J. Henry Highsmith, State Inspector of High Schools, and Miss Katherine Herring, Director of Publicity for the American Social Hygiene Association, will be married in Raleigh. Both are graduates of Trinity College.

The Herald says the Rev. H. M. North, in the course of a speech recently delivered at Ahoskie, expressed a hope that "the center of learning" might be transferred to the United States, to the South, and finally to North Carolina. Why not?

Mr. P. E. Bailey, Raleigh, N. C., and Miss Mamie C. Liles, Aurelian Springs, N. C., were married at the home of the bride's father, E. W. Liles, Saturday, May 7, 1921, Rev. R. W. Bailey, father of the groom, officiating.

Mr. C. Cole, one of the strong pillars in the Methodist church at Sanford, was in the city on Tuesday, and called around to take a look at the Advocate office. Brother Cole has been in the printing business in Sanford for about 35 years and knows the business from end to end.

Mr. James H. Kirkman, one of the leading laymen of the Smithfield church, was in Greensboro this week attending the commencement of Greensboro College. His niece, Miss Lucile Johnston, was one of the graduates. Brother Kirkman made the Advocate office a pleasant call.

The article appearing in this issue under the caption, "Davenport College Moved Again," was sent in some time ago, accompanied with the request that it be published in the issue of May 12, but it has been crowded out until the present time. Brother Newell seems to think that the college ought to stay at Lenoir.

The congregation of Main Street church, Gastonia, have granted their pastor, Rev. A. L. Standford, a three months vacation, and Brother Stanford will leave the latter part of June for the Holy Land. He expects to travel extensively in Palestine and wind up his trip by a visit to the battlefields of France.

After hearing about the gathering of the Woman's Missionary Conference at Fayetteville through Mrs. W. A. Newell and others the editor's regret that he was unable to be present was intensified. For long years he has received his missionary support and inspiration through this society, and he is sure that his mind would have been stirred afresh by mingling with the delegates of the North Carolina Conference in their annual gathering. He hopes that his engagements will not be so numerous and conflicting when the ladies meet again.

There is a country church down near Henderson called Plank Chapel. Keep your eye on it. A few weeks ago the congregation got together to clean up the premises, make walks and beautify things generally. Now they have closed children's week with a fine Sunday school day program on the first Sunday in May, following the theme, "The Sunday School and the Efficient Church of the Future," with decorations, duets, solos, greetings, and so forth, in which everybody took part from the latest addition to the cradle roll down to the pastor. The closing song was "We March to Victory," after which Rev. W. L. Loy pronounced the benediction. But during the exercises the superintendent, Brother J. B. Allen, made mention of the need for a Sunday school annex and proper equipment to make Plank Chapel "the efficient church of the future," and Miss Nettie says they are going to get it.

Our friend of other days, Rev. Thomas W. Smith, of Concord, called at the Advocate office last week. The editors regret very much that neither of them were at home. We should like very much to have seen Brother Smith.

Rev. J. H. West, the sedate and popular presiding elder of the Waynesville district, called to see us for a little while on Monday. He and Sister West were here attending the finals at the Greensboro College, where a daughter, Miss Laura May, was finishing her B. M. course.

Mr. C. E. Weatherby, the man who gives away pencils at the annual conference sessions, and who is a winter resident of Faison, has taken his family to Lake Junaluska, where they will spend the summer. Glad you are to be up there, Brother Weatherby. We will spend some time with you.

Rev. Walter Patten, the handsome pastor of the Greenville Methodists, is fleeing from the sand fiddlers, and has taken his family to Lake Junaluska for the summer. Brother Patten expects to go back and forth. We hope that his good qualities will be greatly improved because of his sojourn in the land of the sky.

It was a delight to all the Advocate family to have Rev. L. S. Massey, formerly editor of the Advocate, but now president of Louisburg College, in the office Monday. He has learned to love his new place and is moving along in fine shape over at Louisburg. We are always for Massey. Come again.

The stewards of Trinity Church, Charlotte, decided in a recent meeting that the suggested consolidation of that church and Tryon Street would not be advisable, and appointed a committee to form plans for repairing and enlarging the present plant at a cost of between $25,000 and $100,000. The church needs more room for the Sunday school.

Commencement exercises began for Greensboro College last Sunday morning with an inspiring sermon by Bishop William F. McDowell in West Market Street church. The twenty-four graduates and an immense congregation listened with undivided attention to the profound wisdom, lightened with an occasional touch of genial humor in the bishop's splendid discourse.

"In His Steps Today," Rev. Charles M. Sheldon's latest book, is just from the press and will be ready for distribution in a short while. The Advocate has made arrangements to distribute this new book, and will be glad to receive orders at once. It now seems that it is going to surpass in circulation the first book, "In His Steps." The price of "In His Steps Today" is $1.25. If you wish a copy send us your order and we will be glad to supply you just as soon as our supply arrives.

The Lenoir News-Topic of last week looks like a special edition, featuring the Woman's Missionary Conference and Davenport College. It extends a cordial welcome to the women, gives Mrs. Robertson's address which held the rapt attention of all present, and carries a full report of the proceedings. After recounting the history of the institution from the beginning, it winds up with the question, why does anybody want to move Davenport College from Lenoir?

At 11:30 a. m. and at 2:00 p. m. Sunday, May 22, the congregation of the Page Memorial Methodist Church, Aberdeen, heard with great pleasure and much profit two splendid addresses delivered by Dr. W. I. Cranford, of Trinity College, in the interest of the Education Movement of the Southern Methodist Church. A splendid lunch was served on the church grounds. It was announced at the closing service that more than $9,000 had been subscribed to the education fund which is nearly $2000 more than the church's quota. It is expected that the subscriptions will finally total $12,000 or $14,000.

The Independent, published at Elizabeth City, came out on Friday, May the 20th, with a special edition devoted to Methodism in the city on the Pasquotank. A fine story was carried about the new church being erected there at a cost of $165,000, and the wonderful growth of Methodism in that section. Cuts of Revs. J. L. Cunninggim, a former pastor, J. M. Ormond, the present occupant of the parsonage, and Rev. R. H. Willis, the presiding elder of the Elizabeth City district, were carried. Surely our church has a strong hold on the people in the Albemarle section of the state. The trio mentioned above have done a great work down there, and they see the fruits of their labors in the great progress that is being made.

Mrs. J. H. Barnhardt, wife of the popular pastor of West Market Street church, this city, is in Wesley Long Hospital for a minor surgical operation. Reports from the hospital indicate that Sister Barnhardt is getting along nicely, and it is expected that she will be able to return to her home in a short while.

Rev. Solon A. Cotton, who led the Smithfield congregation to large achivements for the quadrennium which closed last fall, and who is now pastor of that fine congregation at Franklinton, will preach the commencement sermon at the closing of the Smithfield graded schools next Sunday. The Smithfield people are delighted that Solon is to go back even for so short a time.

We regret to note that Col. F. S. Lambeth, of Thomasville, had the misfortune of losing one of his chair factories by fire a few days ago. The origin of the fire is unknown. Brother Lambeth's loss was about $50,000 and he ouly carried $15,000 insurance. But on Monday following the fire on Tuesday the Colonel had moved to another place and was hard at work again.

Rev. Frank Siler, the clever and hard-working presiding elder of the Winston-Salem district, took his family up to Lake Junaluska last week where they will spend the summer. Brother Siler returned on Friday. He reports that things are prosperous on his district, and that he thinks the educational campaign is in good shape. It is a delight to hear Brother Siler speak of his preachers. He seems to think that the best preachers in Southern Methodism are on the Winston-Salem district.

The Waynesville district conference in session at Andrews last week took steps looking toward the establishment of a high school within the bounds of the district. Several offers were made for the location of the school. Webster, Bryson City, Whittier and possibly other places are making flattering proposals to the committee which was appointed to take the matter under advisement, and report to the next session of the annual conference. This school is not to participate in the educational funds now being raised.

That scenery from Asheville to Andrews is indescribably beautiful. In the land of the Nantahalas (the land of the noon day sun) are sceneries that we are constrained to believe are as fine as are in the whole world. With the mountains towering to the sky line and the beautiful little rivers winding their way through the entanglements of those everlasting hills, like a silver ribbon, and the sun glistening here and there among the blooming laurel upon those lofty peaks looks like a great sheet of diamonds spread out upon a mountain of gold. As we stood on the rear of the train and looked upon the grandeur of it all we were compelled to exclaim with the Psalmist of old, "What is man that Thou art mindful of him?"

The Methodists in Dilworth seem to be determined to have a great church in that section of Charlotte. On last Sunday morning a large congregation unanimously endorsed the proposal to erect a handsome building on East Boulevard, and committees were appointed to build the church, raise the money and increase the membership of the congregation. Edwin L. Jones is general chairman of the executive committee, J. Lester Wolfe heads the building committee, E. S. Bell leads the committee on finance, and H. M. Courtney is chairman of the membership committee. Dr. H. K. Boyer, who has had long acquaintance with Charlotte, said that he did not know of a more needed step, and the pastor, Rev. L. A. Falls, is confident that the plan will be carried out successfully.

When the editor found himself in Salisbury on a little matter of business last Thursday, Rev. John F. Kirk took him over to Concord for a meeting of preachers of Cabarrus county in the afternoon. Paris, Armstrong, Dryman, Hales, Grant, Surratt, Brown and Wilson were all there, together with J. F. Shinn, financial director for the district, A. S. Webb, director for Central church and several other brethren of the laity. Brother M. H. Vestal having put himself to bed by pursuing with too great assiduity the building enterprise on hand, was unable to be present. The spirit of the meeting was hopeful, and the brethren declared their determination to continue the work until the goal was reached. Jim Shinn, the great commoner, is a superb product of the Christian college and a mighty leader in that land.

THE METHODIST SUMMER SCHOOL ONCE MORE

M. T. Plyler.

What is so rare as a few days in June on Trinity campus during the Methodist Summer School! This year the occasion will be most auspicious. Give heed to a few considerations.

The Time.

This will follow immediately the close of the every member canvass in the Christian Educational Movement. These several months of the year 1921 have been most urgent in the demands made of every faithful Methodist preacher. We have had little breathing spell in North Carolina. It will be good, the early days in June, before the summer revival campaign begins, to turn aside for recreation, inspiration and fellowship at such a time and place as that offered by this gathering of preachers from the low lands to the hills—from Dan to Beer-Sheba.

The Place.

All who have sojourned for a spell on Trinity campus count it a privilege to return. Those who have not been there will want to begin these annual pilgrimages. This will be a good time to make the start. The trees and grass and buildings and repose make favorable conditions for a pleasant sojourn. Then, to come to know intimately the libraries, the laboratories, the halls, etc., that go into the equipment of a big educational plant is well worth while. Certainly every Methodist preacher of both conferences wants to know at first hand the leading college of the state, and to keep up with development. But this is not the chief attraction in June.

The Occasion.

With the lowering of "Old Glory" at sunset, June 8, will close one of the best years Trinity has known. The college year closes and the Summer School begins at once. For, that same evening in Craven Memorial Hall the first public address is given. This allows all who have come for commencement to continue to enjoy whatever is provided during the days of the preachers' gathering. While this institute is by no means confined to preachers, the whole scheme of things has the preacher and his work in the foreground. The work is enterprised and continued primarily for making better and more effective preachers within the bounds of the two conferences. The undergraduates have capable instructors who are to help them in the early days of their ministry. The older men who are not yet in the sear and yellow leaf get information and inspiration to aid them in the dull routine of life's dull commonplace. Any one who has not been able to find something of worth during the previous sessions of the Methodist Summer School would do well to take stock of his mental and spiritual tendencies. Messages well worth the attention of any man who is seriously trying to do the work of a man of God have come from time to time. The same will be true again this year. But it may just as well be said, with perfect frankness, that the man who knows it all or who thinks the last word has been spoken on all religious subjects will not be profited by a stay at Trinity in June. Fortunately such are few and the crowds will continue to come.

The Themes.

Sufficient variety of subjects will be discussed by men of different types of mind and habits of thought to appeal to the ministers who attend. The important subject of New Testament exegesis will be exemplified by a master in that field. The present day demands upon Methodism will be presented by one who has thought through the problems and had wide experience in the work of his church. The preacher's relation to his people as pastor will be considered by a man who has enjoyed success in the work. Evangelism will be discussed by a master among men. A specialist will deal with the work of the country church and the urgent demands in this needy field. (The men engaged are presented in another column.)

These varied themes discussed, in connection with the courses offered for undergraduates, are sufficient to make it well worth while for any one who will give serious attention to the work in hand. Every one knows that little profit will accrue to the one who drops in after a careless fashion and sits within the range of some speaker's voice, just to see how things are going. It is all too much like the casual sermon-taster whom preachers have such little use for.

The Fellowship.

Possibly, one of the finest features of this coming together in this mid-year meeting is the fellowship enjoyed. Some have felt the need of a more intimate mingling of the members of the two conferences. Many come and go without learning the names of some whom they would like to know. This is apt to be among so many. Perhaps certain conferences called to confer in a most informal way would aid in securing this needed fellowship. It is all very fine for college men and those who never enjoyed that advantage to meet with the young and the more advanced in life on such occasions as that offered at Trinity.

Effort is being made by which the speakers can be kept on the campus so as to be in close touch with all who gather there. To make it possible for Bible scholars, evangelists, teachers, preachers, bishops, et cetera, to mix in personal intercourse will be both pleasant and profitable for all who have good common sense, and it will furnish a favorable opportunity for the snob to be disclosed. This ought to make possible a fine Christian fellowship.

A meeting on the campus, the first Thursday or Friday afternoon, at which time the gathering could be handled by districts, when some one would be appointed to present by some apt phrase each man from his district, would do no little to get the school better acquainted as well as afford an hour of diversion. Were the elders present on such an occasion a better knowledge of their preachers could be gained and their acquaintance with the conference extended. All such efforts would at least make a contribution to good fellowship.

This final word: The time, the place, the occasion, the themes, and the fellowship all say in persuasive tones, "Come to Trinity in June!"

NOTICE TO UNDERGRADUATES

Undergraduates will kindly prepare all of the books for which they expect to receive credit before coming to the Summer School. Examinations will be given on every book. No papers will be allowed as substitutes. One hour examinations will be given each afternoon from five to six o'clock. These examinations will be given as follows:

For First Year Men.

Thursday, June 9—Bible (examination on text itself.)

Friday, June 10—Discipline.

Saturday, June 11—McKendree.

Monday, June 13—Soule.

Tuesday, June 14—Wesley's Sermons.

Wednesday, June 15—Wesley's Journals.

Thursday, June 16—New Life in Christ.

Thursday Morning—Kern's Ministry to the Congregation.

Second Year.

Thursday—Bible.

Friday—Manual of Discipline.

Saturday—Wesley's Sermons.

Monday—Wesley's Journals.

Tuesday—Letters on Baptism.

Wednesday—History of Methodism.

Thursday—Logic.

Thursday morning—Christian Doctrine and Lectures on Preaching.

Third Year.

Thursday—Bible.

Friday—Tyndale.

Saturday—History of English Bible.

Monday—Building of Kingdom.

Tuesday—First Volumeof Reformation.

Wednesday—Psychology.

Thursday—Second Volume of Reformation.

Thursday morning—The Christian Faith.

Fourth Year.

Thursday—Bible.

Friday—Life of Latimer.

Saturday—Building of the Church.

Monday—Christianity and the Nations.

Tuesday—Evidence of the Christian Experience.

Wednesday—Ethics.

Thursday—Church and Ministry of Early Centuries.

Thursday morning—Grounds of Theistic and Christian Belief.

Instructors and Hours of Recitation—First Year.

Rev. J. M. Ormond—8:30-9:20.

Rev. H. H. Jordan—9:30-10:20.

Rev. L .D. Thompson—10:30-11:20.

Second Year.

Rev. W. A. Stanbury—8:30-9:20.

Rev. D. M. Litaker—9:30-10:20.

Rev. A. W. Plyler—10:30-11:20.

Third Year.

Rev. F. S. Love—8:30-9:20.

Rev. J. B. Craven—9:30-10:20.

Dr. W. I. Cranford—10:30-11:20.

Fourth Year.

Rev. W. W. Peele—8:30-9:20.

Dr. G. T. Rowe—9:30-10:20.

Dr. W. I. Cranford—10:30-11:20.

Graduates.

Dr. A. T. Robertson—9:30-10:20.

Speakers.

Dr. H. C. Morrison will be present after the first day or so and will speak in Craven Memorial Hall every evening.

Each morning at 11:30 there will be an inspirational address. The complete schedule has not yet definitely been arranged, but the addresses will be delivered by the following (with the addition of others yet to be secured):

Bishop U. V. W. Darlington, Bishop E. D. Mouzon, Dr. A. T. Robertson, Dr. H. C. Morrison.

We also expect a rural church specialist and a specialist in religious education. These will give lectures. hold consultations and deliver addresses. Their names will be published in another place.

H. E. Spence.

WHO'S WHO AT METHODIST SUMMER SCHOOL

Bishop U. V. W. Darlington is so well known in both the Carolinas as to need no introduction. The earlier part of his ministerial life was spent in Kentucky, the state of his birth, and his later ministry in West Virginia until elected Bishop at Atlanta in 1918. Since that time he has been abundant in labors in his episcopal district which is composed of North and South Carolina. Being a most successful pastor before he was made a chief pastor, he will give a course of addresses having to do with the pastoral relationship. This is his fourth year in this Episcopal District.

Bishop Edwin Mouzon is not so well known in this part of the church. Most of his active life has been spent in the Southwest. Born in South Carolina, educated at Wofford, a pastor and educator in Texas, elected Bishop at Asheville in 1910, and now resident in Oklahoma, he comes to preach the sermon and give a course of lectures at Trinity in June. This will give many who have not heard this leader and preacher a chance to profit by his messages. Bishop Mouzon will be given a hearty welcome by the itinerants of North Carolina.

Dr. H. C. Morrison of Kentucky so charmed both conferences, last fall, by his preaching and left such an impression on all who heard that none could forget. It would be wholly useless to portray him to the Methodist preachers of North Carolina. They will be on hand to laugh and to cry and to sit with open mouths calling for more; not sure when they have enough.

Dr. A. T. Robertson is professor of New Testament Interpretation at the Southern Baptist Seminary, Louisville, Ky. He is an author of many books, a teacher of a long line of preachers, a lecturer at summer assemblies, being able to return again and again. His Greek Grammar has given him a place among the scholars of the world. His sly humor and use of homely idiom make him a favorite with those who appreciate a man genuinely human and at home with the average man. Dr. Robertson will give an eight-day course on New Testament Interpretation. Though all his work is based on the Greek New Testament, he can be followed by those who have no knowledge of the Greek.

Prof. Edward E. Beauchamp comes from Drew Seminary. He is a native of Kansas, a graduate of Baker University and of Drew. Eleven years of his ministry was spent in Kansas and three on Long Island. For two years he has been director of the department of Rural Work at Drew. He has served in summer schools conducted by the Department of Rural Work of the Methodist Church. Professor Beauchamp will deal with the work of the country church, a field that deserves more than an apprenticed-ministry. M. T. Plyler.

THESE, ALSO, ARE OURS

In this paper of the issue of two weeks ago were set forth the claims of our own Conference schools. They make appeal to us because they are our own schools. But the connectional interests included in the askings of the Christian Education Movement are ours, and, together with the Methodists of every other part of the church's territory, we are to have some share in the strengthening of these institutions. We are to prove that ours is reallv a connectional church. The total amount asked for these is $6,425,000, and in the giving of what they ask and need each conference and church of Southern Methodism is to have a share.

Emory University.

The institution that stands as the very heart and center of the church's hopes and plans in the territory east of the Mississippi. With assets of $4,100,000, a beginning has been made in the building of a university. In number of students enrolled it takes rank with the leading institutions of the South. There are six distinct departments, and plans provide for additional departments and for the strengthening of those now in operation. The church is to provide $2,500,000—of this total $1,000,000 for the School of Education, $750,000 for the School of Theology, and $750,000 for the Graduate Department. The conferences in Georgia will provide $700,000 additional, this amount for the College of Liberal Arts. The South looks to Southern Methodism to build a real university at Atlanta. It is our day of opportunity. We cannot turn from this best chance that has come to any church in the South and make good our claim that we follow the leadership of our Lord.

Southern Methodist University.

This institution has come within six years to an enrollment of more than 1,200 students, a faculty of sixty members, property valued at $2,000,000, and practically unlimited possibilities of growth if only the church answers its call. Already it turns away multitudes from its doors; it cannot go forward until the church speaks the word. With the best field of any institution in the Southwest, it is doing its work against tremendous odds. It cannot hold its own except the church make good the pledge given in the establishment of its university for the territory west of the Mississippi. For its strengthening Southern Methodism is to provide $2,500,000, and the conference in Texas will add $700,000 for buildings and endowment for the College of Liberal Arts. Until now connectional Methodism, outside Texas, has had little share in the building of the university at Dallas. We will not continue thus to repudiate our obligation to this institution. The church will make good its pledge to Southern Methodist University.

Christian Workers' Aid Fund.

The Christian Education Movement will provide a permanent fund of $1,000,000—a loan fund for young men and women training for specific Christian service. It will be a permanent fund, increasing through the years, and its dividends will be in the thousands of men and women who are to be given a chance to equip themselves for the best possible service. The money will be available for young men and women in any school of the church. Too long have we delayed this matter, for we are far behind other strong churches of the country in making provision for the help of worthy young persons who ask only for a chance to serve. Our small loan fund has helped sixty-four young men, and the original capital has increased nearly twenty-five per cent. The M. E. Church has aided 23,400 students and has a loan fund of more than $2,000,000. Is it not time that we do something worthy of a great church?

Schools of Woman's Council.

Five schools of the Woman's Missionary Council are included in the connectional "askings" of the Christian Education Movement. The women of Southern Methodism have cared for these institutions, and how well they have wrought in this field of service is known to Southern Methodism. It is now our privilege to make some small contribution to enterprises that are worthy of far larger amounts than they ask.

Scarritt Bible and Training School, our only school for the training of women who are to serve as missionaries at home and in foreign fields, is to receive $150,000—Brevard Institute and Sue Bennett Memorial School serve the young people of the Appalachian section. Brevard is to be given $75,000 and Sue Bennett Memorial $50,000. Holding Institute, on the Mexican border, a school for the children of Mexican immigrants, is to receive $50,000. Vashti Industrial Institute, a school and home for young girls who are homeless and dependent, will be given $100,000. Not one of these schools that is not now crowded to capacity and is turning away those who seek admission. The church has now its chance to share in the service of the women of Southern Methodism.

J. S. Chadwick.

OBSERVATIONS ON THE MOVEMENT

Work the Plan.

Again we appeal to pastors and all who will have part in the activities of the local church during the every-member canvass, to follow the suggestions and directions of the Method Book. It is your church's plan, and the time for amendments and changes is gone. If you give it a fair trial, follow it to the letter, then fail, the fault is not yours. If you turn to some other plan and fail, as the chances are you will fail, then the failure is your responsibility. And it is a responsibility no man can afford to carry.

The Country Has Most at Stake.

Nearly seventy per cent of the student enrollment in our Methodist schools is from the rural districts. The circuits, therefore, have more at stake in the Christian Education Movement than have the city charges, and since they have received more from the church schools their obligations are the greater. Methodists of the rural districts and of the small towns cannot, with these facts before them, declare that it is the obligation of the city churches to take care of the Christian Education Movement.

By This You Will Be Judged.

The Centenary campaign was an undertaking worth while, and in the good record made all rejoice. Some of our churches and some of our Methodist people went to their limit in giving to this enterprise, but for the church as a whole this surplus giving did not in 1919 represent a tithe of its increased income. By our giving to the Christian Education Movement, more than to any other enterprise until now, will we be judged. More than the future of our schools is to be determined within the next few days. What will be the record of your church? What will be your own record?

What a Chance!

Southern Methodism faces now the biggest opportunity that has come to her during the present generation, if not during all her history. It is the opportunity to do a hard thing, to carry through an enterprise that will draw on the reserve strength and resources of the church. It calls for courage, faith, consecration. And if we haven't these reserve resources, what's the use of living anyhow? What right have we to live?

God has given us a wonderful opportunity in the coming of the every member canvass at a time when it will really cost us something to reach the financial objective and go on beyond the $33,000,000. And what are we in the world for except to do hard tasks, to carry through enterprises that seem impossible? With such a chance as this, let us thank God as we go forth to victory.

The Business of Every Methodist.

The carrying through of the Christian Education Movement program rests now, as from the beginning, with the Methodist people in the home churches. The bishops and connectional officials, men at Nashville, the field workers, the editors, the conference secretaries, the presiding elders and pastors, the leaders among the laymen—all these have had places of responsibility and have helped to carry through the cultural program. But they have understood that, after all, the success of the enterprise ,the future of the church, was in the hands of the men, women and children in our churches. It rests with them whether their church goes forward. In view of this fact can any Methodist refuse to have a share in the giving of the $33,000,000?

It Is the Lord's Program.

The Christian Education Movement has made a contribution worth while to the life of the church and to the building of the kingdom. Its emphasis, first of all, was on prayer and the reading of the Word, and there are today many thousands of Methodists who are stronger in faith and more efficient in service because they have answered the call of God, through the Christian Education Movement, to daily prayer, Bible reading, and family prayer.

The movement has sounded the call for Christian life service volunteers, and more than four thousand of our choicest young men and women have answered the call of God. The stewardship of money has been emphasized, and there are additional thousands who have signed the tithing covenant.

It is plain that God has led us until now, and his blessings have been upon our efforts. Do we question whether it is His will that we carry through the program of the Christian Education Movement? And if it is His will, can we stop short of the goal and hold what we have gained in the following of His leadership until now?

A SUGGESTION TO THE LOYAL LAYMEN

It can be done with utmost ease! Why not some one take the lead? All will be happy to have a part in the work. Do not wait but act at once! Here is the suggestion. Get enough money together to send your pastor to Trinity in June and he will come back a better preacher. If he does not his case is hopeless and you would do well to let him pass.

No church or charge could make a better investment. In the country work every man needs this stay as a preparation for the summer revival campaign. It will send them all back eager to call sinners to repentance. The men in the towns need to get out of the routine for a Sunday and renew their mental equipment and spiritual vigor. Preachers need books ,and travel, and study, and fellowship with the great to keep them fresh and interesting. Few can enjoy all these, but many can go to a gathering like that at Trinity in June and return to bless their people. Brother, do not wait for someone else. You begin today and get the money and say to your preacher, "Go, stay through the whole session, and return a better man and preacher."

M. T. P.

*LUKE THE HISTORIAN IN THE LIGHT OF RESEARCH

This latest book of the great interpreter of the Greek New Testament will be of special interest to many readers of the Advocate, since the author is to give a course of lectures at Trinity College in June during the Methodist Summer School. More than this, Dr. Robertson has put within the reach of the average man much that has been heretofore accessible to scholars only.

Even a cursory reading of this book will give one a new appreciation of Luke and of the historical significance of the Acts and of the Gospel that bears his name. Though some of the chapters are technical, the style and the arrangement is such as to make them intelligible to the average Bible reader. Certain chapter-headings such as "A Physician's Account of the Birth of Jesus," or "A Physician's Report of the Miracles of Jesus" arrest attention. "A Broad Outlook on Life," the last chapter of the book, is a most striking portrayal of Luke. Take this sentence: "He is a Greek and a Christian, a friend of Paul and of Theophilus, a physician and a preacher, a literary man and a friend of the poor, a champion of women and of children, a friend of the good and of sinners, a historian and a poet, a mystic and a musician, a humanitarian and a humanist, a traveler on land and on sea, a student of the Scriptures and a medical missionary, a harmonizer of science and of theology, the interpreter of Peter and of Paul, but most of all the lover and interpreter of Jesus Christ, a man of prayer and of faith."

Most Bible readers know Luke as the beloved physician and traveling companion of Paul, but they do not know him as the man portrayed in this study by Dr. Robertson. This, "the most versatile of all the New Testament writers," as he was termed by Plummer, was "a man of genius who toiled at his task like a plodder," says Robertson.

Any one who follows Dr. Robertson in this portrayal will have a higher estimate of the Luke writings and a new appreciation of Luke, the Historian.

M. T. P.

*"Luke the Historian in the Light of Modern Research," by Dr. A. T. Robertson, Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. Scribners. Price $2.50.

BLUE TO BLUE

NEW BERN DISTRICT CONFERENCE

The New Bern District Conference will meet at Bayboro and begin with an opening sermon on Tuesday night, June 28th. and continue through Thursday night. All the preachers are requested to prepare short written reports. F. M. Shamburger.

LOOK AT LITAKER

Just before going to press, the Advocate came into the possession of a copy of the following telegram:
Bishop U. V. W. Darlington,

Huntington, W. Va.

Thomas ten thousand. Doggett ten thousand. Moore five thousand. Twelve others five thousand. Start for at least hundred thousand locally for Darlington College, co-educational, Forest City. Other seventy thousand in sight. Being new enterprise only Rutherford county allowed to participate till after June 5th. Sweeping enthusiasm yesterday in county mass meeting. D. M. Litaker.

Marion, N. C., May 23, 921.

A GENEROUS GIFT

Rev. J. M. Rowland, of the Virginia Conference, and author of "Blue Ridge Breezes," has kindly sent to each church on the Ansonville circuit a copy of his book and written on the fly leaf of each copy is the following: "This book is presented by the author to the Ansonville circuit in loving remembrance of the days of his youth spent near Mt. Vernon Church. This copy is to be used at———— Church. Praying the blessings of God upon you all, etc.

Faithfully yours,

J. M. Rowland."

We all appreciate this gift, also the fact that "Miss Tabbie" McLendon took this matter up with Brother Rowland. A. R. Bell.

RELIABLE ROCK SPRINGS

Raising Collections, Holding Revivals, Increasing Advocate Circulation and So Forth.

A receipt just received from our conference treasurer says for Rock Springs, "Best yet."

Two of our eight meetings have been held—both good—Denver three weeks, Bethel two weeks. Brother Jim Green gave two weeks of strong preaching and successful work at Denver.

During the Advocate campaign Rock Springs rolled up seventy-six new and forty-seven old subscriptions.

Several of our Sunday schools and the Woman's Missionary Society at Denver are lively.

J. R. Walker.

Denver, N. C., May 13, 1921.

"LET US GO ON"

At Marvin church, on Rocky Mount circuit, for the past twelve days we have had a gracious revival. Bro. J. A. Russell, of Brooksdale circuit, did the preaching and did it excellently. The people of all denominations (who attended) were greatly blessed in listening to his deep and earnest preaching. There were upward of fifty reclaimed or professed faith in Christ.

We received twenty-four into the church on profession and three by certificate.

Mrs. Strickland has recently organized a Woman's Missionary Society at Sharon with eighteen members, and a Bright Jewels Society at Marvin with thirty members.

So far, so good, but Heb. 6:1.

Just brotherly,

N. B. Strickland.

PARAGRAPHS ON EDUCATION MOVEMENT

Harry M. North, Secretary N. C. Conference.

Liberty Bonds will be accepted on subscription at their face value. But please do not clip the wings off of them in advance.

Of course the subscription which the pastor makes will count on the quota of his charge.

Write or wire me if you need more subscription cards; I have enough to supply you.

Show the people that it is not a cash proposition but a five-year program. If they can see it this way they can easily make their subscriptions on such a basis. Surely we can risk a little by faith in the Lord for the future.

If there are any cash contributions made during the period of the canvass send the amounts to Rev. H. M. North, Raleigh. Already a few of these have come in.

If you wish your subscription directed to a particular college or to a certain thing within the college, be sure to make a note of this on the card before it leaves your hand and it will go as you designate.

I am pleading most earnestly with the ministers and directors and committees to devote their entire time to the most important matter of getting subscriptions for the next ten days. There can be no doubt of the success of the movement if our leaders will give ten days of faithful personal work in their charges. The King's business requires not only haste but especially fidelity. Ten days now may be worth a thousand at some other period.

Please do not be satisfied until you have seen every member. In case a few liberal people give the larger part of the quota do not rest with that. It will be unfair to the others not to give them an opportunity to do their utmost, and it will be unfair to the great cause for us to hold up before we have done our best. I wish I might underscore it with a diamond pen — do-not-stop-until-you-have-seen every-member.

Yet in the midst of it all do not forget to pray. The prayer of faith will stir the church as nothing else will. Ask God to show you how much you ought to give. Ask him to incline the heart of your neighbor to give. Ask him for the entire quota, and more, for your local church and charge. Plead with Him most earnestly for the whole amount to be raised which our colleges are asking for. Then we will back up our faith by our works and the whole work will be done.

During the week between May 29 and June 5th you will please address your telegrams and the phone messages to Mr. S. W. Marr, of Raleigh, N. C., in all matters pertaining to the raising of your quotas. The above applies to district directors. The charge directors should send their messages to the district directors as soon as they have any information from their respective charges.

Hold all subscription cards until they are all in and then make duplicates of them and keep the duplicates at home, but send all of the original cards as they are signed to Rev. H. M. North, Raleigh, N. C.

On Wednesday, June 1st, if any charge or church is found to be very much behind you will please wire H. M. North telling him of this, and he will be glad to swing all the help that way which he can possibly give. Presiding elders and pastors are both asked to take notice of this.

In conclusion I am asking that every pastor in the North Carolina Conference should come clear with his conscience in this great Education Movement. What I ask is that when the fifth of June comes every man of you can say, I have done my utmost to carry this work to successful conclusion. Remember I am praying most earnestly that not one single pastor or charge should fail in this supreme hour. Both our colleges and the whole Methodist Church are looking with intense interest to the final hours of this campaign. Say it over slowly with me—"By the help of God, I will not fail."

A FURTHER SUGGESTION

Here are presented to the friends of our Methodist schools in North Carolina a list of Special Memorials, so that there might be a variety of objects from which to choose. The man who desires to name a memorial in any of our schools has the privilege of selecting any object in the subjoined list, and to name it as he may desire.

TRINITY COLLEGE	
Dormitory	$100,000
Endowment Physical Culture	25,000
Science Hall	50,000
Infirmary	25,000
Dining Hall	25,000
Endmt. Chair Rcligious Education	25,000
Endmt. Chair English Bible	25,000
Endmt. Library (for new books)	10,000
Permanent Improvement Up Keep	10,000
General Endowment	50,000
Special Library Endmt. Fund	5,000
Mem. Funds, English Literature, Businces Administration, Economics and Social Science, etc. and up.	5,000
Research Fund	100,000
Endmt. for Periodicals	20,000
A Professorship 30,000 to	50,000
A Professorship Secondary Education 50,000 to	75,000
Scholarship	1,000
Graduate Scholarship 1,000 to	10,000
College Chapel	150,000
Endmt. Lectureship 2,000 to	10,000
GREENSBORO COLLEGE	
Dormitory	$100,000
Chair of Religious Education	25,000
Chair of Household Economics	25,000
Science Building	75,000
Infirmary	40,000
Chair of Science	25,000
Gymnasium	75,000
Chair of Mathematics	25,000
Chair of Foreign Languages	25,000
Chair of History	25,000
Four Specials, Endmt. of Library, each	5,000
Special Endmt. for Chairs to be named for Donor	5,000
Pipe Organ, for Odell Conservatory	10,000
Two Specials, Pipe Organ, each	5,000
Ten Studios, Furnishings, each	1,000
TRINITY PARK SCHOOL	
Payment of Debt	$ 11,000
Dormitory and Equipment	75,000
Dining Hall	19,000
Ten Scholarships, each	1,000
LOUISBURG COLLEGE	
Dormitory	$100,000
Lining Room and Kitchen	20,000
Gymnasium	25,000
Payment of Debt	15,000
Endowment	50,000
Five Scholarships, each	1,000
CAROLINA COLLEGE	
Payment of Debt	$ 21,000
Large Dormitory	110,000
Smaller Dormitory	50,000
President's Home	10,000
Equipment	19,000
Five Scholarships, each	1,000
DAVENPORT COLLEGE	
Music Building	$ 25,000
Gymnasium	25,000
Dormitory	100,000
Library, named for Donor	10,000
Organ for Chapel	7,500
Dom. Science and Dom. Art Bldg.	5,000
Equipment for above building	1,000
Playground Apparatus	1,500
Installation Modern Library System	2,000
WEDDINGTON SCHOOL	
Dormitory	$20,000
Library	10,000
Girls' Dormitory	20,000
Furnishings for Adm'n Building	5,000
Superintendent's Home	10,000
Campus Improvement	2,000
Library Building	10,000
Water and Lights	4,000
Central Heating Plant	10,000
Central Dining Hall	10,000
Athletic Field and Equipment	1,000
Furnishings for Dormitories	3,000
Dairy Barn and Cows	5,000
RUTHERFORD COLLEGE	
Laboratory	$25,000
Library	2,000
Memorial Building	10,000
WEAVER COLLEGE	
Gymnasium	$10,000
Chair of Education and Religious Education	25,000
Scholarships, whole expense	4,000
Tuition Scholarships	1,000
Library, Books or Furnishings $1,000 to	5,000
BREVARD SCHOOL	
Right Wing of Dormitory	$10,000
Left Wing of Dormitory	10,000
Students' Living Room	2,000
Domestic Science and Home Economics Laboratory, etc.	5,000
Sleeping Porch, with Furnishings	2,500
Memorial Portico	3,000
Thirty (30) Mem. Bed Rooms, name plate on door, each	650
JEFFERSON SCHOOL	
Dining Room and Kitchen	$12,500
Library	2,000
Ten Scholarships, each	1,000
Equipment	10,000
Administration Building	75,000
Heating for Present Bldgs., each	500

MESSAGE TO THE CHURCH

I hurriedly dispatch this note from New York City, where I have spent a day in the interest of the Christian Education Movement. On every hand throughout the church there is a hopeful note. The culture work has been well done. But complete victory has not been won and will not be until in the Every Member Canvass the workers present the cause to every member so forcibly that all will contribute in proportion to means.

Many a battle has been lost by a lack of courage or zeal in the last critical hours of the struggle. The time for hesitation or doubt is passed and the time for action is at hand. The results now largely depend upon the faithfulness, zeal, and enthusiasm with which pastors, presiding elders, directors, and members of teams present the financial appeal. May God grant that when such big issues of Christiau civilization are involved, no one may falter, but that all may go forward with a faith and courage born of God.

Let every official do his full duty, every member make a real sacrificial offering, and no church fall below its quota. J. H. Reynolds.

FAVOR ENFORCEMENT OF LAW

Report of Temperance Committee—Mount Airy District Conference, Mayodan, April 19, 1921.

Your committee on Temperance was glad to hear the report of Rev. M. E. Cotton, field secretary of the North Carolina Anti-Saloon League, and to know that that organization has a well defined, definite program to organize the state to rid it of the lawless liquor trafic.

The church, working through the Anti-Saloon League, has won its victory against the licensed saloon, and the ratification of the Eighteenth Amendment not only prohibits the existence of a saloon, but places on the church, the state, and the nation the responsibility to stop the manufacture, sale and use of intoxicating liquor for beverage purposes. By virtue of this legislation, all executive agencies of government, whether federal, state, or municipal, are charged with the duty of apprehending those who deal in contraband liquor.

Jesus Christ was manifested for the purpose of destroying the works of the devil (First John, 3:8). The lawless liquor traffic is certainly his work and, therefore, the church, true to her mission, must work to this end. Every Chrstian citizen is called on to do his part to break up blockade stills and stop the sale of contraband liquor.

The task of the church now is to see that the Eighteenth Amendment and other prohibition laws are enforced, and to this end we recommend:

First, That this conference commend all sheriffs, policemen, solicitors, and judges who are doing their duty and fully apprehending and sentencing the violators of the anti-liquor laws.

Second, That we urge the citizens, especially the men and women of the Methodist Church, to support such officers with their ballots.

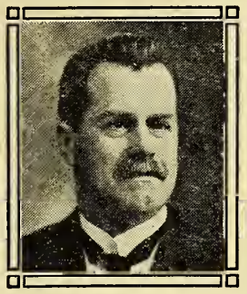
Third, That we endorse the work of the Anti -Saloon League and urge our pastors and churches to give full cooperation in the campaign for law enforcement.

Fourth, That we petition the next General Assembly to enact some legislation whereby a state officer may have authority, means, and assistance to enforce the prohibition laws anywhere in the state, such legislation as was proposed by the Anti-Saloon League at the last legislature.

Fifth, That we respectfully request the judges of the state to substitute road sentences in place of fines when conviction has been secured.

Sixth, That the North Carolina Christian Advocate and the secular press in the bounds of the Mount Airy District be furnished copies of this report for publication.

J. A. Boles,
C. R. Hutchison,
M. H. Ligon,
C. A. Wall.



During the past few months I have come into close touch with the great educational work which you are doing in the South. I saw your great colleges and universities with men of light and leading at the head of them, and the eager-eyed students that throng your institutions. I also saw in your Conferences hundreds of ministers who told me it was the regret of their lives that they had never been able to secure for themselves a college or seminary training. Will you permit me therefore to utter both a hearty congratulation and an earnest challenge? Will the church prove herself adequate to the situation? Only an educated community and ministry can take full advantage of your marvelous opportunities. May God fire your hearts to make the great Methodist Episcopal Church, South, a leader in an educational movement that shall have Christ at the centre of it and thereby supplant a training that is purely selfish by one that will serve and bless the world.

C. L. GOODELL,

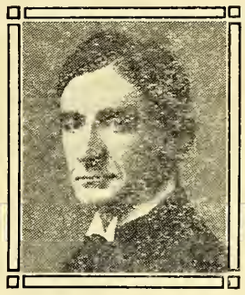
Noted Pastor and Evangelist.



I can certainly commend and endorse very heartily the Education Campaign planned by the Methodist Episcopal Church, South, and you may say for me that I am in the most hearty sympathy with such a movement to put into the ministry young men who are thoroughly educated in the highest and best sense of that word. I wish full success to your undertaking.

CHARLES M. SHELDON,

Editor of the Christian Herald; Author of "In His Steps" and other Volumes.



True education is, of necessity, character education. And that means Christian education, without any modern thinning out of that word Christian. Simply to store the mind and put a sharp edge on the mental powers may make a man a menace to society, and worse. There must be true moral standards and judgments instilled, and a moral motive power put in, else the whole thing may thwart the chief objective in education. All our American higher education was begun and fostered by the Christian Church. And that initiative should be most earnestly followed up. Education that is not distinctly Christian is distinctly dangerous, except as it may be affected by unconscious Christian influences. This makes the present effort by Southern Methodism to increase decidedly the efficiency of their whole church school system of first importance.

S. D. GORDON,

Author of the "Quiet Talks" series of books on religion.

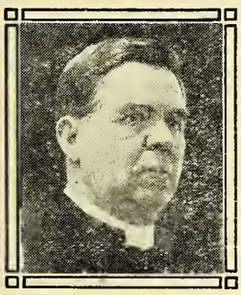
What Some Great Preachers Say



I earnestly hope that this great movement which has been started in the Methodist Episcopal Church, South, will reach the goal of all your endeavors and hopes. The experiences of recent months are teaching the world that there can be no stable civilization that does not rest on a religious foundation. Our only hope as a nation is through the right kind of leadership and this means a Christian leadership such as can only be secured through institutions in which the Bible is studied and Christ honored. The great enterprise in which you are engaged of establishing Christian institutions is one of supreme importance and should appeal to every patriotic citizen and to every earnest Christian enlisted in the establishment of the Kingdom of God on earth

J. ROSS STEVENSON.

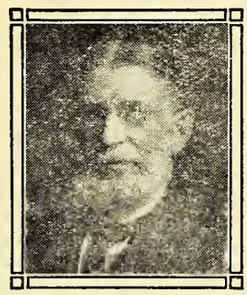
President of Princeton Theological Seminary.



Assuredly the campaign of Wesley's spiritual children for our southern people is dictated by necessities which are fully realized by all Christian statesmen and leaders. The emphasis given in this project to educational demands is entirely wise. No church can retain its hold upon the public heart and mind which does not dominate in Christian learning.

S. PARKES CADMAN,

Noted Brooklyn Divine.



The plan of the Methodist Episcopal Church, South, for improvement of its educational facilities has my heartiest approval, and the breadth and liberality with which the plan is conceived excites my admiration. The supreme aim of all wisely ordered education is the elevation of CHARACTER, and this requires not merely knowledge but wisdom, and not merely the wish to be good and to do good, but acquaintance with the proper and most effective ways of carrying out that wish. This makes it impossible to realize the aim of education without giving to the religious nature its due importance in the well-being of man—both the individual and society.

GEORGE TRUMBULL LADD,

Theologian and Yale Lecturer.

Christian Education Movement

M·E·CHURCH · SOUTH NASHVILLE · TENNESSEE·

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

MT. AIRY DISTRICT MEETING

Please announce in Advocate that my district meeting will be at Leaksville, the 8th and 9th of June, beginning the evening of the 8th and continuing through the next day. Ask all auxiliaries to elect delegates at once and send names to Mrs. R. P. Ray, Leaksville, N. C.

Mrs. J. L. Woltz, Dis. Sec.

CHARLOTTE DISTRICT MEETING

The district meeting for the lower end of the Charlotte district will be held at Lilesville, June 16th. All societies on that end of the district are urged to have representatives at this meeting. We also invite all churches where there are no missionary societies to send delegates.

It will be an all-day service beginning at 9 a. m. and closing at 4 p. m. We wish to stress especially the importance of children's and young people's work, and we are hoping to have a large delegation from these departments in attendance. Let each society elect one delegate, whose business it will be to give a report of the work done by her auxiliary during 1920. No restriction on size of delegation.

Mrs. L. N. Presson,
Dis. Sec. Charlotte Dis.

NEW YOUNG PEOPLE'S SOCIETY

We are glad to welcome into our "conference family" the young people's society at Lenoir, N. C., which has recently been organized with the following officers: President, Miss Ruth Todd; vice president, Miss Mary Pulliam; corresponding secretary, Miss Susie Rogers; secretary, Miss Mary Shelley; treasurer, Mr. Lee Foy Tuttle; leader, Miss Elizabeth Welch.

This society starts off most enthusiastically and we hope to hear soon of an increased membership, and trust that their record during the vear may show that they have wrought well.

ANNUAL MEETING AT LENOIR

In our report of the annual meeting in last week's issue we were able to give only a part of the proceedings, owing to want of space and time, but hope that our readers have not grown weary in waiting to hear about all the good things that took place during those days. Our report of the 19th brought us up to the evening of the first day's program which was an educational meeting, and was opened with a devotional service conducted by Rev. Raymond Browning, of Hendersonville, who was a welcome visitor to the conference.

The program was filled with two most interesting talks, the first by Rev. P. L. Cobb, of Nashville, Tenn., who brought us a message on Christian Education that was not only of great interest, but informing and inspiring. For want of time Rev. J. B. Craven, president of Davenport College, the second speaker was very brief in his remarks, but in the few words he said gave us some most valuable thoughts on the subject of Christian Education and our duties as parents in the education of our children. Thursday morning was given over to the children's and young people's departments, and as usual a most interesting part of the program. It was gratifying to note the splendid attendance of young people and Lenoir representatives. After a devotional service by Miss Obeira Houser, of Salisbury, Miss Amy Hackney, conference superintendent of Junior work, gave her annual report, which was a most encouraging one and showed the little folks had been busy. Two songs by representatives of the children's socicty of Lenoir were most thorughly enjoyed. Mrs. Chas. C. Weaver, who has recently come back to our conference and is with her husband stationed at Monroe, N. C., made a splendid talk on "The Importance of the Children's Work." Having been a most successful leader of children as superintendent of Juior work, in the Holston Conference, Mrs. Weaver was eminently qualified to bring to us a message fraught with interest and full of splendid suggestions as to the value of this department of our work in our church.

Mrs. W. R. Harris, superintendent of Young People's work, gave a most gratifying report of what had been accomplished by the young people of the conference during 1920, showing that they had made a substantial growth, and had done a most satisfactory work. Following her report the names of the auxiliaries having attained the "Standard of Excellence" and thereby made a place on the Roll of Honor for 1920, were called and the ribbon flyers were presented with the singing of the song, "Roll of Honor," by the representatives of the successful societies. One of the most impressive scenes of the entire conference took place at this time when the two volunteeers from the young people's department, Miss Mary Wilkinson of Moore's Chapel on the Charlotte district and Miss Marine Houser of Lincolnton, Shelby district, with ten other volunteers from other church organizations, all of whom are attending Davenport College, came forward and were presented to the conference. As they ranged themselves around the altar as volunteers for definite service, prayers of thanksgiving for these consecrated young lives were offered, and "Praise God from Whom all Blessings Flow" was sung with the true spirit of thankfulness.

Mrs. Mabel Baughman, of Hendersonville, returned missionary from Bermuda, was introduced to the conference and told briefly of her work in that field.

Miss Florence Blackwell, deaconess of Winston-Salem, gave a most interesting talk on "Service in the Homeland," in which she explained the duties of the deaconess and stressed the importance of the work, and the results that come.

Each year a most impressive feature of the conference is the memorial service, the time when all business is laid aside and for a short while we pause and pay tribute to those who during the year "have fallen asleep." Mrs. W. C. Houston, of Concord, N. C., read a most appropriate Scripture lesson and prayer was offered by Mrs. L. W. Crawford. In a most beautiful, comforting and touching tribute Mrs. J. F. Shinn, of Norwood, gave a glimpse into "The Vision Beyond." Miss Lula Belle Paris sang sweetly and touchingly "Crossing the Bar."

The afternoon session opened with devotional service by Mrs. W. C. Coffey, of Lenoir, and then our council officer, Mrs. W. A. Newell, council superintendent of social service, brought to us the "Council Plans for Social Service." Mrs. Newell is always interesting and always gives us something to think about, and plans in her department for a "lengthening of the cords and strengthening of the stakes" along the lines of social service work.

By reading letters from students of Brevard Institute telling what the school had meant to them, Prof. O. H. Orr, temporary principal, gave a most interesting report of that institution which is doing such a splendid work for our mountain boys and girls and the influence of which is showing in the lives of these mountain people.

It was a wonderful report that Mrs. J. N. Hauss, superintendent of supplies, who had been detained at home early in the meeting, brought to us at this time, of results along the line of her department by the auxiliaries of the conference. We are sorry we have not the amounts she reported as having been sent for relief work and of boxes that had gone into the homes of our needy preachers and mission schools carrying cheer and comfort with them.

(Continued next week.)

N. C. CONFERENCE

MISSION AND BIBLE STUDY AND PUBLICITY

Reporting First Quarter 1921.

Durham District.

Trinity, Durham—One Mission Study Circle, 19 members.

Graham—One Mission Study Circle, 11 members; use Bulletin.

Memorial, Durham—One Mission Study Circle, 25 members; use Bulletin.

Leasburg—One Mission Study Circle, 10 members; one Bible Study Circle; use Bulletin.

Brooksdale—One Mission Study Circle, 11 members; use Bulletin.

Bethel Y. P.—One Mission Study Circle. 19 members; one Reading Circle; use Bulletin.

Memorial, Juniors—Two Mission Study Circles, 20 members.

Calvary, Durham—One Mission Study Circle, 18 members; use Bulletin.

Concord, Roxboro Ct.—Organizing. Use Bulletin.

Bethel Y. P., Memorial (Durham) and Brooksdale send missionary items to papers.

Elizabeth City District.

Wanchese—One Mission Study Circle; use Bulletin; no local paper.

Fayetteville District.

Fayetteville Y. P.—One Mission Study Circle, 18 members; use Bulletin: Bible Study in League; contribute missionary items to papers sometimes

New Bern District.

Oriental—One Mission Study Circle, 8 members; use Bulletin; no local papers.

Mt. Olive—One Mission Study Circle, 63 members; use Bulletin.

Mt. Olive Y. P.—One Mission Study Circle, 16 members; use Bulletin.

St. Paul's, Goldsboro—One Mission Study Circle, 23 members; one Bible Study; use Bulletin.

Snow Hill, Juniors—One Mission Study Circle, 20 members; sends missionary items to paper.

Jane K. Meadows—One Mission Study Circle, 20 members; one Bible Study Circle; use Bulletin; sends missionary money to papers.

Elizabeth Hendren—One Mission Study Circle, 20 members.

Raleigh District.

Edenton Street—Two Bible Study Circles; use Bulletin.

Creedmore—One Mission Study Circle, 45 members; one Bible Study Circle.

Smithfield—Three Bible Study Circles, 28 members; send missionary items to papers sometimes.

Woman's, Oxford—One Mission Study Circle, 17 members; one Bible Study Circle; use Bulletin.

Salem Church—One Mission Study Circle, 10 members; one Reading Circle; one Bible Study Circle; use Bulletin.

Benson—One Mission Study Circle, 14 members; use Bulletin; send missionary news to papers.

Clayton—One Bible Study Circle; use Bulletin; send missionary news to paper.

Maria Brown—One Mission Study Circle, 18 members; one Reading Circle; use Bulletin.

Edenton St. Juniors—One Mission Study Circle.

Smithfield Y. P.—Organizing in April; use Bulletin.

Rockingham District.

Fairmont—One Mission Study Circle, 33 members; use Bulletin.

Rebecca LeGrand—One Mission Study Circle, 26 members; one Bible Study Circle; use Bulletin.

Lillie Duke—One Bible Study Circle; use Bulletin.

Red Springs—One Mission Study Circle, 17 members; use Bulletin; send missionary news sometimes.

Lumberton—One Mission Study Circle, 20 members; use Bulletin.

Lumberton Y. P.—Organizing.

Mt. Gilead—One Mission Study Circle, 11 members; use Bulletin; send missionary news sometimes.

Troy Y. P.—One Mission Study Circle, 18 members; use Bulletin; send missionary news to paper sometimes.

Laurinburg—One Bible Study Circle; use Bulletin.

Rowland Y. P.—One Mission Study Circle, 16 members; use Bulletin.

Troy—One Mission Study Circle, 18 members; use Bulletin.

Troy Juniors—One Mission Study Circle, 6 members.

Rockingham—One Mission Study Circle, 18 members; use Bulletin; send missionary news sometimes.

Warrenton District.

Littleton—One Mission Study Circle, 15 members; one Bible Study Circle, use Bulletin.

Roxobel—Use Bulletin.

Weldon Y. W.—Use Bulletin.

Garysburg Juniors—One Mission Study Circle, 9 members.

Winton—Reported.

Washington District.

First Church, Rocky Mount—Five Mission Study Circles, 60 members; use Bulletin.

Stantonsburg—One Mission Study Circle, 22 members.

Farmville—One Mission Study Circle, 26 members; use Bulletin.

Wilmington District.

Rocky Point—Mission Study Circle, 18 members; use Bulletin; no paper.

Rose Hill—One Mission Study Circle, 12 members; one missionary library.

Rocky Point Y. P.—One Mission Study Circle, 24 members.

Warsaw—Use Bulletin.

Richlands—One Mission Study Circle, 26 members; one Bible Study Circle; use Bulletin.

One Mission Study Circle reported with no name, no place, and no number of members.

Mrs. J. LeGrand Everett,
Supt. Study and Publicity.

A PRAYER FOR THE WOMEN OF SOUTHERN METHODISM

God our Father, give to the women of Southern Methodism love like thine that they may see the world with the same vision that was always before thy Son. Then give them more love that they may feel for the world as Christ felt, with a great compassion. Then give them more love that they may serve as He served, with a great sacrifice. Then, if faith fail not, give them still a fuller measure of love that some may even die for the world Thou hast given them talents, and time, and money, and opportunity. They lack only love, and love is everything; therefore we beseech thee to bestow this miracle-working gift without measure upon thy handmaidens.

Rev. George H. Detwiler.

IMPORTANT COUNCIL ITEM

Resolution Concerning the Council.

Believing that the work of the Woman's Missionary Council has been marvelously blessed of God; and,

Believing further, that in His providence and under His gludance there remain great tasks which are peculiarly the work of this organization; therefore be it

Resolved. That this body put to record in this session the fact that it would deplore any legislation by the General Conference which would lessen its present powers to direct and operate its work during the coming quadrennium.

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

W. N. C. CONFERENCE

WAIT AND MURMUR NOT

To those who have written about not having seen something in print about their good work let it be said that space is limited. It takes both news and advertisements to run any paper and the Sunday school page helps run the Advocate in that it contains both. The editors have promised a better opportunity for exploiting our notions after the conclusion of the Educational Movement. But space in our Advocate is always going to be at a premium.

JUST THIRTY-FIVE

The Western North Carolina Conference is allotted rooms at Lake Junaluska for just thirty-five attendants upon the sessions of the Sunday School Training School, July 13-27. Those from our bounds who expect to attend this great Methodist wide school will do well to write your field secretary at once so that proper reservations may be made. Those who may have special accommodations outside the usual boarding places need not write. This notice does not apply to Wesley Federation delegates. From July 11 to 13 the Wesleyites are promised everything in sight.

SHAKE HANDS AND SMILE

Here are the new Wesley classes in the W. N. C. Conference for March and April. We shake their hands, look right into their eyes and smile.

Wesley, South Main, Salisbury.
Young Men's Wesley, King's Mountain.
Knights of Wesley, Newton.
Willing Workers, Calvary, Charlotte.
Philathea. West End, Gastonia.
Brotherhood, Granite Falls.
Older Men's Wesley, Brevard St., Charlotte.
Philathea. West End, Gastonia.
Brotherhood, Granite Falls.
Older Men's Wesley, Brevard St., Charlotte.
Central Wesleyan, Monroe.
Daughters of Wesley, Alexander.
Pastor's Helpers, Alexander.
Killian Adult Wesley, Newton.
Susanna Wesley, Newton.
Church Helpers, Vanderburg.
Young Matron's Wesley, Trinity, Charlotte.
Always Faithful, Spindale.
Susanna Wesley, Spindale.
Bettie Moseley, Centenary, Winston.
Big Brothers, Bethlehem, Walnut Cove.
Young Men's Fellowship, Hendersonville.
Young Men's Wesley, Albemarle.
Comrades. Cherryville.
Lend A Hand, Ansonville.
Friendship, Central, Monroe.
Pathfinders, South Main, Salisbury.
Christian Workers, Cramerton.
Motto Class, Lexington.
Golden Rule, Wesley's Chapel, Linwood.
King's Daughters, Dallas.
Cheerful Doers, Cramerton.
King's Daughters, Lincolnton.
Vanguard, Cramerton.
Daughters of Wesley, Lenoir.
Philathea, High Schools.
Wesley Weaver Boys, Reidsville.
Sons of Wesley, Newton.
John Wesley, Newton.
Win One, Newton.
Minute Girls, Dilworth, Charlotte.
Friendly, Salisbury.
Pathfinders, Wilkesboro.
Summey Wesley, Alexander.
Good Samaritans, Tobaccoville.
Daughters of Wesley, Spindale.
Earnest Workers, Spindale.
Duncan, Spindale.
Willing Workers, Newton.

CENTENARY SUNDAY SCHOOLS

The Sunday schools of the W. N. C. Conference had to May 1 paid $30,827.87. Four out of 38 conferences have done better. Note the paying record by districts for the first three months of this year:

Asheville, 12 schools paid.....	$431.29
Charlotte, 11 schools paid.....	336.37
Greensboro, 15 schools paid...	361.20
Marion, 9 schools paid.....	56.03
Mt. Airy, 8 schools paid.....	122.07
No. Wilkesboro, 4 schools paid	43.64
Salisbury, 17 schools paid....	430.70
Shelby, 19 schools paid.....	266.25
Statesville, 10 schools paid....	167.50
Waynesville, 7 schools paid....	217.67
Winston, 21 schools paid.....	897.67

GREEN, LAMBETH & CO.

Our Main Street Sunday School's average attendance in January, this year. was 352; in February, 360; in March, 409; in April, 413. On May 1 our attendance was 510; May 8. 564; May 15, 586.

I am giving these statistics in order to show you how our attendance has jumped up since Rev. Jim Green has been holding his meeting in Thomasville. His meeting began April 10 and closed May 15.

With best wishes, I am,
Yours very truly,
C. L. Lambeth, Supt.

A BETER DAY

I have during the past while spoken to the students of Weaver and Rutherford Colleges and have had conferences with President A. M. Norton, of Weaver College, and President M. T. Hinshaw, of Rutherford College, and each has given the assurance that definite additional causes in religious education will be given next year. These fine educational institutions are going to better prepare leaders for our Sunday schools. The erare many of our young people who will not make preachers and missionaries, but will make Sunday school superintendents and teachers if the proper training is furnished them. Weaver and Rutherford are going to more bountifully offer this training and a better day is coming.

N. C. CONFERENCE

BALL CREEK-CATAWBA CIRCUITS

"We are still in business. We had our Sunday School Day at Hopewell the first Sunday in May. The folks took great interest in the day and made a great success of it. Our offering amounted to $7.20 and it has been forwarded to H. A. Dunham, Asheville, N. C.

Next is our "Four Times a Year S. S. Institute," which is to be held at Ball Creek and Catawba circuits combined and we want you to be with us. Please send standard report blanks to each of the superintendents on the two circuits and announce the institute in the Advocate."

Alva Martin, Presiden.

I'll do lots for that man Martin, for he is an earnest Christian worker. He is progressive but when he finds that what ought to be done can't yet be done, he simply does the best he can with what can be done. He will have a definite and well arranged program for the Ball Creek-Catawba circuit institute.

READ THIS

Now I have something real good to tell you. We have had a great revival. Our pastor, Brother Robbins, did the preaching and it was great preaching he did. The power of God was in our midst from the very beginning to the end. I will tell you, Woosley, it was a real old time Methodist revival and many precious souls were born into the kingdom of God. We had sixty-eight in our Young Men's Wesley class Sunday morning and at the close of our revival meeting Sunday night we had 28 young men in our class converted, all of these boys being gloriously saved. I don't think I ever saw a bunch of boys as happy as these are in all my life. Our class now has forty boys who are professing Christians. I want you to come over to our young men's prayer meeting at some convenient time to you. Want to thank you for your interest in our class. We will have a large delegation at our Federation at Lake Junaluska in July. We are trying to boost our class to 85 and when this goal is reached we will have another banquet. Pray for us that we may do greater things for the Master. Yours for a better class,

Walter Kirk,
Park Ave., Salisbury.

MOUNT AIRY MEETING

One of the Best Ever Held in the Town—Price and Stentz a Fine Team.

On April the 17th, Rev. Thurston B. Price and singer, Mr. J. Dale Stentz, began a two weeks' union meeting in the big Banner-Lovill warehouse.

From the initial service the interest was markedly manifest. Some pronounce it the greatest meeting ever held here. The attendance ranged from 500 to 800 at the morning hour and from 1800 to 2500 at night.

The tangible results cannot now be tabulated. There will be a large number of accessions to the various churches. However, if there were no additions, the great good accomplished in the heart of the church membership and in the life of the town would stamp it as an extraordinary success. At least 1500 people rededicated themselves to God.

Thurston B. Price builds up the church life of a community as few men can. His sane, logical, practical preaching of the gospel of God appeals strongly to and grips thinking people. He scorns to use sensational methods to get crowds, and makes no effort to secure large numbers of professions through pathetic appeals to the superficial emotions of the irrational element. He preaches fearlessly, uncompromisingly, and continuously against sin in every form, but especially exposes it as it masquerades in popular, modern garb such as the dance and cards. His appeal to the back-slidden church member goes home and gets results.

I heartily commend Thurston B. Price to all who want a man of God who magnifies the church, exalts the Christ, and glorifies God by the high character of his evangelism. May God raise up more of his kind!

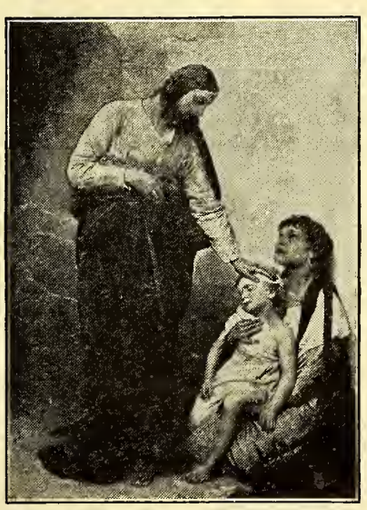
Much of the success of the meeting was due to Mr. Stentz, who glorifies the gospel of song by his spiritual singing, and who is so gifted in inspiring others to sing it.

Walter B. West.
Mt. Airy, N. C., May 13, 1921.

STATE COLLEGE OF AGRICULTURE AND ENGINEERING
SUMMER SESSION
June 14th to July 27th
Courses for High School, Elementary and Prospective Teachers.
Courses for College Entrance and College Credit.
Apply for Reservations at Once to
W. A. WITHERS, Director RALEIGH, N. C.

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Kings Business College is recognized as one of the foremost business institutions in the South. There is a tremendous demand for our graduates. Tuition is reasonable. Individual instruction in Banking, Typewriting, Spelling, Shorthand, Bookkeeping, etc. Enroll any time. If you have ambition and want a larger salary this is the Business College for you. Write today for catalog.
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In My Name



Our Lord took children in his arms, and blessed them. He said: "Whoso shall receive one such little child in my name receiveth me." Those whom Jesus blessed should be sacred to us.

"Jesus advanced in wisdom and stature, and in favor with God and men." The physical, intellectual, social, and religious welfare of children should be the first concern of the home, the Church, and the State.

Membership Campaign Leaflets, Visitation Cards, Wall Mottoes, and Leaflets on Evangelism will be furnished free on application. Address Rev. Charles D. Bulla, Corresponding Secretary, 810 Broadway, Nashville, Tenn. General Sunday School Board, Methodist Episcopal Church, South.

Epworth League Work

Rev. C. K. Proctor, Raleigh, N. C.
Miss Grace Bradley, Asheville, N. C.

ON TO THE SOUTHERN ASSEMBLY

The attention of all our Epworth Leaguers is called to the advantages to be gained by going to Junaluska for the Epworth League Assembly, June 30-July 10.

Those who are looking for a place to spend their vacation can find nothing better than the opportunities afforded here. The railroad fare will be one and one-half fare for the round trip. Identification certificates may be had on application to J. Dale Stentz, Lake Junaluska, N. C. It is necessary to fill out these certificates before the special rate is obtainable. Board and room in the dormitories and cafeteria can be had at $10.50 and $12.50 a week. The hotels will furnish board at from $12.50 to $17.50 per week. You can't spend a cheaper vacation than that anywhere.

The program is of very high type. Just to hear Dr. Christian F. Reisner, New York City, will be worth the trip. He will make several addresses and conduct a group in the discussion of Recreation and Culture. Then there will be Bishops DuBose and Darlington, Dr. F. N. Parker, Rev. J. Marvin Culbreth, Rev. W. B. Hogg, Dr. Bennett, Dr. Few, Dr. McCarthy, C. C. Menzler, J. E. Ellis, W. G. Echols, J. B. Grambling, Mrs. F. S. Love, Mrs. Simeon Shaw, and others. Of the Central Office force, Dr. F. S. Parker, R. E. Nollner and E. O. Harbin will be present.

And Stunt Night! Well, you just can't afford to miss it.

Then there is the recreation each afternoon. Remember the water baseball game last summer? Remember the baseball game between the girls and boys, when the boys wore girls' clothes? There'll be more fun than ever this year.

There'll be another big pageant and a Fourth of July trip to Eagle's Nest.

There'll be a District Secretaries' Training School in session each day for thirty or forty-five minutes.

There'll be morning prayer hikes.

There'll be ten days of rich fellowship with the finest body of young people in America.

Get us a party from your conference. Make your plans to go.

You can't afford to miss it.

TRINITY CHURCH LEAGUE

The first Sunday in May the Epworth League of Trinity church, Durham, had its regular election of officers. They are:

President, M. T. Hipps; vice president, Elizabeth Walker; corresponding secretary, Rebie Bryan; treasurer, Thelma Edwards; Era agent, Chalmers Linthicum; pianist, Rachel Shaw; 1st Supt., Lyda Bishop; 2nd Supt., Lee Davis; 3rd Supt., Grace Bishop; 4th Supt., Nellie Clark.

Our League has grown a great deal in the last several months in different ways. We have enlarged our membership and our programs are becoming more interesting and more helpful spiritually.

The council had its regular meeting Wednesday night in the League room and planned a very interesting program for the year's work. In this program we hope to give all of our members something interesting to do so they will feel that they are doing something beneficial to the League as well as for themselves. In this way we are hoping to revive interest in the League and accomplish more than we have in the past.

We expect to take a more active part in the social service work in connection with the church in the future.

We are planning to enlarge our missionary pledge for the year 1921.

We are going to send a delegate to the conference at Louisburg this year and we are hoping to gain great results from this meeting.

Rebie Bryan, Cor. Sec.

ST. PAULS REORGANIZED

N. C. Christian Advocate,
Greensboro, N. C.

Dear Sirs:

We have recently reorganized our Epworth League, the following officers being elected:

Hal Harrington, president; L. A. King, vice president; Carey Powers, secretary; Mabel Rivers, corresponding secretary; Bettie Downing, treasurer; Mrs. C. C. Harrington, 1st Supt.; Beth Terry, 2nd Supt.; Madie Bowen, 3rd Supt.; Neta Williamson, 4th Supt.; Lee Terry, Era agent.

Our League is doing wonderfully well to have so small a membership. We constantly give socials in which both the younger and older members take an active part.

A delegate to the conference at Louisburg has already been appointed. We are hoping to get great benefit from this conference.

Mabel Rivers, Cor. Sec.

THE ORGANIZATION OF AN EPWORTH LEAGUE AT NORTH HENDERSON

Rev. W. N. Vaughan, pastor of the North Henderson M. E. Church, organized an Epworth League with a membership of about 30 members. The officers of the League are as follows:

President, Mr. C. E. Core; Vice President, Miss Zola Perdue; Secretary, Miss Sallie Holmes; Treasurer, Miss Nannie Woodlief; 1st Supt., Mr. T. E. Rooker; 2nd Supt., Miss Etta Gordon; 3rd Supt., Mr. J. L. Pridgen; 4th Supt., Mr. W. E. Holmes; Epworth Era agent, Mr. Wesley Adams; Cor. Secretary, Mr. G. O. Perdue.

The members of the League are very much interested in their work and every one is going forward to do things for our Master.

Our League is doing great things and striving to do greater things in the near future.

Zola B. Perdue,
Acting Cor. Sec.

MARION DISTRICT INSTITUTE HELD AT RUTHERFORD COLLEGE

The Leagues of the Marion District cannot be stopped by bad weather. In spite of a regular downpour, a good delegation met at Rutherford College April 16-17 to hold their third district institute. Our "lawyer" district secretary, Mr. B. L. Lunsford, of Marion, presided in his attractive way. Miss Grace Tate of Rutherford College was elected secretary. The program included addresses by Rev. C. M. Pickens, Rev. A. P. Brantley, and a stereoptican lecture by Rev. W. F. Elliott. Round table discussions on the four departments were conducted by Miss Emily Mathis of Davenport College, Miss Lucy Davis and Miss Akers of Marion, Mrs. A. P. Brantley and Mr. Clifton Ervin. Miss Gertrude Falls, our conference Junior superintendent, presented the work of the Junior and Intermediate Leagues. We were glad to have with us our former district secretary, Mr. W. M. Shuford of Morganton, and the Statesville district secretary, Mr. M. S. Smith, of Hickory. At eleven o'clock Sunday Rev. W. F. Elliott preached a very inspiring sermon on "Consecration." The institute closed with a model League service Sunday afternoon in which sixteen Leaguers took part.

YOUNG PEOPLES' CAMP-CONFERENCE

The General Sunday School Board has authorized the holding of the first Camp-Conference for Young People from approximately 18 to 24 years of age at Lake Junaluska, North Carolina, August 12-26, 1921.

There will be special courses for leadership, dealing with practical class and department problems. In addition to a devotional study of the Bible and a course in "Training the Devotional Life," the young people will hold devotional meetings under their own leadership. There will also be the opportunity for council with trained men and women on all phases of personal religious life. The organized recreation will not only afford a most delightful vacation, but will at the same time present a constructive program of activities to meet this need at home.

The afternoons will be spent in swimming, boating, hiking, picnics and in both formal and informal recreational features.

Bishop Atkins, chairman of the Sunday School Board, speaking of the camp said, "I cannot but urge that as many as possible of our young people shall attend this wholesome recreation camp."

The expenses of the camp are reasonable and the railroads offer a one and one-third rate.

No young man or woman could make a better investment than in this trip; no Sunday school could make a better investment than in sending a young man or woman to this camp-conference.

For all details write to Rev. W. C. Owen, Superintendent of Young Peoples' and Adult Work, 810 Broadway, Nashville, Tenn.

A GREATER BAILEY

Bailey circuit is becoming, under the direction of the Lord, what we think a circuit ought to be. It is traveling by the revival route. Our revival at Bailey had an undercurrent to it which did not stop with the benediction at the last service. It was our purpose to break up the fallow ground and plant the seed for a reaping later on. We will have that in the form of a big tent meeting in two months from now. We were on the verge of a big experience in this meeting, but some of the porkers fled when the water got hot—so we deferred the killing to a later date.

We had a remarkable revival at Mt. Pleasant, a country church. It turned out to be peculiar in that we can't stop it. In that revival people fell at the altar and got religion. Most of these were church members. I am not able to tell how many received this blessing, but I should judge that there were near fifty. At a meeting held since then at another church some were converted who were convicted at Mt. Pleasant. Mothers have come forward since then to tell me that the revival continues in their homes. Some cold, philosophical brother who is gifted in stopping revivals will please send me his address.

On last night we closed a revival at Horne's church. Rev. A. B. Crumpler was there to do the preaching, and he did it in the proper way. The crowds were completely swayed under the spell of the peculiar power that attended his preaching. The Lord is indeed honoring this good man. This revival was in every way a success, and judging by the reports all the revivals he has held this year have measured up to this same standard. Brethren, no man can do such work except the Lord be with him. He preaches regeneration and scriptural holiness and invites people to the altar to receive both. In this meeting we had about fifty converted and six obtained entire sanctification.

Ed Earnhardt.

Send your orders to the Advocate for Baptismal, church and marriage certificates. We carry them in stock, and can fill your order on day received.

The Advocate is now ready to fill your order for "In His Steps Today," Charles M. Sheldon's latest and what is destined to become his most popular book. We are also distributors for "My Son," the latest book of Mrs. Cora Harris, author of "The Circuit Rider's Wife." If you want either of these books let us have your order and it shall receive prompt attention.

Our Orphanage Work

METHODIST ORPHANAGE
RALEIGH, N. C.

HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
MRS. MATTIE JENKINS.....Matron
Owned and maintained by the North Carolina Conference.

THE CHILDREN'S HOME
Winston-Salem, N. C.

WALTER THOMPSON...Superintendent
Owned and maintained by the Western North Carolina Conference.

N. C. CONFERENCE

OUR NEED

1. Seats for chapel.

* * * *

It will be of interest to know that the Rev. R. C. Craven, of Oxford, will preach our commencement sermon this year. Brother Craven is in sympathetic touch with young life, and out of a rich experience he will point the graduating class to the heights which lie beyond. We extend to him a warm welcome because we know that he has a living message for our young people as they face the future with all of its possibilities for good. I shall have more to say about him after he has been among us.

* * * *

The lean season of the year is upon us. The low prices of farm products and decreased wages have cut down our receipts. Many of the business men have felt the depression very keenly. It is an unselfish constituency that is giving us their moral and financial backing. So many of our staunch friends and Sunday schools are making the greatest possible sacrifices for the good of the cause that lies so close to the heart of our Lord. May His richest blessings rest upon all the individuals, Sunday schools, organized classes, churches, missionary societies and Leagues!

* * * *

The following clipping from a letter just received goes to show how deeply interested our friends are in the work of the Methodist Orphanage: "We want to assure you that we are with you in heart and soul in this wonderful work that it is your privilege to do for the Master. We are praying for you and our great orphanage, and we are so happy in doing for our dear little girl and we do pray that she may grow up to be a zealous worker in the Master's vineyard. This is our daily prayer for her. We are so proud of her picture that you so kindly sent us. We have framed it and it occupies a conspicuous place on our mantle. Once again assuring you of our love and support and with heaven's richest blessings upon you and your great family, we are your true friends."

* * * *

Recently Mrs. E. J. Parrish, of Durham, sent us five hundred dollars in memory of her beloved husband, who passed away some time ago. Capt. Parrish was one of our orphanage trustees, and was deeply interested in our work. We shall miss him, for he was a man who possessed great business sagacity. Our orphanage has been very fortunate in the selection of the men who have guided its business affairs. Capt. Parrish was my Sunday school teacher when I was at Trinity College. From that time until his going from us I have entertained for him a most friendly feeling. We shall miss him sadly, but he left the testimony behind him that he had committed his all into the hands of Him who doeth all things well.

* * * *

That was a great trip our singing class had the first Sunday in May to Person circuit and Roxboro station. Where can you find two more royal spirits than B. C. Thompson and J. B. Hurley? They have come to the conclusion that they have the choicest charges in the conference. Dailey and Dowd were of that opinion when they served these respective charges. That was a great congregation that greeted our class at Concord. How our children did enjoy their visit to this strong church and hospitable people! In the afternoon I took several of the children to Oak Grove and gave a part of our program. Oak Grove is deeply interested in our orphanage as is abundantly proven by the generous contributions they send us all through the year. The new church at Roxboro is a thing of beauty. An immense audience welcomed us at the night service. Brother Hurley made us feel very much at home. The people of Roxboro opened their doors and hearts to us. A night in the home of Miss Mary Wagstaff and Brother Pass afforded me much pleasure. I must close this note as it is impossible to exhaust the praises of these fine people of Person county.

* * * *

Our senior and junior baseball teams have had a good time playing games this season. They have been very successful in most of their contests with outside teams. We have a fine set of boys and we are glad to see them enjoy all innocent and helpful sports like baseball and basket ball.

* * * *

Our receipts are beginning to fall off considerably. Especially is this noticeable among the Sunday schools and organized classes. It makes no difference how hard the times, our expenses have to go right on. We can't eat less and wear less than at present. Two hundred and fifty children must have three meals each day and all other necessary things. We do not suspend our work during summer as our children do not return to friends and relatives for a vacation. Since our bills are due each month I must look to our friends for help so that we can keep out of debt. If money is tight, may I urge our friends to make still greater efforts and sacifices that our needs may be adequately supplied.

* * * *

It was a keen disappointment to me, to have the orphanage notes left out of the Advocate two weeks ago. I have never missed a week sending the notes to the Advocate since I became superintendent of the orphanage. In addition to this I do not recall another time when the notes were ever left out during these six and a half years I have been here. It is to be regretted that we do not have more space in our Advocate for the news of the church. The orphanage is dependent on the Advocate to disseminate news and information that will arouse and stimulate our people in their endeavor to finance and build up our cause. It is of vital importance that we have access to our Methodist constituency through the Advocate or some other channel. I prefer to use the Advocate for this purpose and I trust that in the near future we can secure three or four columns for our orphanage news.

W. N. C. CONFERENCE

"Where your treasures are there will be your heart also." That was a remarkable saying of the Man of all men. But, no more so than "Lay up for yourselves treasures in heaven." Sometimes I wonder if some of us are really and truly "Rich toward God" and will find ourselves rich in God over there! A woman, known in history, found her treasures in her children—"more to be desired than fine gold," more than crowns, more than eminence. Many a mother has so found hers. The Man said something about the priceless value of the child: "Of such is the kingdom of heaven." I wonder if they are not closely related? The child! Heaven! What does it all mean? I wonder if I can not so live and minister to little children, to help and save them, that I may "live again" in their lives; to cheer them in their loneliness; to protect them in their helplessness; to bring them in out of the night of suffering; to lead them in safe ways; to bring them to the Man? I wonder if that would be laying up treasures "where thieves can not break through and steal, and moth doth not corrupt!" I wonder if there is anything better than spending and being spent for them! Let me try, while I live.

* * * *

"When thy mother and thy father forsake thee, the Lord will take thee up." The orphan stands in "the place of the Lord." But He is relying on you to feed the hungry and shelter the homeless. He will "take up" the forsaken through you. Are you willing for Him to use you?

ADDITION AT SOUTHSIDE

Church in Winston-Salem Increases Capacity for Sunday School.

Please allow space in the Advocate for a few words from Southside M. E. Church and what we are doing. We have just completed three new Sunday school rooms for our church, and it will be a great help for our junior classes. Our attendance has increased so our crowd has outgrown our building and these rooms will give us great relief for the present. Mrs. Robert Little made a nice donation and we all joined her good work and completed them. Don't think that this is our new church. We are still looking forward for our new church; we are going some of these days to have a building that Southside will be proud of. You know that our pastor is Rev. J. A. J. Farrington, and he is a wheelhorse, and we are right with him in every move he makes for improvement.

I wish to call your attention to our Ladies' Aid Society. We have one of the best in Winston-Salem, with Mrs. J. A. J. Farrington, president, and she has sure got our ladies lined up for a great work in our church.

Keep your eye on Southside.

C. W. Weisner.

Winston-Salem, N. C.

AN EASY WAY TO SECURE A PIANO

New Club Now Forming—Saves You Money and Offers Convenient Payment Plan.

You will never know how easy it is for you to provide your home with an elegant piano, or player piano, until you have investigated the splendid money-saving, convenient-payment proposition of the Advocate Piano Club.

By clubbing your order with those of ninety-nine other members, thus making up a maximum factory order, we all get the benefit of the maximum factory discount. In this way the Club members effect a big saving on a high-grade instrument, with a permanent guarantee by one of the oldest, largest and most reputable piano houses in America, which insures durability and tone qualities far above the ordinary.

In arranging the terms of payment the Club has kept your needs and requirements in mind, and has evolved a plan which Club members claim is the fairest, most liberal and convenient plan of payment ever devised.

The Club positively insures its members perfect satisfaction, and you must be thoroughly pleased with the quality, price and payment plan, else the Club will ask that you return the instrument and will refund whatever you have paid. Hundreds of these Clubs have been formed. Literally thousands of homes now own handsome pianos through their Club memberships that otherwise would not have been possible.

You are cordially invited to join the Club now forming, and place your order through the Club. Handsomely illustrated catalog and full particulars as to prices, terms and guarantees may be had by writing to the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

UNIVERSITY OF TENNESSEE
Knoxville, Tennessee
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(Formerly Summer School of the South.)
First Term, June 13-July 21.
Second Term, July 22-August 31.
Courses for teachers and college students.
Write at once for catalog.

DRUG & ALCOHOLIC ADDICTIONS
Successfully treated, Williams Private Sanitarium, Greensboro, N. C. Established in 1910.
Dr. B. B. Williams, Physician in charge

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Used for more than forty years. The benefit derived from it is unquestionable.
Established 1879

FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 43 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

Vapo-Cresolene is sold by druggists
VAPO-CRESOLENE CO., 62 Cortlandt St., New York



AN OLD HOME REMEDY FOR SKIN TROUBLES

During the civil war a soldier made from an herb a preparation for ITCH that was wonderfully effective. Just before his death he revealed it to his pastor. Since it has been perfected and is now being widely sold on a refund guarantee by us. for Eczema, Tetter, Itch, Poisons, Ulcers or any skin affection. Try it. DAVID'S SALVE 52c, David's Soap 25c. At druggist or by mail. David Chemical Co., Henderson, N. C.

Alamance Gold 6% Bonds

SPECIAL !!

News of another's loss usually sets us to thinking that our future safety and prosperity are the most interesting things in life.

You have known of heavy losses through unwise investments—perhaps you have suffered such a loss.

Safeguard your future by fully investigating every proposition you are considering for an investment.

The Alamance Insurance and Real Estate Company will stand your most rigid investigation. After you have looked into the matter you will conclude that Alamance First Mortgage Bonds are a safe purchase. Paying 6 per cent interest and backed by first mortgages these bonds are a real investment.

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The Advocate Printing House is now better prepared to turn out job printing of all kinds than it has ever been. Send us your printing, letter heads, bill heads, statements, pamphlets, catalogues, and in fact, anything in the printing line.

OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

MOTHER SAYS

Mother says:
If you're thoughtful and polite;
Go to bed at eight each night;
Always hasten to do chores
And give up chairs for visitors,
Weed the garden, carry wood,
And be very still and good—

Mother says:
If you're faithful in your task;
Never beg, but only ask;
Fold your napkin, say your prayers;
Put no gum upon the chairs;
Keep your bureau drawer quite neat;
Never walk through pools, but on
The sidewalk till the mud is gone;
And say "Thank you" often, and
Sit erect and walk and stand;
And wash well behind your ears;
Always wait until it clears
To wear your best clothes, and not fail
To hang your coat upon its nail—
You will find the people where
You live, like to have you there!

Our house has a pleasant yard.
I am trying very hard!
—From the Little Freckled Person, by Mary Caroline Davies.

MR. BLUE JAY AND THE OTHER BIRD

Mr. and Mrs. Blue Jay built their nest in the big maple outside Polly's window. Polly loved the Blue Jays because they were such handsome birds.

"They are not always good-natured, though," Mother told her. But Polly couldn't believe that such pretty birds could ever be disagreeable, and she spent a great many hours watching them, to find out.

"Mr. Blue Jay keeps telling his wife to 'work a leedle, work a leedle, work a leedle,' she told Mother, "but he quite forgets to work himself. Sometimes he helps a little, though, but I think he's just lazy, for he brought big, coarse twigs for the outside of the nest, because they went so much farther than the small ones, and he wasn't a bit particular about the lining. He didn't hunt for horsehair and bits of wool! He took the dead grass at the foot of the tree, because it was less trouble."

But Mrs. Blue Jay didn't seem to mind the rough nest, nor Mr. Blue Jay's idle habits. She used to sit there on her eggs and turn her head this way and that, to watch him as he flew about. He was such a beautiful fellow, with the softest of blue coats and the blackest satin ties, that she thought he was too fine to work, and she hoped the children would look like him. But how was Polly to know about that?

But one day a most dreadful thing happened to him.

That morning, instead of going to the brook, he flew down to the ice-water drain to get a drink of water, and almost at once he saw another bird marching straight toward him. (It was only his reflection in the cellar window, but Mr. Blue Jay did not know that.)

With a shrill cry of rage he ruffled his feathers and, hopping toward the window, raised his wings to strike. The other bird did the same thing. This made him so angry that he bounded into the air like a ball and drove his sharp beak against the window. He meant to make an end of the saucy fellow—but there he was, still unharmed.

Mr. Blue Jay was so angry now that he fairly screamed as he tried it all over, his feet and bill striking against the glass. Mrs. Blue Jay heard the noise, and almost stood on her eggs, looking down to learn what was the matter.

Polly, who was watching out of the pantry window, could see poor Mrs. Blue Jay flutter. "Jaygee," his little wife called gently, "I'm so hungry! Bring me up a bug, won't you dear?" She did this to get him away from the other bird, Polly concluded.

"Just wait until I finish this rascal," he called back.

He spent the morning fighting; and by afternoon he was so tired that he had to stay on the nest while Mrs. Blue Jay hunted bugs for herself.

The next morning Polly happened to look out of the pantry window, and there he was again, doing the same things all over. Even when the little birds were hatched, Mrs. Blue Jay had to feed herself and the four hungry children, because each time that Mr. Blue Jay went for a drink he would forget his family and everything else in fighting the bird in the window.

Polly and Mother used to hear Mrs. Blue Jay pleading, but all in vain. Mr. Blue Jay might have gone on fighting until this very time if one day he had not very nearly broken his wing trying to kill the bird in the glass. That taught him a lesson, and after that he was as model a husband as Mrs. Blue Jay could have wished.—Pearl H. Campbell in Children's Magazine.

BIRDS' NESTS

"Of all the weavers that I know the oriole is the best." Her nest is like a deep pocket and so closely woven that the rain can not get through the sides at all. She must have long pieces for her weaving, so she tears strips from the tough stems of plants and finds long hairs from the horse's tail.

The best sewer is the tailor bird, who does not come to our land, however. She takes long leaves and actually sews them together with real stitches.

The swallow plasters her nest under the eaves with mud, so we call her a mason. Robin, too, likes mud and is wise enough to mix straws with the mud so that it shall not crumble away.

The woodpecker is most like a carpenter, for he works with wood instead of these soft things. He hammers at a tree with his sharp, strong bill till he makes a round, smooth hole large enough to pass through, and then he and Mrs. Woodpecker take turns working till they have hollowed out a nice nest. They carry out their chips as they work, too.

The chimney swallow makes a kind of glue with which she glues the sticks together and fastens them to the side of the chimney.

All these are perching birds, which are the best nest builders, because they have the strong yet delicate feet and bills, which make the best tools. The ground birds make loose, simple nests, most of them digging their nests in the sand.

The smallest and prettiest nest is made by the smallest and prettiest bird in the world—the humming bird. With softest cotton or wool on the inside, and pretty bits of moss and bark on the outside, and put together with a filmy spider's web, it is really beautiful. And it shows how wise and careful the humming bird is, too, for the moss and bark make the nest so like the tree on which it is placed that it is seldom found.

Birds do not always build new nests. Some of them find their own old ones where they lived the year before, and use that, mending it if necessary. Others take nests which another kind of bird has built; but the most of them make a new nest for each brood of little ones, as if they wanted to be sure to have as strong and safe and nice a home for their other children as they had had for their first nestlings.—Poulsson.

LETTERS RECEIVED

Interesting letters have been received from the following boys and girls:

Hazel Wickers, Sanford; Ethel Way, Franklinville; Evelyn Pratt, Winston-Salem; Alene Starnes, Mineral Springs; Clara Lowry, Peachland; Geneva Boone and Annie Outland, Milwaukee; Margaret Wiggins, Red Springs; F. E. S., Spies; Nancy Patton, Franklin; May Fuller, Louisburg; Edith Cornwell, Lincolnton; Irene Whisnant, Maiden; Mabel Joyner, Lewiston; Mildred Williams, Canton; Gilbert Rogers, New London; Francis Smith, Oxford; Sue Morgan, Berta Spencer, Mildred Thompson, Farmer; Virginia Hickman, Hallsboro; Ina Lassiter, Conway; Frances Shaw, Greensboro; Annie Mae Waring, Ruffin; Maie Edwards, Belwood; Maurice M. Sellers, Bolivia; Virginia Hauser, Germanton; Addie Lou Albritton; Snow Hill; Louise Atwell, Davidson; Robert Beasley, Lee; Elizabeth Burrus, Middletown; Lydia Mae Parlier, Statesville; Rachel Cooke, Irene Stikeleather, Virginia Leah Templeton, Troutman; Ida Daniels, Wanchese; Alma Watt, Stony Point; Henry Bon Gurganus, Washington; Esther Blanton, Fayetteville; Ruby McDade, Cedar Grove; Frances Whisnant, Shelby; Eva Sullivan, Rockingham; Nadine Smith, Gloucester; Mabel Copeland, Lawndale; Chester Barnes, Nashville; Edna Kennington, Lowell; Johnsie Miller, McFarlan; Parinne Smith, Hamlet.

(These letters were all well written and full of interesting things about the home, the day school and the Sunday school. I am so sorry our page is not big enough to contain them. Thank you, boys and girls.—Mrs. Rowe.)

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CHURCH INSURANCE

Condition of House of Worship Index to Spiritual State—Duty of Officials to Keep Church Property Insured.

I have just read in the Advocate that the Davis Chapel church on the Danbury charge has been destroyed by fire. Not for one moment would I discourage a single person, or any church from helping this congregation in their time of need. Far from it. I think every loyal Methodist in the conference should do, not his bit, but his best to aid this worthy cause, and to substantially assist these people whose house of worship has been destroyed by fire. I note in the article written by the chairman of the building committee that the people are not in a position to replace the building just now.

If everybody will send him a small amount the house can be easily replaced and nobody hurt. I shall be glad to send what I can. I want the community to have a house of worship, and I want a part in it.

But it seems to me that our country people should wake up in regard to their duty to their houses of worship. I say this thoughtfully because I have six fine, interesting country churches. The church where we attended Sunday school and prayer meeting, and where we found Christ precious to our souls in childhood days always has a warm place in our hearts. Occasionally we like to visit the old place. From so many of these splendid country churches people have gone to bless the world, and to make it a better place to live in.

But how careless country people are sometimes about their houses of worship. It is quite conspicuous on a great many country charges. It seems that our people forget that their fathers worked hard and perhaps sacrificed that they might have a place to worship and a place for their children to learn of God. So many of the country churches are in need of repair, yet they are not getting it. So often after the sermon on Sunday the windows and doors are left open, the inside of the church is exposed to the weather for perhaps a month, and so often big fires are left in the stoves, and yet we are often reminded by some good brother of his devotion to his father's church, and yet pride for the church building is not conspicuous in a great many places. Sometimes I think you can almost judge the spiritual state of the church by the condition of the house in which the people worship. I think the church building should be just as attractive and inviting as the homes in which the people live in the community.

I don't know just what the trustees of church property are expected to do, but I am confident one of their duties is to see that the house of worship is insured, yet I venture the statement that helf the country churches in our conference are not insured.

Our conference has been kind enough and thoughtful enough to organize a fire insurance company. Yes, we have our own fire insurance company with reasonable terms and splendid rates, and yet there are trustees of country churches so lacking in loyalty and church pride, so careless and negligent, and to say the least, lacking in business qualities that they will not have their houses of worship insured that they say are so dear to them.

I know church trustees today who have their own property insured, and they think it is the wise and important thing to do. Some noble preacher once upon a time honored them by making them trustees of God's property, and by their actions they say it's wise and safe to have their own property insured, but not God's property.

I believe when this kind of spirit is shown, and the house of worship goes down in flames, they should be held responsible for the loss. I know of a presiding elder, who some time ago, made an earnest appeal, and gave the people some excellent advice about having their house of worship insured, but it was all soon forgotten, at least for the time being; but a few weeks later the people awoke in the dead hours of the night only to find that their house of worship was going down in flames, and not a penny of insurance, and usually the people who will not have their churches insured are the first to send out the Macedonian cry, and to send petitions to the Board of Church Extension for aid. If I were a member of the Extension Board I would absolutely refuse to help any party or parties who did not have their church houses insured.

If the good people of the Davis Chapel congregation in the past years had insured their house of worship, they would have a splendid start now toward a new building. As it is, they will have to wait a long time before they can sing the songs of Zion in a new church.

According to the custom of our great church, I shall soon have to leave this great old charge and go to another. My first work in the new field will be, not to learn all the babies, or visit old Brother Jerry, and hear him brag on his former preacher, who had just left—a thing he never did in the preacher's presence—but it will be to get the churches insured if they are not already insured. A church trustee who will not insure church property when his attention has been called to the matter should be excused and other put in his place who will do his duty.

Brethren, let us help the good people of the Davis Chapel congregation on the Danbury charge. Conditions are unfavorable now, but we can all contribute something. Let us all have a part in replacing this house of worship, so that these noble country people can soon meet together on the old spot and worship toward His holy temple. God bless our splendid country churches, but I serve notice now, I don't expect to answer another call when people simply will not do the wise thing and insure their houses of worship.

Dwight W. Brown.



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We extend our congratulations to the man or congregation who has a home in which to live or a Church in which to worship. At this time SAFETY should be our watchword. Building material has more than doubled, in some instances it costs three times as much to build as it did three years ago. Think about the cost to replace your Church, and then be sure that it is adequately protected by insurance in the Methodist Mutual Fire Insurance Company. The cost is very much reduced by the dividends which we are returning to our policy holders.

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REVIVAL AT PARK AVENUE

Pastor Holds His Own Meeting—Thirty-nine Join Church in One Day.

Rev. H. H. Robbins, the pastor at Park Avenue church, Salisbury, has closed a glorious revival meeting at that place. The meeting began Sunday, April 17th, and closed May 1st. Brother Robbins preached almost a week to the church members. Those who are living a Christian life he admonished to get closer to the Master, and the backslider he begged to return to a loving Savior, who gave His life and shed His most precious blood that they might be saved. On Saturday night of the first week the first call was made for the unsaved to come to the altar, and at this service ten came forward and were happily converted. These were men and women in middle life. On Sunday, April 24, at 10:15 o'clock, Brother Robbins preached to the Sunday school. At this service a large number of children came to the altar and accepted Christ as their Savior. From this time there was a number of conversions at each service until the close of the meeting. Brother Robbins did all the preaching and conducted all the services of the meeting. Each sermon was filled with divine power. He met sin with a thrust at each turn, and made the way so plain that a wayfaring man though a fool could not ere therein. The attendance was good from the beginning of the meeting and continued to grow in numbers at each service. On Sunday, May 1st, at the morning service the large auditorium and a part of the Sunday school rooms were filled with people and at the evening service the congregation was the largest that ever assembled at Park Avenue church. The auditorium and all of the Sunday school rooms were filled, packed and crowded, and a number were turned away. On this the last day of the meeting there were 24 converts from 14 years to 65 years of age. During these meetings there were one hundred and seven reclaimed and converted. Thirty-nine joined Park Avenue church and a number will join next Sunday.

This was a remarkable meeting in many ways. All of the unsaved in the Baraca class of the Sunday school were converted and joined the church. In the young men's class, a class of young men from 16 to 22 years of age, with an average attendance of 50 or more, there were 27 reclaimed and converted. The teacher, Rev. Bruce G. McMillon, who is a great church worker and who loves his class very much, was the happiest man that we have seen. All the classes of the Sunday school were touched by the Holy Spirit and many of the unsaved were brought to Christ. This was a glorious revival meeting of the "old style." The shouts of men and women were heard time after time when some one of their friends or loved ones were saved. In one family the husband, wife and three children. The children of ten age years age were received into the church at the same time. Noticeable in the meeting was that the large per cent of those brought to Christ were adults. Bro. Robbins is a great preacher. He lews to the line without regard for the chips; he is a man filled with the Holy Spirit and with the power of the most high God. In his closing remarks after thanking the large choir for the good singing and their untiring support, he stated that he had never had a more loyal board of stewards. The board of stewards as leaders with many others who did personal work and earnest prayer, did much to bring about the success of the meeting.

Pray for us that this may be the greatest year in the history of Park Avenue church.

Respectfully,
A. S. Morgan,
Supt. Sunday School.

DAVENPORT COLLEGE MOVED AGAIN

The people of the Statesville district are interested in all the movements of Davenport College. Last year it was moving to Gastonia and this year it is moving to Salisbury. A little while before it was moving to some other town—several towns in fact. And all the while Davenport was moving right on in Lenoir, N. C., toward the goal set for her by her founders and being realized through the generosity of her friends.

Davenport College is not on wheels yet. Some silver wheels would do her good, but they are not needed under the walls. Of course, Salisbury is a great traction center, but she lacks attraction. We are glad that she recognizes the fact that Davenport College is a going concern. Davenport is now the best junior college for women in the Methodist Episcopal Church, South. Her buildings, campus, equipment and endowment represent a good many hundred thousands of dollars. She has an able president and faculty. Her walls are always crowded to the doors with as fine body of students as ever gathered in one school. A long waiting list sufficient to fill the walls a second time is evidence of a growing patronage. She is doing pretty well.

And the Statesville district is still behind her. In fact, she is our special —Davenport College at Lenoir. Nine-tenths of all the money that has gone to make her what she is was contributed by the Methodists of the Statesville district and they are going to put a lot more into this child of her heart. It is an even guess that the little town of Lenoir will raise more money for the cause of Christian education than will the great city of Salisbury. At least she has taken a larger quota willingly and gladly, and it is for Davenport College.

We have looked over the survey of the Educational Movement and we have found no word of any of the funds raised in this movement to be applied to moving Davenport College or any other college of the church. When Salisbury district raises her quota and then brings up her deficit in pledges for the Centenary she will be on fighting ground. If she will then bestir herself and raise as much for her college as the Statesville district has already done for Davenport she can have her a college all her own wherein she may bestow all her goods. And she can name it as she pleases—so she doesn't name it Davenport College. The church has one favorite child of that name and she lives at Lenoir, N. C.

Now, my hearties, of the Salisbury district and of the fair city of Salisbury in particular, let's just build a fine college in Salisbury for the waiting list of Davenport College and educate all of our girls. It would be a dandy thing to do. And we'll all help in everything except the wind work. You won't need any help in that.

W. A. Newell.

RURAL HALL CIRCUIT

The Rural Hall circuit, the hub of the Mount Airy District, has eight churches located in Yadkin, Forsythe and Stokes counties. Rev. L. P. Bogle and his Chevolet serve this young district and serve it well. Some days ago Brother Bogle, his fine son Lawrence from the Navy and your humble servant held six Sunday school booster meetings on this charge and there was much to feel encouraged about. The old Rural Hall charge is coming out. Some of the best people who ever lived are on this work and they have not grown weary serving the Lord. The best thing I can say for Bogle is that his family is better than he is.

NANCY HALL AND PORTO RICO POTATO PLANTS, April and May delivery. Prepaid parcel post: 500, $2; 1,000, $3; express collect: 500, $1.50; 1,000 and over, $2.50; 5,000 and over, $2.25; 10,000 and over, $2 per 1,000. Tomato plants, $2.50 per 1,000. F. E. Hull, Rock Hill, S. C.

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MOUNT AIRY DISTRICT CONFERENCE

J. R. Spainhour and J. L. Rayle Licensed to Preach—W. L. Dawson, Jr., Recommended for Admission Into Annual Conference—Next Session Goes to Mt. Airy.

The thirty-fourth annual session of the Mount Airy District Conference met in the Methodist church in Mayodan, N. C., at 2 o'clock Tuesday afternoon, April 19th, 1921, with the presiding elder, Rev. W. F. Womble. in the chair.

All the pastors were present except Revs. W. B. West, of Mount Airy. Central, who was kept at home on account of a sick child, and J. A. Snow, of Surry circuit, who remained at home for the burial of a son who was killed overseas in the World War. About fifty per cent of the lay delegates was present. The absence of Brothers West and Snow was regretted, and the conference united in prayer for them and the secretary, whose son died a few days previous, Rev. T. S. Coble leading in prayer.

An excellent sermon was preached by Rev. T. J. Ogburn, of Yadkinville circuit. It is to be regretted that in our district conferences too little prominence is given to religious exercises, such as preaching, prayer meetings, love feasts, and the administration of the sacraments.

Revs. M. E. Cotton, field secretary of the N. C. Anti-Saloon and Law Enforcement League, R. M. Courtney, conference missionary secretary, T. A. Sikes, assistant editor of the N. C. Christian Advocate, W. F. Elliott, of Connelly Springs, and J. H. Capps, of Mooresville, were present as visitors.

Brother Cotton made a strong speech in the interest of Law Enforcement which is of such vital importance at this time when so many officers of the law and private citizens are failing to do their duty. By a vote of the conference it was enjoined upon each pastor who has not already done so, upon his return to his charge, to organize temperance and law enforcement leagues as soon as they can do so. Brother Sikes addressed the conference in the interest of our conference organ, Brother Courtney spoke on missions. and Brother Elliott made an appeal in behalf of Rutherford College and a church enterprise there.

John Russell Spainhour, of Rural Hall, and John Leonard Rayle, of Summerfield, were granted license to preach. Walter Luther Dawson, Jr., was recommended to annual conference for admission into the traveling connection. Amos Garfield Canada was recommended for deacon's orders.

Mount Airy, Central, was selected as place for holding next district conference.

Hon. A. D. Ivie, of Leaksville, was re-elected district lay leader.

Revs. W. B. West, G. W. Williams, G. W. Clay, and J. W. Combs were elected a licensing committee.

J. S. Bell, Elkin; J. A. Boles, Pilot Mountain; A. D. Ivie, Leaksville; W. A. Branson, Stokesdale; Dr. R. E. L. Flippin, Pilot Mountain; G. W. Martin, Madison, and Mrs. J. L. Woltz, Mount Airy, were elected delegates to Annual Conference, with R. O. Gamble, Summerfield, Mrs. Nat Pickett, Madison, C. J. Powers and T. H. Price, Mayodan, alternates.

A rising vote of thanks was tendered the pastor, Rev. J. M. Green, and the good people of Mayodan for their kindness and hospitality to the conference. W. M. Wall, Sec.

Mount Airy, N. C.

On Wednesday, May 4th, there was solemnized a beautiful marriage at the residence of Rev. T. A. Sikes, on Chestnut street, this city, when Mr. Albert A. Winston, of Franklinton, and Miss Hortense Gonella, of Sanford, were made made man and wife. Mr. Winston is a young farmer of sterling worth, and of one of the first families of Franklin county. Miss Gonella was the head bookkeeper and stenographer in the Advocate office for three months prior to her marriage and is a young woman of fine character and most excellent executive ability. The Advocate joins their many friends in hearty good wishes. They will make their home at Franklinton.

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Because of the large number of young women wishing to attend college, early reservation of rooms is strongly recommended.

For Further Information, Address

J. B. Craven, President

District Appointments

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
THIRD ROUND

May

Rock Springs, 10 a. m. 21-22
Franklin Ave., 8 p. m. 22
Cherryville, Mary's Gove, 10 a. m. 25
Crouse, Pleasant Grove, 10 a. m. 26
Lincoln Ct., McKindee, 10 a. m. 27
Lowesville, Snow Hill, 10 a. m. 28-29
East End, 8 p. m. 29

June

Stanly, Trinity, 11 a. m. 5
Mt. Holly, 8 p. m. 5
Lowell, South Point, 11 a. m. 18-19
McAdenville, 8 p. m. 19
Besemer, 11 a. m. 26
Main St., 8 p. m. 26

July

Dallas, Hardin, 11 a. m. 3
Ranlo, 8 p. m. 3
Kings Mountain, 11 a. m. 10
South Gastonia, 8 p. m. 10
Mayworth, 11 a. m. 17
East Belmont, 3 p. m. 17
Belmont, 8 p. m. 17

Mr. O. V. Woosley and Miss Womack, our Sunday School secretaries will be with me at the following places: South Fork, Lincolnton, Belmont, Polkville, Shelby Ct., Shelby, Central, LaFayette St., Rock Springs, Cherryville, Crouse, Lincoln Ct., and Lowesville, special emphasis will be given to our Sunday School work, and I am very anxious to have a full delegation of the officials and Sunday School teachers at all of the meetings.

It is desired that provisions shall be made for the Sacrament or the Lord's Supper at every Sunday sevrice announced above except where it is regularly observed

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
SECOND ROUND

May

Tyrrel, East Lake. 21-22
Hatteras, Buxton. 22
Kennekeet, Big Kennekeet, ... 23
Kitty Hawk, Collington, ... 25
Roanike Island, Wanchese. 26
Dare, Stumpy Point. 28-29

THIRD ROUND

June

Moyock, Baxter's, ... 4-5
First Church, morning, ... 12
City Road, night, ... 12
South Mills, Sharon, ... 18-19
Currituck, Asbury, ... 25-26

July

Pasquotank, Hall's Creek, ... 2-3
South Camden, Wesley's, ... 6
Plymouth, amesville, ... 9-10
North Gates, Hebron, ... 16
Gates, Harrell's, ... 17-18
Perquimans, Epworth, ... 23-24
Edenton, ... 27
Chowan, Betbany, ... 30-31
Hertford, nigbt, ... 31

August

Kennekeet, Rodanthe, ... 3
Hatteras, Hatteras, ... 5
Roanoke Island, Manteo, ... 7
Dare, Mashoes, ... 8
Kitty Hawk, Nag's Head, ... 10
Pantego & Belhaven, Pantego, ... 14
Roper, Pleasant Grove, ... 21-22
Columbia, Scuppernong, ... 27-28

September

Tyrrell, Gum Neck, ... 3-4

District Conference will be held at Wesley's Church on the South Camden Circuit July 5-6. The opening sermon will be preached on Monday night, and the Conference will convene on Tuesday morning at ten o'clock.

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
568 Summit Ave., Greensboro, N. C.
THIRD ROUND

May

East Greensboro, Holts Chapel, ... 21-22
Jamestown-Oakdale, Jamestown, ... 22
Carraway Memorial, night, ... 22
Ruffin and Pelham, Pelham, morning, ... 22
Glenwood, night, ... 29

June

Deep River, at Worthville, ... 4-5
East High Point, night, ... 5
Randleman, ... 18-19
Wesley's Memorial, morning, ... 19
Randolph at Ebenezar, ... 25-26
Main Street, night, ... 26

July

Pleasant Garden at Liberty. 2-3
Centenary, night, ... 3
Coleridge at Mt. Zion, ... 9
Ramseur & Franklinville, Ramseur. 10
Ashboro, night, ... 10
West Market, ... 17
Gibsonville, night, ... 17
Bethel, night, ... 20
Wentworth at Wentworth, ... 23
Park Place, ... 24
Spring Garden, night, ... 24

MARION DISTRICT
D. M. LITAKER, Presiding Elder
Marion, N. C.
THIRD ROUND

May

Connelly Springs Ct., Friendship, Sat., 11, Sun., 11, ... 21-22
Enola Ct., Warlicks, Sun., 3 p. m. 22
Henrietta-Car Sta., Sat., 8, Sun., 11, ... 28-29
Cliffside-AvonSta., Sun., 3, 8, ... 29

June

Educational Day, Sunday, ... 5
Trinity College Summer School, ... 12

Note: On third round 3 per cent assessments for District Parsonage will be due.

Salem, ... 19
Davie Ct., 11 a. m. 2-3
Thomasville, Main St., 3 p. m. 10
Linwood Ct., Cotton Grove, 3 p. July 24 Q Conf.

It is desired that provision shall be made for day service announced above except where it is re-

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
SECOND ROUND
THIRD ROUND

May

Roberdel, Beaver Dam, ... 20
Ellerbe, Mt. Pleasant, ... 21-22
Piedmont, Roberdel-No. 2, ... 22
Vass, Cameron, ... 28-29

June

Lumberton Ct., Clarkton, ... 3
Robeson, McKendree, ... 4-5
Lumberton, ... 6
Laurel Hill, Tabernacle, ... 17
St. John Gibson, Gibson, ... 18-19
Laurinburg. 19-20
Aberdeen, Hoffman, ... 26

July

Bisoe, Marcus, ... 8
Montgomery, Zoer, ... 9-10
Troy, ... 10-11
St. Paul, St. Paul, ... 15
Elizabeth, Purdies, ... 15
Raeford, Parkers, ... 23-24
Red Springs, ... 24-25
Rowland, Asbury, ... 29
Caledonia, Caledonia, ... 30-31
Maxton, ... 31

August

Mt. Gilead Ct., ... 6-7
Mt. Gilead, ... 7-8

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
THIRD ROUND

May

Southport, Southport 22
Jacksonville & Richlands, Haw Branch, ... 29

June

Ingold, Ingold, a. m. 4th & p. m. 5th, ... 4-5
Clinton, Clinton, a. m. 5-6
Burgaw, Watha, a. m. 10
Scott's Hill, Rocky Point, a. m. 11-12
Wilmington, Grace, a. m. & p. m. 19-20
Wilmington, Seagate, p. m. 19-22
Wilmington, Fifth Ave., a. m. & p. m. 26-27
Wilmington, Epworth, p. m. 26-6

July

Tabor, Bethseda, p. m. 2-3
Chadbourn, Fair Bluff, a. m. 1
Hallsboro, Shiloh, a. m. 9-10
Whiteville, Mishops Springs, p. m. & a. m. 10-11
Carver's Creek, Carver's Creek, a. m. 16-17
Wilmington, Trinity, p. m. 17-18
Swansboro, Bethlehem a. m. 22
Onslow, Polleeksville, a. m. 23-24
Magnolia, Carltons, a. m 29
Rose Hill, Charity, a. m. 30-31

August

Town Creek a. m. 5
Shallotte, a. m. 6-7

The District Conference will convene at Chadbourn on June 29th, 9:00 a. m. and continue through June 30th. The opening sermon will be preached on Tuesday night, June 28th.

ASHEVILLE DISTRICT
W. H. WILLIS, Presiding Elder
Weaverville, N. C.
SECOND ROUND

May

Black Mountain, ... 21-22
Biltmore, ... 22
Fairview, Skyland, ... 28-29
Flat Rock. Fletcher, Naples, ... 29

June

Spring Creek, Balm Grove 4-5
Hot Springs 12
Summer School, ... 12
Leicester, Teague, ... 18-19
Mill's River, Avery's Creek, ... 25-26
Saluda, ... 26

July

Antioch, ... 2-3
Roseman, Toxaway, ... 9-10
Brevard, Oak Grove, ... 9-10
Mars Hill, Laurel. 16-17

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
THIRD ROUND

May

Rosemary, New Hope, ... 21-22
Roanoke Rapids, night, ... 22
Battleboro & Whitakers, Central Cross, ... 27
Enfield and Halifax, Pierce's, ... 28-29
Weldon, night, ... 29

June

Garysburg, Oak Grove, ... 4-5
Warren, Prospect, ... 17
Warrenton, Hebron, ... 18-19
Rich Square, Roxobel, ... 24
Conway, Sharon, ... 25-26

July

Henderson, ... 2-3
N. & S. Henderson, night, ... 3
Norlina, Union, ... 8
Middleburg, Tabernacle, ... 9-10
Ahoskie, Aulander, ... 14
Murfreesboro & Winton, Harrelsville, ... 15
Bertie, Mt. Gould, ... 16-17
Northampton, Pleasant Grove, ... 23-24
Williamston & Hamilton, ... 29
Scotland Neck, ... 30-31

August

Roanoke, Calvary, ... 6-7
Littleton, nigbt, ... 7

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
THIRD ROUND

May

Belmont Park, 11 a. m. 22
Spencer Memorial, night 22
Prospect, Midway, 11 a. m. 28-29
Marsbville, Smyrna, 3 p. m. 29
North Monroe, Icemorlee, night 29

June

Unionville, Oak Grove, 11 a. m. 4-5
Monroe, Central, 11 a. m. 5
Hawtborne Lane, night 5
Lilesville, Olivet, 11 a. m. 10
Weddington, Hebron, 11 a. m. 11-12
Waxhaw, Pleasant Grove, 3 p. m. 11
Ansonville, Cedar Hill, 11 a. m. 18-19
Thrift-Moores, Moores, 11 a. m. 26
Seversville, Seversville, night 26

July

Trinity, 11 a. m. 3
Matthews, Bethel, 3 p. m. 3
Dilworth, 11 a. m. 3
Polkton, Mount Moriah, 11 a. m. 9-10
Wadesboro, 11 a. m. 17
Morven, Pleasant Hill, 3 p. m. 17
Morven Q. Conf. 10 a. m. 18
Hickory Grove, 11 a. m. 24
Duncan Memorial, night 24

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder

May

Bladen, Deems Chapel, ... 21-22
Newton Grove,, Ebeuezar, ... 28-29

June

Person St. & Calvary, Person St., ... 5
Fayetteville, Cumberland, night, ... 5
Goldston, Asbury, ... 18-19
Sanford, night 19
Siler City, Mt. Vernon. 25-26

July

Carthage, Carthage, ... 2-3
Buckhorn, Buckhorn, ... 9-10
Glendon, Carbonton, ... 11
Parkton, Sandy Grove, ... 16-17
Hay Street, ... 24
Lillington, Parkers Grove, 3:30 p. m. 24
Jonesboro, Memphis, 11 a. m. 26
Roschoro, Hally, 11 a. m. 29
Stedman, Bethabara. 30-31

August

Hemp, Mt. Carmel, ... 14-51
Pittsboro, Brown's Chapel, ... 20-21
Haw River, Ebenezar, 11 a. m. 22

NORTH WILKSBORO DISTRICT
J. W. WILLIAMS, Presiding Elder
THIRD ROUND

May

Avery Ct., at Pisgah, ... 21-22
Laurel Springs Ct., at Nathan's Creek, ... 28-29

June

Sparta 4-5
North Wilkesboro Ct., at Miller's Creek, ... 11-12
Wilkeshoro Station at Wilkeshoro, night 12-13
Wilkes Ct., ... 18-19
North Wilkeshoro St. at North Wilkesboro night 19-20

The District Conference will convene at Henson's Chapel June 21-23.

NEW BERN DISTRICT
F. M. Shamburger, P. E.
New Bern, N. C.
THIRD ROUND

May

Ocracoke & Portsmouth, Ocracoke, 11 a. m. 21-22
Morehead, at nigbt 25

June

Pink Hill Ct., Woodland, 11 a. m. 3
Kinston-Caswell St., Woodington, 11 a. m. 4-5
Goldsboro-Elm St., & Pikeville-Elm St., 11 a. 19
Goldsboro-St. Paul, night, ... 19
Craven Ct., Rhems, 11 a. m. 25-26
Jones Ct., Oak Grove, 3 p. m. & 11 a. m. 26-27
Pandico Ct., at District Conference, ... 29
Pelleital Ct., at District Conference, ... 30
Vandemere Ct., at District Conference, ... 30

July

Beaufort, 11 a. m. 3
Morehead City, night 3
Griffon Ct., Epworth, 11 a. m. 6
LaGrange Ct., Seven Springs, 11 a. m. 9-10
Kinston-Queen St., night, ... 10
New Bern-Centenary, night, ... 14
Dover Ct., Cove City, ... 17
Newport Ct., Newport, night, & 11 a. m. 17-18
New-Riverside, night, ... 21
Snow Hill Ct., Tabernacle, ... 23-24
Hookerton Ct., Maury, 3 p. m. & 11 a. m. 24-25
Atlantic & Sea Level, Sea Level night, ... 27
Ocracoke & Portsmouth, Portsmouth, ... 30-31

August

Straits, Harker's Island, ... 3
Harlowe Ct., Tuttle's Grove, ... 4
Mt. Olive, Failing Creek, ... 6-7
Mt. Olive & Calypso, night, ... 7
Goldsboro Ct., Mt. Carmel, 11 a. m. 13-14
Goldsboro, St. John, night, ... 14

MOUNT AIRY DISTRICT
W. F. Womble, Presiding Elder
Mount Airy, N. C.
THIRD ROUND

May

Elkin 20-22
Jonesville, Grassy Creek 21-22
Rural Hall, Antiock 28-29

June

Mt. Airy Circuit, Salem 4-5
Mt. Airy, Central 5
Summerfield, Pisgah 11-12
Danbury, Vade Macum 18-19
Dobson, Pleasant Ridge 25-26
Mayodan, Centenary, ... 2-3
Madison—S. Price, ... 3
Walnut Cove, St. Mark, ... 9-10
Yadkinville, Boonville, ... 16-17

RALEIGH DISTRICT
Rev. John C. Wooten, P. E.
Raleigh, N. C.
SECOND ROUND

May

Granville, Roberts Chapel. a. m. 21-22
Creedmore Bullocks, a. m. 28

WAYNESVILLE DISTRICT
J. H. West, Presiding Elder
Waynesville, N. C.
THIRD ROUND

May

Clyde, Jumaluska 22
Haywood, Crabtree 28-29

June

Hayesville Ct., Oak Forest 4-5
Murphy Circuit, Sweetwater 5-6
Hiwassie Cirult, Belview 7
Robbinsville, Trinity 9
Bryson-Whittier, Whittier 11-12
Shoal Creek and Ecchota, Lufty, afternoon 12
Judson, Japan, Sunday 19
Shady Grove 25
Waynesville Circuit 26

July

Bethel, Ivey Hill 2-3
Fines Creek 9-10
Highlands 16-17
Glenville 17-18

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
Winston-Salem, N. C.
THIRD ROUND

May

Hanes-Clemmons, Clemmons, 10:30 a. 1:00 p. 19
Lewisville Ct., New Hope, 10:30 a. 1:00 p. 21
Southside, Ct., Sedge Garden 3:00 p. m. 23
Kernersville-Oakridge, ... 24
Walkertown, night 25
Forsyth Ct., Centenary, Winston Salem, 3:00 p. 28
Burkhead, June 5, 11 a. m., Q. Conf. nigbt 30
Grace, June 12, 11 a. m., Q. Conf. night 31

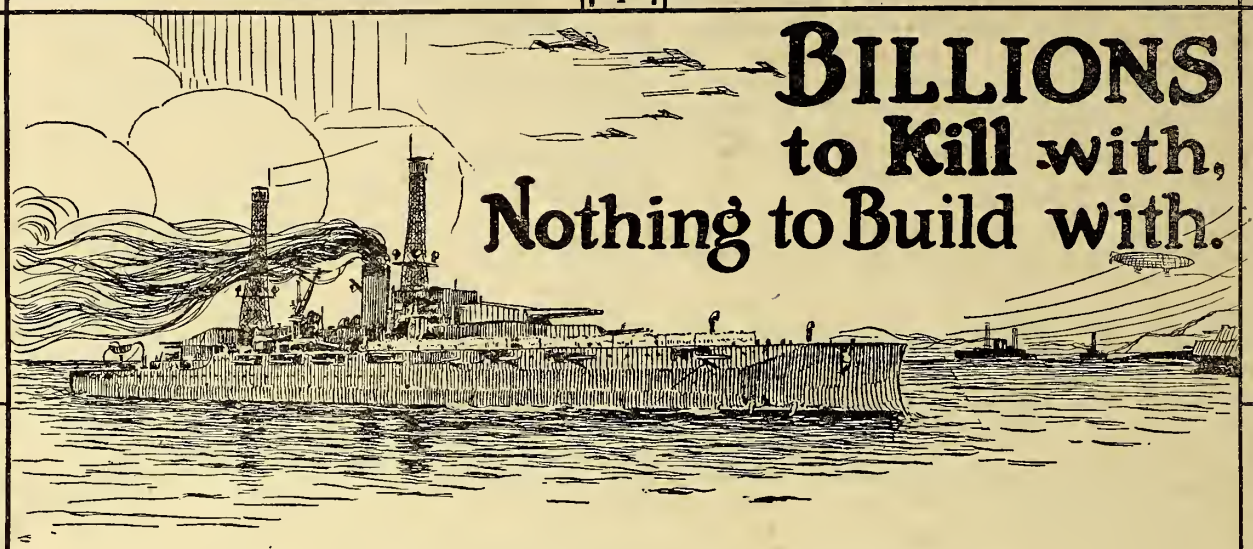
June

West End, July 31, nigbt, Q. Conf night 1
Centenary, July 31, 11 a. m., Q. Conf. night 2
Salem, June 26, 11 a. m., Q. Conf. night 3
Southside, June 26, 11 a. m., Q. Conf. night 4
David Ct., Salem July 2-3, Q. Conf. night 4

July

Farmington Ct., Huntsville, 3 p. m. 3
Thomasville Main St., 11 a. July10 Q Conf. night 10
Soutb Thomasville, night 10
Denton Ct., Pleasant Grove 16-17
Lexington First Ch., 11 a. July 24 Q Conf. nht. 22
Linood Ct., Cotton Grove, 3 p. July 24 Q Conf. 11:00 a. m. 1:00 p. m. p. 0. 23

Pastors and officials will please keep in mind dates and places given in former announcement of Church Setting-Up Meetings in the Education Movement. Rev. E. O. Cole will be with us.



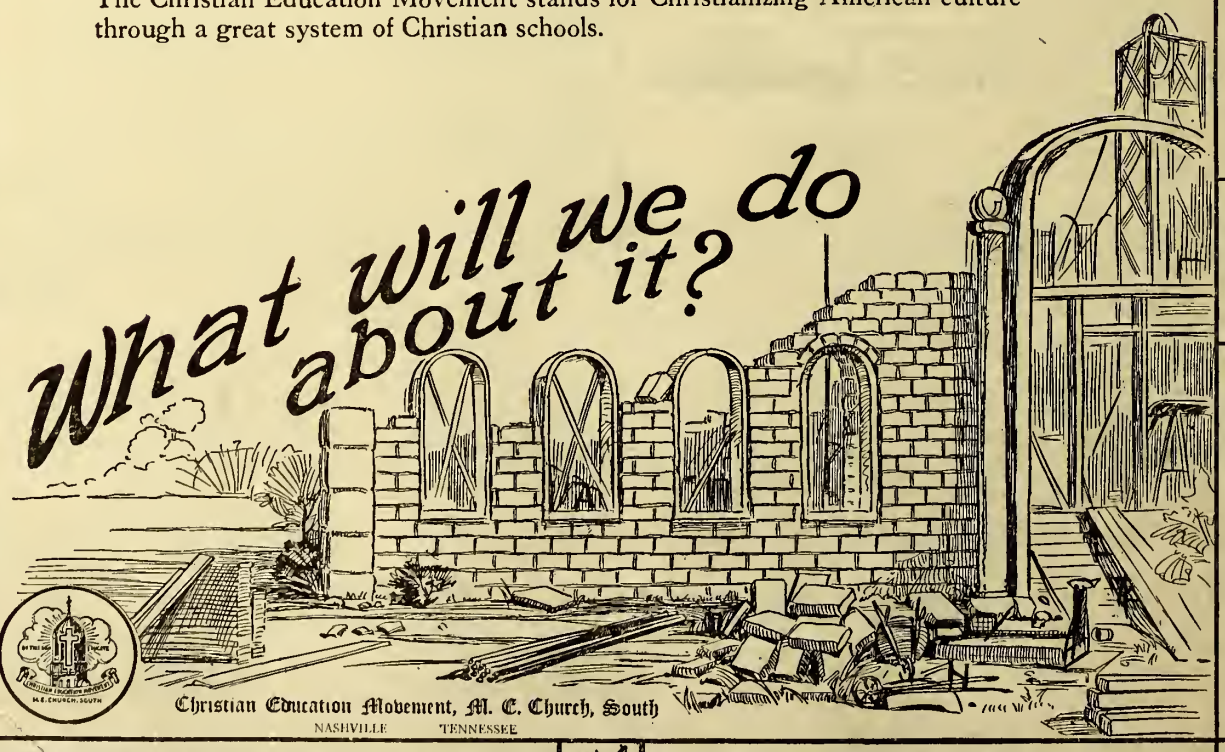
A BIG business man in accepting a responsible position in the Christian Education Movement said that we boasted during the war that we could finance the war twenty years; now we are saying we can't finance peace. Is it possible, said he, that only yesterday we had billions to kill with, and now have nothing to build with? If so, said he, moral bankruptcy preceded financial failure. We could not stand prosperity.

Then he added, it is time we were changing our investments and putting some of our wealth in spiritual forces

The real poverty of the world is spiritual and moral; not financial or political. If business men and statesmen want to make permanent our free institutions and business stability, let them invest largely in the spiritual forces of our civilization. These will give stability to our institutions. Otherwise, their children will see our property and civil liberties go up in the smoke of red revolution or be destroyed in another great war.

Mankind has been investing billions to kill with all through history. It has proven a failure. Is it not time that we turned our millions to the constructive forces of our civilization—Christian religion and Christian education?

The Christian Education Movement stands for Christianizing American culture through a great system of Christian schools.



NORTH CAROLINA

Christian Advocate

Volume LXVI GREENSBORO, N. C., THURSDAY, JUNE 9, 1921 Number 22

Trinity College Durham, N. C.

A BIRD'S-EYE VIEW

Having been on the grounds of every Methodist school in North Carolina and had the privilege of more or less acquaintance with the president of each, the editor feels disposed to throw out in bold relief the list of these schools, together with the others belonging to our church in which North Carolinians are especially interested.

Property of Both Conferences.

Trinity College, Durham, N. C., is recognized throughout the country as one of the leading educational institutions of America. Dr. W. P. Few, the unassuming president, is a Christian gentleman whose scholarship is thorough and whose heart is pure.

Greensboro College, Greensboro, N. C., the second oldest college for women in the world, is proud of a list of alumnae who rank among the noblest women of the South. Its degrees are recognized by all of the great universities of America. Dr. S. B. Turrentine, the president, is scholarly, systematic and untiring, and his demeanor sets constantly before the students that gentleness without which no one is really great.

Trinity Park School, Durham, N. C., is a feeder for Trinity College. President Fred Soule Aldridge is a lover of boys and teaches the great principles of true manhood by both precept and example.

North Carolina Conference Schools.

Louisburg College, Louisburg, N. C., located in the northern section of the conference, has behind it nearly a century and a quarter of history. Its campus cannot be excelled for loveliness, and its atmosphere of quaint culture is conducive to high mental culture and grace of both mind and body. Rev. L. S. Massey, the president, is a student by temperament and training. He is both firm and genial and combines thorough scholarship with marked financial ability.

Carolina College, Maxton, N. C., located in the southern section of the conference, was built several years ago to meet an evident need in that part of the State. Its growth has been rapid, and it is already one of the best junior colleges in the church. Dr. R. B. John, the president, is one of the brainiest men in the State. His logical mind and dignified bearing fit him peculiarly for the position which he occupies.

Western North Carolina Conference Schools.

Davenport College, Lenoir, N. C., founded in 1855, does with great thoroughness all that it pretends to do. It is one of our best endowed colleges, and while it does not grant degrees, its diploma stands for a very high grade of scholarship and culture. Rev. James Braxton Craven, grandson of the great educator of that name, is a man of stalwart frame and massive mind. He is so averse to pretention that he carefully tries to conceal his excellences and so afraid of being a flatterer that he does not dare use compliment.

Weaver College, Weaverville, N. C., is located eight miles north of Asheville, on an electric line, which connects it with the city. Shielded from the blasts of winter by towering mountains, Weaverville nestles among scenes as beautiful as this earth affords. The halls of this college have reverberated with the eloquence of many of our most distinguished ministers. President A. M. Norton, the president, has had long years of successful experience in educational work, and the college bids fair to grow under his administration.

Rutherford College, Rutherford College, N C., occupying grounds among the hills of Burke within sight of the Southern Railway, has the distinction of giving back to the church more visible results in the form of preachers for the money put into it than any other institution. There are now nearly fifty men in Rutherford preparing for the ministry. Rev. M. T. Hinshaw, the practically-minded president, is ninety-nine and forty-four one-hundredths per cent pure—or as nearly without guile as men get to be on this earth.

Jefferson School, Jefferson, N. C., established eight years ago, is designed to take its place with Weaver and Rutherford as one of the junior colleges of the conference. Situated on a plateau just west of the top of the Blue Ridge, this school is developing leadership for the church in as beautiful and prosperous a section as the State has. Rev. W. L. Scott, himself a product of that section, is throwing his whole soul into his work as president and enjoys the full confidence of all. Undoubtedly Jefferson School is one of the best undertakings that the church has entered upon.

Weddington Industrial Institute, Matthews, N. C., R. F. D. 18, situated 15 miles from Charlotte and Monroe and 7 miles from Matthews and Waxhaw, had its origin in the heart of a generous old bachelor, who gave about 600 acres of land and erected two buildings for the purpose of educating the boys and girls of that section. For twenty years the church was uncertain as to what ought to be done, but about three years ago Rev. H. H. Jordan, who was then chairman of the Conference Board of Education, secured a new charter and began what promises to be an institution at which any boy or girl can earn a living and get an education at the same time. President R. E. Hinshaw is working tirelessly to develop the agricultural and industrial, as well as the literary features.

Property of Whole Church.

Brevard Institute, Brevard, N. C., next mentioned because it is located in North Carolina, is under the direction of the Woman's Missionary Council. It was established about a quarter of a century ago by Fitch Taylor and turned over to the church as a place for educating girls and boys in both literary, industrial and domestic branches. President C. H. Trowbridge is a modest, cultivated gentleman of splendid common sense, combining suavity of manner with positiveness of character.

Scarritt Bible and Training School, Kansas City, Mo., prepares young women to serve as missionaries, deaconesses, and pastor's helpers. It also belongs to the Woman's Missionary Council, and although it is located in the far middle west, its significance for North Carolinians is brought home by the fact that an invitation to the graduating exercises of this year contains a list of thirty-three graduates, four of whom reside in this State. They are: Misses Fannie Bame, of Salisbury; Jennie Congleton, of Greenville; Mamie Faison, of Faison; and Mary Ella McCall, of Fairfield. Dr. Ed. F. Cook, the president, is about the largest man for his inches that the church has produced.

Emory University, Atlanta, Ga., founded in 1914, at which time it absorbed Emory College, which had been established in 1837, is to the territory east of the Mississippi what Southern Methodist University at Dallas is to the west. It is designed to become a place where teachers and preachers may get their training and post graduate work may be done with facilities equal to those of the great universities in the north. While the conferences of Georgia propose to take care of the college departments, the church as a whole expects to provide for the schools of theology, education and post graduate work. While Dr. Harvey W. Cox, the president, is unknown by face to the writer, the reputation which he bears would indicate that he is one of the foremost educators of the South, and Emory has for Chancellor Bishop Warren A. Candler, whose matchless eloquence and chastened wit have carried his fame even to foreign lands. There are also in the faculty Dr. Franklin N. Parker, who for reasons sufficient to his own mind was large enough to decline the highest office within the gift of the church, and Dr. Plato Durham, whose wonderful eloquence and poetic genius place him among the rare men of the age.

These institutions, eleven of which are on North Carolina soil, are our very own. No one of them claims to be perfect. In fact, each one confesses limitations by asking for aid through the Christian Education Movement. But it is the avowed purpose of every one to labor unselfishly for the highest type of cultivated Christian manhood and womanhood, and the services already rendered justify them in calling for the help that they need.

NOW IS THE TIME

All great achievement depends upon concerted action, and the success of every man is measured by his ability to fit into large plans and work in harmony with other people. They may travel fastest, who travel alone, but they don't get anywhere. It might suit one's convenience to take a train at eight o'clock in the morning, but if the train goes at 6, he must take it at that hour or not at all.

The Christian Education Movement might have been undertaken ten or twenty years ago; it might have been included in the Centenary Movement; or it might have been postponed until the Centenary money had been collected. Very good arguments can be produced in favor of each one of these once possible courses of action.

But as a matter of fact, the Christian Education Movement was not undertaken years ago, it was not included in the Centenary campaign, it was not postponed until some future time, and it is, according to General Conference action, in process of accomplishment now. Consequently, it is now or never. Everybody that expects to have his part in it or do his duty by it must act now.

NO HANDICAPS

At this time when there is a universal feeling that the church must increase its efforts in the field of education in order that the moral and spiritual element may be preserved and strengthened, no church finds itself more happily situated than ours. Unencumbered by any entail of obsolete theory or exploded doctrine, it is free to welcome every ascertained fact and enter heartily with all honest minds upon the search for truth.

If a prospective student should make inquiry as to the nature of the moral and religious principles he would be likely to find in the atmosphere of a Methodist college, he could be told that only such as are plainly taught in the Bible and universally recognized as constituting the convictions of a Christian man would be enphasized. Far-fetched and purely speculative notions have never been able to thrive on Methodist soil, and whatever has tended toward unnecessary division has been avoided.

All Methodist schools are non-sectarian, because Methodism itself is. The student does not have to be assured that he will not be pressed to accept peculiar and distinctive doctrines, because in Methodism there are no such. This church had its beginning at a time when there was great need, not for more doctrine, but for a larger dissemination of those truths which undelie a satisfactory religious experience. "To spread scriptural holiness through these lands," was Wesley's declared aim, and a narrow exclusiveness or a disposition to require what God and conscience do not demand is foreign to the spirit of the Methodist church.

Our church is in the field of education, not primarily to make Methodists or to build up a powerful ecclesiastical organization, but to make men and women whose controlling motive power shall be the spirit of Christ. To this end it seeks the aid of all good men and hopes to see the day when the spiritual kinship of Christian people the world over will be realized and acknowledged.

AN ENCOURAGING MESSAGE

A short while before going to press the Advocate received the following telegram from Dr. J. S. Chadwick, Secretary of the Christian Education Movement:

"Reports incomplete, but news from every section of Church is that canvass is being pushed with determination. To Tuesday morning the conferences leading are New Mexico, Florida, West Virginia, Virginia, North Alabama. Victory assured if we keep up the fight through the week."

GREENSBORO REPORTS EIGHT OUT

Eight pastoral charges of the Greensboro district reported Tuesday noon their entire quotas pledged with a surplus. These churches that occupy a place on the honor roll are Wesley Memorial, Main Street, and East End, High Point; Bethel, Glenwood, Spring Garden Street, Park Place, and West Market, Greensboro. Other churches of the district will report their quotas pledged in full before the end of the week. When the reports are in from all the churches of the Greensboro district after the canvass has been completed the figures are confidently expected to run beyond the total of $185,000 apportioned to the district.

PARTIAL RETURNS FROM WEST ENCOURAGING

The Financial Director of the Western North Carolina Conference, Mr. J. D. Norwood, Salisbury, makes the following report as to the results of the canvass in the Educational Campaign for the first day, Sunday: "Out of the eleven districts, we have partial reports from only seven, totaling $235,105. The observance of Memorial Day and the fact that, in a very large number of the towns of the conference, the commencement exercises of the graded schools were in progress, proved to make very difficult the matter of finding the members who were to be canvassed. Everywhere indications are that the interest is profound and that results in the way of subscriptions will be reported later in the week.

Charges reporting quotas in full and over are: Lincolnton more than $1,000 over the quota, High Point $2,000 over the quota, Salisbury more than twice the amount of the quota, South Main Street, Salisbury, the full amount of the quota, Badin assumes the quota. Only the work done on Sunday afternoon is included in this report." The Spindale and Alexander charge's quota was $2,500 and that charge in one hour's time pledged $3,284.

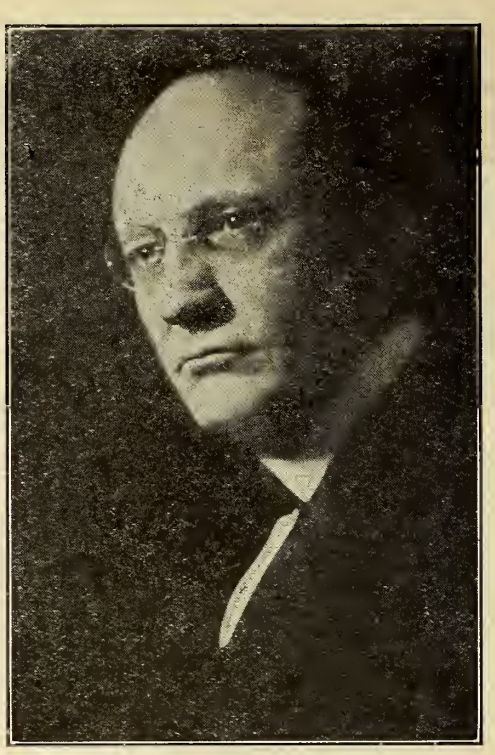
A WELL-EARNED REST

In arranging the plan of episcopal visitation at their recent meeting, the Bishops relieved Bishop John C. Kilgo of the duty of presiding over conferences and associated him with Bishop McMurry in the ninth episcopal district to do such work as his physical condition will allow. To a man of Bishop Kilgo's energetic temperament it is a great trial to be compelled, on account of bodily infirmities, to lie by for a while and allow others to do all of the work, but it must be of some comfort to him to realize that his whole life has been spent in incessant labor. Coming into the light of day during the first year of the war, he began early to feel the stir of great thoughts and emotions, and in all the various capacities in which he has served the church, he has glowed at white heat. He has released the fires of aspiration in the breasts of more young men in North Carolina than any other living man.

Bishop Kilgo is yet a young man, and there is ground for hope that with proper rest and care he may again be able to undertake full work. As soon as his pains let up sufficiently he will no doubt lift up his eloquent voice in behalf of the truth in the territory assigned, but as he begins to get back to himself, Misissippi, Louisiana and Texas will not be large enough to contain him. In the meantime he will rest quietly at home with such patience as is possible for men of such fire to exercise, while sympathy goes out to him from the whole church and prayers ascend for his recovery.

Announcement has been made of the engagement and approaching marriage of Miss Eva Estelle Rhodes, of Shelbyville, Tenn., to Bishop James Atkins. The wedding will take place in June. The Advocate extends felicitations.

Dr. Plato Durham, of Emory University, has recently made two quite notable speeches in the state, the first at the A. and T. College, in Greensboro, and the second on Memorial Day, in Charlotte. His discussion of the relation between the races before the audience gathered at the commencement of the largest college for Negro students in North Carolina was a sane and unprejudiced analysis of the situation, and his words met a grateful response. In his Charlotte speech, Dr. Durham administered a deserved rebuke to America's Embassador to England for declaring that this country went into the war only to save its own skin.



OUR PRESIDING BISHOP

The action of the Bishops in returning Bishop Darlington to North Carolina for the fourth year gives universal satisfaction. His inspiring pulpit ministrations and his indefatigable labors over the field have made a tremendous impression upon preachers and people. As a presiding officer he has been uniformly courteous, and his appointments have been made in the light of information, every legitimate avenue for which has been kept open. The brethren believe that the appointments Bishop Darlington makes are such as he himself under the circumstances would be willing to take. They respect his ability, love his brotherliness, confide in judgment, and trust themselves in his hands. Great will be the sessions at Elizabeth City and High Point.

CAROLINA COLLEGE COMMENCEMENT

Situated in the heart of what Dr. John claims to be the best farming section of the state, Maxton is favored with the presence of Carolina College, which has just closed the ninth year of its history. Sunday morning dawned bright and clear, and although the weather was unusually warm, the large auditorium was perfectly comfortable at 11 o'clock, when the congregation assembled for the annual sermon. Gentle breezes playing through the windows, birds chirping in the spacious grove outside and school girls dressed in fresh, white apparel furnished the surroundings for an ideal service.

All of the churches of the town closed for the occasion, and Brother Siler of the Presbyterian church participated in the service, which was conducted by Dr. John, the president of the college. The intelligent faces of the audience encouraged the editor to undertake a discussion of education, as the process of imparting to the oncoming generation the racial inheritance, and the congregation responded to the flattery by contributing the best of attention. If their ability to follow a somewhat difficult line of thought is a test of the training the girls at Carolina are getting, they are certainly being fashioned by capable hands.

The sermon before the Y. W. C. A. was preached at the Methodist church in the evening, the service being conducted by the pastor, Rev. J. A. Hornaday, who had accommodated Rev. O. I. Hinson by filling his pulpit at Red Springs in the morning. The many friends of Brother Hornaday are rejoicing with him over his recovery from a long and painful siege of rheumatism, which held him in its grip for several months. While he is not as free in his movements as he once was, he preaches without inconvenience and discharges the duties of the pastorate to the entire satisfaction of the congregation. When the editor saw the evident affection in which Brother Hornaday is held by the people of Maxton, he did not wonder at his decision to take up his abode with them for the remainder of his natural life.

Hearing the announcements concerning the remainder of the commencement exercises and knowing that Bishop Collins Denny would deliver the graduating address on Wednesday, the writer felt many regrets at being compelled to return to the office on Monday. The finals promised to be in keeping with the quality of the college year, which has been one of the best of the nine. Under the solid business sense of the president and the alert and sympathetic touch of his wife, Carolina College provides as good a place for the education of our girls as can be found.

A DELIGHTFUL DAY AT CREEDMOOR

You will have to go a long way before you find a finer set of people than those who live in and around the town of Creedmoor down in Granville county. That is comparatively a new place, but it has made rapid strides during the past few years. Some of the best business houses in that section of the state are located in that thriving little city, and some of the strong pillars of the Methodist church are among the foremost citizens there, and they are going forward with the church work as rapidly as the material interests of the town increase. They already had a church building that would do credit to a town much larger than Creedmoor, but our people there decided that it was not sufficient to take care of the growing congregation and especially the Sunday school, hence they went to work and in a short while completed four large Sunday school rooms, and are now enjoying the benefits of the enlarged equipment, and Superintendent Bodie, Pastor Royal and all the town are justly proud of their accomplishments and are going to work to fill every available space in the new building.

The Creedmoor Circuit Sunday schools have organized a Circuit Conference, and the sessions are held each fifth Sunday. Last Sunday was its first session, and it was held with the Creedmoor church. Throngs from all over that fine charge gathered there to sing, listen to addresses, eat a big dinner and enjoy the fellowship of the day. At the 11 o'clock hour Rev. T. J. Jerome, the Sunday school field secretary of the North Carolina Conference, delivered a most excellent address in the interest of the work of the Sunday school. He really did better than he was expected to do, thus surprising his friends. After this address there was served in the church yard one of the finest displays of something good to eat that we have looked upon in several moons. It would be hard to think of something good to eat that was not found on that table, and when more than four hundred had partaken it looked like there was plenty left for that many more. If you want something good to eat go to Creedmoor, and just stop anywhere that night overtakes you.

After dinner the crowd reassembled in the church and listened to an address on Christian Education by Rev. J. C. Wooten, presiding elder of the Raleigh district. Brother Wooten was in fine form and held the undivided attention of the large congregation as he discussed that important matter. After the elder had finished the assistant editor held the boards till the people got ready to go home. Whether they enjoyed the last part of the program or not we want to say that we did immensely, and all we want is just half of an invitation to go to Banks on the fifth Sunday in July.

Rev. V. A. Royal is in his first year there. In fact this is the first year of the work. The Creedmoor circuit is composed of Creedmoor and Bullocks, which were taken from the Granville circuit and Banks and Grove Hill from the Youngsville circuit, and it has already taken its place as one of the best circuits in the North Carolina Conference, and the people down there believe that they have just about the best preacher that Methodism affords. We surmise that the good wife is the real power, however.

In company with that prince of gentlemen, Presiding Elder Wooten, we were entertained at the parsonage, and we are perfectly willing to try it over again.

PEOPLE AND THINGS

A series of services are in progress in the Methodist church in Dunn. The pastor, Rev. J. H. Buffaloe, is doing the preaching.

Rev. M. H. Vestal, of Epworth, Concord, has been real sick for several weeks, but the latest news from him is that he is slowly improving.

The Rev. John W. Moore, pastor of the Broad Street Church, Statesville, preached the commencement sermon at the closing of the schools at Hiddenite.

Rev. C. C. Weaver preached the sermon on the occasion of laying the corner stone of the new house of worship at Salem church in Stanly county on Sunday, May 22. The new building will cost about $25,000.

Rev. E. K. McLarty, D. D., was commencement preacher at the closing of the Monroe schools. This is Brother McLarty's home town and he is very popular there. A large audience greeted the preacher at the Central Methodist, and the local papers there speak in flattering praise of the sermon.

Mr. Robert L. Milam has been doing the singing in a great meeting in the First church, Bessemer, Ala., and also at West End, Birmingham. He has some open dates during the year ,and can assist some of the brethren if they so desire. His permanent address is 18 West Pine Street, Atlanta, Ga. Raleigh address is 201 West Martin Street.

A private note from our good friend and that most excellent layman of the North Carolina Conference, Mr. C. E. Weatherby, who is now at his home at Lake Junaluska, says that they are expecting this to be the best season yet at the Lake. We thank Brother Weatherby for his kind offer of his settees for the use of the Advocate force during the nights we are up there, and his offer is irrevocably accepted.

"The Methodists actually beat the Baptists, in the newspaper contest! The Biblical Recorder received 3,885 new subscribers and 3,314 renewals, making a total of 7,,203 (adding done by the Advocate!), while the North Carolina Christian Advocate received 5,438 new subscribers and 4,601 renewals, making a total of 10,039. This was an intersting and friendly contest in which both contestants could profit!"—Wesley Memorial (High Point) Bulletin. The business manager says he took the figures from the Recorder. Perhaps that paper will lay the discrepancy on the adding machine.

Prof. Edgerton, principal of the Andrews graded schools and a stalwart layman of our church, has evolved a plan whereby he has been enabled to place more than 95 per cent of the children of his school into the Sunday schools of his community. He took the children and teachers into his confidence, urged them to attend some one of the Sunday schools, and on Monday morning had every one to report whether or not they attended Sunday school the day before. The patrons of the schools entered into the scheme with Brother Edgerton, and as a consequence all the Sunday schools in that section practically doubled in attendance in a short while. If any one is interested in Prof. Edgerton's plan he will be glad to explain it if you will just drop him a card.

Thus writes Rev. S. A. Stewart in a personal letter from Hiroshima, Japan: "Thank you for the good spicy paper you are giving us. We all like it. But I want you to quit twitting my young friend Shaver about his poor chirography. Of course we all know he can't write much of a hand, but I guess if you tried to write some of this stuff he is writing nowadays, you would spoil your fist, too. Besides don't you remember how in the balmy old days at Trinity when Professor Dowd would put up his examination questions on the blackboard, and we fellows would ask him to read them over about a dozen times or more, that he would finally get to where he thought patience ceased to be a virtue, and straightening himself up, with a merry twinkle in his eye never to be forgot, he would say, 'Young gentlemen, it is a part of a man's education to learn poor handwriting.'" What Brother Stewart means to say is: "Thus saying, thou reproachest us also." He knows, if remarks continue to be made about such things as writing and spelling, that sooner or later his turn is bound to come.

Rev. A. G. Canada, of Summerfield, is assisting Pastor Capps in a series of meetings at Broad Street, Mooresville, this week.

Rev. E. C. Few, pastor of our church at Nashville, preached the commencement sermon at the closing of the schools in that town last week. The sermon was preached in the Baptist church.

Miss Ruth Eads, daughter of Rev. J. J. Eads, of Danbury, gave a very pleasing recital recently at Davenport College, where she was a student last year. Her interpretation of "'Polonaise" Op. 46-12 by McDowell was especially enjoyed.

It is hoped that the preachers of the two conferences and the congregations will not forget that the Educational Commission is askiug that the collections next Sunday be used as a thank offering for the educational cause.

At the close of the meeting recently held in the Methodist church, Washington, 27 were received into the church on profession of faith, making a total of 55 received during the conference year. Rev. J. H. McCracken, the pastor, did the preaching.

Rev. A. D. Wilcox, pastor of Trinity church, Durham, preached the commencement sermon for the Sue Bennett School, London, Ky., on Sunday, May 22. Brother Wilcox held a revival there in the winter, and made a most excellent impression upon all the people of that city.

Rev. H. C. Sprinkle, pastor of Centenary church, this city, was called back to his old church in Reidsville, last Sunday night to preach the commencement sermon at the closing of the city schools. Brother Sprinkle was very popular in Reidsville as a preacher and pastor.

The protracted meeting held in a tent at the Jones Memorial church at the Dixie Mill, Mooresville, closed Monday night. Rev. J. H. Capp, the pastor, was assisted during the first week of meeting by Rev. D. P. Waters. Twenty-two new members were added to the church roll. It is hoped to have the new church completed and ready for service not later than the first of June, at a cost of approximately $5,000.

Rev. J. H. Barnhardt, pastor of West Market Street church, is in great demand as a commencement speaker and preacher. He was over at Thomasville last week and preached the sermon at the closing of the schools; the week before he performed the same service for the Pomona schools. This week he was in Concord delivering the literary address and on next Sunday he is to preach the sermon at the closing of the high schools of this city.

The South can never have an independent, intellectual and spiritual life without great educational institutions. Perhaps Providence has preserved this block of solid Americanism in blood, culture and evangelical Christianity for a purpose. It offers the richest opportunity in the world to people of means of giving a high type of Christian culture to this great people and through them of projecting into the national life of America the most powerful, conservative Christian force in the world.

The home of that splendid layman, Mr. B. B. Adams, of Four Oaks, was completely destroyed by fire recently, entailing a loss of more than $75,000 including many pieces of jewelry, rugs and silverware that were prized very highly by the family. There was only $10,000 of insurance on the burned property. Bro. Adams' home was one of the best in the state. The Advocate extends its sincere sympathy to its good friends. Brother and Sister Adams are now living in the parsonage with Brother and Sister Craven.

Rev. Daniel Lane reports that Stantonsburg charge is "over the top—plus" in raising its quota for the Christian Education Movement and declares that no factor contributed more to the success of this effort than the success of the Advocate campaign. The canvass for the paper started them going and they have been going ever since. There has been an increase of twenty per cent in the membership this year, both church and parsonage have been painted, a club-house has been built for the use of an ex-service men's club of twenty-five members and a boy scout troop of thirty-two members. After the summer school, Rev. Daniel will take his scouts to Morehead City for a week's outing.

Rev. A. P. Ratledge, pastor of the Methodist church at Elkin, has been granted a vacation of three months, and he will spend July, August and September in Palestine and in going over the battlefields of France.

Rev. A. C. Gibbs, pastor over at Ashboro, called at the Advocate office Monday. Things are going good with that genial preacher, and he is expecting to take a few days off and attend the summer school at Trinity next week.

The many friends of Mrs. J. H. Barnhardt, who underwent a surgical operation at the Wesley Long Memorial Hospital about ten days ago, are glad to know that she is doing nicely and expects to be able to return to her home on West Market street in a few days.

Rev. Walter Peele, of Edenton Street Church, Ralegh, has been assisting Rev. D. N. Caviness at Apex in a series of meetings. The Apex Journal speaks in high praise of the sermons of Brother Peele, and rejoices that Apex has had the opportunity of hearing so gifted a preacher.

Rev. J. J. Eads, of Danbury, recently wrote an article on Christian Education for the Danbury Reporter that is one of the best that we have seen on the subject. After reading that article it is hard to think that the Danbury people will fail to meet the obligations placed upon them.

All the churches on the Haw River charge held a union service at Mt. Pleasant church recently. The meeting was held in the interest of the educational movement, and fine addresses were delivered by Attorney Williams, Prof. Reid Thompson and Rev. S. E. Mercer. The gathering was a fine success from every standpoint.

Down at Main Street, High Point, they are looking after the boys of the Sunday school in order to tie them on to the church. Recently about seventy-five from the age of nine to fifteen were entertained at a social in the basement of the church. The Baraca class was also host to Class No. 6, and the teachers and officers of the school.

Rev. W. F. Sanford writes from the Children's Home: "Mr. Thompson, the Superintendent, is yet at the hospital and improves but slowly; but his physicians hold out the hope of recovery. At this writing he is resting comfortably, and, though very weak, is more cheerful than at any time within the past four weeks."

The summer school for preachers will be in session at Trinity College next week. One of the best investments that any congregation could possibly make would be to grant the pastor a vacation of ten days and give him a purse sufficient to pay his expenses at the summer school. It would do all of you good, pastor and people.

Rev. C. H. Rose, pastor at Gibsonville, has been forced to take a rest of a month or so on account of trouble with his eyes. Rev. Clifton Ervin, a student of Rutherford College, has been secured to assist Bro. Rose, and he will take up his work there at once. The Advocate sincerely hopes that Bro. Rose will find the rest beneficial and that he will soon be able to resume his work.

Mr. W. R. Stovall, of Danbury, has given the Methodist church a deed in fee simple for the purpose of erecting a new house of worship at Smithtown, near Danbury. It is expected that the new enterprise will be pushed to a completion during this year. Bro. J. J. Eads is the pastor. Brother Stovall has also offered to give an acre of ground adjoining the church lot for the purpose of erecting a school building upon, which it is expected the people will accept and erect a building that will be a credit to the community.

At the quartely conference of the Hamlet Methodist church held recently, a building committee was appointed to arrange for the building of a new Sunday school annex. The committee appointed met with an architect and went over the preliminary plans for a building. Arrangements were made to begin work as soon as the plans have been completed and contract can be let. The Sunday school has overgrown the present building and equipment, and the new equipment will be a modern up-to-date building of three stories, with all the modern Sunday school improvements.

"THE SCIENCE OF POWER"

The Great Pagan Retrogression Due to Doctrine of Omnipotence of Force—Experience of Germany Shows That An Entire Nation Can Be Changed in a Generation—Also That Attempt to Expand by Right of Conquest Proves Disastrous—Present Elemental Hunger of Civilization for Dominance of the Social Passion—Supreme Power Exemplified by Woman Rather Than by the Fighting Male.

William C. Jones.

Benjamin Kidd, in "The Science of Power," takes the position that Western knowledge has failed because the fighting male of the West (meaning Europe and America) has been a villager, a provincial, a worshipper of local, and therefore of false, gods. Millenniums of conflict have made his the most efficient race in the struggle for its own interests known to history. He has been overawed at times by the Christian doctrine of Renunciation, but most of the time he has been insuperably bored by this doctrine, and has never accepted or believed in it. At heart he has remained a pagan.

When Darwin, in 1859, published his Origin of Species, stating that the evolution of the individual has proceeded on the principle of the survival of the fittest, or natural selection, this book became at once the bible of "the omnipotence of force." There is no precedent in the history of the human mind to compare with the saturation of the Western intellect which followed the publication of this book. Darwin presented the individual efficient in the fight for its own interest as always the winning type. The "right of conquest" was thereby justified and glorified. "Biological necessity" became, in the thought of the West, absolute right, and was expounded as such in books of statecraft and warcraft of expanding empires. Henceforth "history and homicide" became indistinguishable terms. Bagehot gave the outline of Darwinism, as thus understood and applied in the formula: "If A can kill B before B kills A, then the world will be populated by a race of A's, having A's characteristics."

Under the influence of this idea has occurred what Kidd calls The Great Pagan Retrogression in the West, in which the fighting, business nations of the West have, within the last half century, reverted to savagery in politics, commerce and war, bringing about the inevitable disaster and bankruptcy of all the nations involved.

Germany was the first to apply this doctrine of the evolution of the individual to the problems of society and state. Considering themselves the fittest they proceeded to assure their own survival by an appeal to "the omnipotence of Force." They deified and idealized the state, planted these pagan notions in the minds of the children, adopted universal military conscription, and challenged all comers.

Thereby Germany taught the world two great lessons: first, that the ideals and life of an entire nation can be changed in a generation through control of the social emotion; and, second, that the doctrine of Force, or the Right of Conquest, proves disastrous when applied to the life of a nation.

But this disaster has not put an end to the folly of applying Darwinism to the problems of society. Both capital and labor continue to act on this law of crass selfishness. The past half-century has seen the greatest concentration of wealth known to history. Through stock companies, trusts and combines we have seen wealth dictating the policies of states. Labor has retaliated with labor unions, strikes and lockouts. Syndicalism comes next, with its compulsory membership in labor unions on a world-wide scale, whereby labor means to control both the armies and the elections of the world. In this battle neither capital nor labor regard any other interests than their own. If business and industry are paralyzed and governments overthrown, what is that to them? A must kill B before B kills A so that A can have the world to himself, regardless of the rights of others or the sanctity of contracts. Each must have his own. Thus the stage is being set for another world war.

But through all the stress of the conflict in the West there swells the deep diapason of the social passion, calling for service, for subordination, for sacrifice, for renunciation on a scale unprecedented. The elemental hunger of civilization at the present is for a public opinion able to subordinate the present to the future. But the fact of the age that goes deeper than any other is that the male mind of the race, as a result of conditions out of which he has come, is, by itself, incapable of rendering this service to civilization.

Now, Kidd says that the evolution of society rests on a principle which is never encountered in the evolution of the individual. In the evolution of the individual the variations are so slight and the changes so slow that it might require millenniums to achieve a slight variation in the form and color of a feather. But in the evolution of society, under the transforming culture of the Emotion of the Ideal, the habits, purposes and ideals of a people may be changed in a generation. This has been done before our eyes in Germany and Japan.

The mechanism of social heredity in no way resembles the mechanism of inborn heredity. The mechanism of inborn heredity is in the individual. The mechanism of social heredity is outside of the individual. No quality and no part of the social inheritance is inborn in the individual. It is entirely acquired by him from without. It is imposed upon him by society in every generation. The most revolutionary change can be effected in a brief space of time through control of the elements of social heredity. The world can be transformed in the lifetime of a few generations.

Man's evolution as a social being depends not upon variations in the structure of his body or the size of his brain, but upon the type of social culture to which he is being subjected, i. e., upon environment in its fullest sense. Thus is eugenics reduced to insignificance, if not to an impertinent offense.

In the social integration which is proceeding the eternal law of efficiency cannot be stated in terms of reason. For it can only be summarized in one word—Sacrifice. It is not the reasoning process of mind that is stabilizing and enlightening the world, but the Emotion of the Ideal.

The Emotion of the Ideal is an attitude of mind most highly developed in the child. To produce the most permanent results the emotion of the ideal must always be appealed to in the child. The altruistic emotions tend to weaken after adolescence, and to disappear as middle age supervenes. The normal child feels the heroism of the unaccountable instinct of self-sacrifice at a very early age. The qualities foreshadowed in the child seem to be those which will one day be the most valued possessions of the race.

The Science of Power is the science of the emotion of the ideal. The supreme and final power is that derived from Renunciation and Self-sacrifice, and is now far better exemplified by woman than by the fighting male. She is a whole era ahead of man in the capacity for sacrifice, which capacity leads to supreme power. It is woman who, by the necessities of her being, has carried within her nature from the beginning in its highest potentialities the ruling principle in this new era of Power. She has the other-regarding emotion in its highest form. She is able to subordinate the individual to the universal, and the present to the future.

The future science of civilization will be the science of Power as contrasted with the science of Force or Energy. Force or Energy is the characteristic quality of the material universe, and is constant. The laws governing Force were stated by Newton and Darwin. The ascendant and winning quality in this era of individual integration has been Reason, giving us the practical sciences.

The ascendant and winning quality in the era of social integration which we are entering is The Emotion of the Ideal, which is the highest expression of the other-regarding emotion, and is the chief human organ of the science of Power. The heredity through which Power is transmitted is the cultural inheritance. It is independent of protoplasmic continuity. The transmitting agent is the emotion of the ideal. Transforming change on a universal scale can be established quickly, that is to say, within the lifetime of a single generation.

Since if is interesting to know something of this author of note it may be well to say that Benjamin Kidd was born in England of poor parents, and secured his education through pinching self-denial and hard work. His wide learning and splendid talents were unknown to even his friends till the publication of his first book, "Social Evolution." This won him fame, and he was then in demand at the leading universities as a lecturer. He died before the publication of his last book, "The Science of Power."

CHRISTIAN EDUCATION—DOES IT PAY?

From Prospect of Eight Thousand a Year to Thirty Dollars a Month—What Became of the Five Thousand?

H. H. Smith.

A young Chinese student by the name of D. G. Cin came to this country seven years ago to prepare for Christian service among his countrymen. He holds the following degrees: "A. B. from Wesleyan, B. D. from Drew, and Ph. D. from Columbia. Just before preparing to leave for his native land he wrote to Bishop Keeney, who was about to take up his work in China, as follows: "You will probably recall that a Chinese young man introduced by Dr. Ward came to see you in New York. I was indeed very glad to know that you are going to China to supervise the work and to meet you in this country. After I left New York, I came to this place (Perth Amboy, N. J.,) to find work to earn money to return home. Having had so much chemistry in college, I went to the chemical plant to look for a job. I had a long interview with the superintendent, telling him that I had inorganic and organic chemistry, qualitative and quantitative analysis and physical chemistry. He wanted to place me in the research department with a salary of $8,000 a year, on condition that I stay with the company and grow with the business for not less than fifteen years. I well know that my education is not my own. It belongs to God and the church. Finding I had no right to stay in America to make money, I told the superintendent that I had a very important work in China. He smiled, and I took up another job. I hope to earn money enough to go back by October. I may have to stay longer, but I earnestly hope to see you in Foochow Conference."

Now the sequel to all this, as given in the New York Christian Advocate, is told by Bishop Keeney: "Our brother Cin, who had the offer of eight thousand dollars to remain in America, is assigned as Director of Religious Education and Social Service in two districts at thirty dollars a month. He started away happy for his work. He was seized, bound and beaten on the way, but I secured his release last Sunday. . . I am going to use him to help lift up new standards in a very important part of the conference about eighty or ninety miles from Foochow."

Does it pay? How this incident thrills us and makes us long to have some stock in those Christian institutions, such as this young Chinese attended, which help in such a vital way to produce the highest Christian character.

In an educational address several years ago, Bishop Candler related this incident: "Years ago I was college president. I attended a certain district conference. There was present a colonel—a sure enough colonel. I was speaking for Emory College. The colonel interrupted me and said: "My father gave $5,000 to Emory College before the war. I would like to know what has become of it." That gave me my chance. I said to him, "I'll tell you what became of it. The trustees were very wise. They made such an investment of that fund that they have it still. It is in such men as L. Q. C. Lamar, Atticus G. Haygood, Young J. Allen, and a host of others who have helped to make this country great and their fellowmen strong and happy. What has become of that money which your father invested in negroes before the war? It is all gone. Emory's five thousand is still ours." Does it pay?

Atlee, Va.

The work of our schools has been splendid from the standpoint of intellectual development. The utilitarian values of training are now being emphasized as never before, and rightly so. Great strides have been made for the development of that big and fundamental factor of human life—the religious nature of the child. The Religious Educational Campaign now in progress is an organized effort on the part of really great educators to awaken the citizenship of America to the necessity of Christianizing all education. To my mind it is the voice of great business men, setting in bold relief the true foundation stone of a real Christian democracy.—William H. Stockham.

The Honor of the Church is at Stake



Methodism has swept around the world in a blaze of glory. Though one of the youngest of Churches, she ranks among the greatest. Her achievements for God and humanity have evoked the commendations of historians, called forth the praise of statesmen, commanded the admiration of all the great, secured the benedictions of the Almighty.

The Church has proved true to every trust reposed in her. She has met every task nobly. No failure mars the bright escutcheon of her record. Over and over again has she proved true her new-found motto: "When two million Methodists go from their knees to any task, it shall be done."

It Is a Time of Testing

The M. E. Church, South, is now in the midst of a strenuous testing time. The success or failure of the Christian Education Movement will determine whether or not we shall be true to our duty, our genius, our history. Whether the onward march of a triumphant faith shall continue. Or whether in the hour of the world's worst need we prove craven and flee the field, leaving the education of our own people to secular, irreligious, and even atheistic agencies.

Shall we put our hand to the plow and then turn back? Shall we fail in the greatest thing we were ever called to do? Shall we prove recreant to our highest and holiest trust? Shall we throw up our hands in despair and slink away to let Christian Education perish from our program?

What Would Failure Mean?

It would mean no trained workers for pulpit and mission field, no linking together of religion and learning, no educated leaders for the future. It would eventually mean a hard-shell Church. It would mean that Methodism, for the first time in history, confessed herself unequal to her task and was content to record a miserable failure.

There Shall Be No Failure

It must not be so. Our people are made of sterner stuff. They will not let the kingdom's most important cause go down to defeat, and then plead in extenuation the purely temporal and secular excuses of hard times, unfavorable conditions, declining markets.

Gird up your loins for a new effort in these last days. Put your Church on the triumphant side at any cost. Let no failure besmirch a record written so brilliantly in the blood of sacrificial consecration. The honor of the Church is at stake.

Christian Education Movement

M·E·Church·South Nashville·Tennessee

GREENSBORO COLLEGE COMMENCEMENT

Began With Play of Shakespeare Saturday and Closed With Graduating Exercises Tuesday—Bishop McDowell at His Best—Dr. Edwin A. Pound on "Ideals and Aspirations"—Odell Music Conservatory and Auditorium to Be Ready for the Fall Term.

Greensboro College has just closed one of the most successful years in its history. On Saturday evening, May 21, in the college chapel, the regular commencement exercises began with the Senior play, Shakespeare's "As You Like It." There was a most appreciative audience consisting of faculty, students and friends of the college. The young ladies reflected credit on themselves and the college. Miss Rachel May Taylor impersonating Rosalind and Miss Ursula Boyd impersonating Touchstone deserve special mention.

After the exercises each day the Art Studio was open to visitors. The work exhibited was of a high order.

On Sunday morning, May 22, the baccalaureate sermon was preached at West Market Street Church by Bishop William Fraser McDowell, of Washington, D. C. The paramount word of counsel delivered to members of the graduating class was "Strike the high note in life." It was a sermon full of interest and the Bishop held the rapt attention of his large audience.

In accordance with a time-honored custom the 11 o'clock service was a part—a most important part—of the Greensboro College commencement program. Members of the student body of the college constituted the choir, and the graduates, students and faculty occupied reserved seats. Rev. J. H. Barnhardt, pastor of the church and chaplain of the college prayed, and Dr. S. B. Turrentine, president of the college, presented the distinguished commencement speaker.

Bishop McDowell read eight verses of the fourth chapter of Saint Luke and he chose Scriptural passages as his text. It was the remarkable narrative of Jesus appearing in the synagogue at Nazareth, reading one of the prophesies of Isaiah and commenting thereon. The bisbop placed special emphasis upon these words, first voiced by the prophet Isaiah and later significantly read and interpreted by Jesus Christ: "The Spirit of the Lord is upon me, because He hath annointed me....."

Four points in connection with the memorable reading of Jesus in the synagogue were emphasized by the bishop:

First—Jesus interpreted life at the highest level.

Second—He interpreted it in the face of the world's supreme need.

Third—He interpreted life in its unity.

Fourth—He interpreted life in the consciousness of the followship and power of God.

The Bishop stated that a college education is not a luxury or a convenience but a sacrament.

"I have an impression," said Bishop McDowell, "which amounts to a positive conviction: such institutions (as this college) would be splendid investments if for no other reason than that they emphasize the importance of the high moments of life; they get away from the 'ordinaries' of life." It is a lamentable fact that today the world is prone to distrust the "high moments of life."

Christ had read from Isaiah while the people of the Nazareth congregation, with the average measure of conventionality and dullness, had listened and wondered if He was the son of Joseph—if He was one of "their folks." Christ had declared, "This day is this scripture fulfilled in your eyes." However, like most other congregations, those people in Nazareth, although members of "the most expectant race on earth," were not looking for the great things of life. They were looking for the ordinary things. Too many congregations today fail to seek the unusual and the great things—they fail to look for "the burning bushes."

Then Jesus interpreted His life in the face of the world's supreme need. Bishop McDowell had once asked a superior court judge in Ohio to tell him "the most important and the most difficult thing in the world," and the jurist had truly answered, "The most important and the most difficult thing in the world is to make the spirit and principles of Jesus prevail in the relations of men and of nations."

Once the bishop had devoted much time and study to finding the answer to the question, "Is there any evidence of self-interest in Jesus?" He had been unable to find a trace of such evidence, for there is none. "He saved others, Himself, He could not save." He miraculously fed the multitudes, but He supplied no bread for Himself.

By the interpretation of life in its unity Bishop McDowell meant the unity of the beginning and the end of life. One should begin life in the right direction and continue in the right direction. One's "direction and tone" should be right. "The most meaningful moment in a person's life is when one decides upon the direction in which to go."

The consciousness of the fellowship and power of God is of tremendous importance. No longer should one go to college simply to obtain special advantage; rather, the aim should be "to administer sacrament to the world."

In order to acquire an adequate conception of the great significance of Jesus' reading in the Galilean synagogue one may use imagination or the process of emphasis. It makes little difference as to which is employed; both lead to the same point. The Bishop talked of expression, or "elocution" as it was called before someone said that "elocution was used to put folks to death." He illustrated the point concerning the value of expression by reciting part of the Parable of the Sower, first with the emphasis incorrectly placed then with the emphasis in the right place. He was sure that Jesus' reading of Isaiah that morning in the Nazareth church had been highly expressive.

In conclusion Bishop McDowell reiterated his counsel to the graduates to "strike the high note in life."

On Sunday evening at 8 o'clock in the college chapel the anniversary service of the Young Women's Christian Association was held. A history of the past year's work was given by the president, Miss Emma Bailey. The address of the evening was delivered by Miss Sarah S. Lyon, foreign and overseas secretary of the Y. W. C. A. Miss Lyon gave a broad outlook of the field of service open to the Young Women's Christian Association in foreign lands as well as at home.

At 11 o'clock, Monday morning, May 23, the annual business meeting of the Alumnae Association was held at the college. At this time reports were received concerning the activities of the association during the past year. A large number of alumnae were present. Mrs. E. L. Stamey, president, presided.

All the present officers of the Alumnae Association were re-elected.

Immediaely following the business meeting was the Alumnae Luncheon presided over by Mrs. E. L. Stamey, toast mistress. On this occasion the Christian Education Movement was featured. Susannah Wesley and her family were impersonated by students, faculty and friends of the college. Rev. Harry M. North, impersonating John Wesley, made a splendid address on Christian Education. Rev. W. A. Lambeth impersonating Robert Raikes, spoke forcefully on the Sunday school. Mrs. Eva Heitman Bivins made a strong plea for Christian Education.

At 5 o'clock the impressive class day exercises were held on the lawn. One beautiful feature was the procession of the Seniors down the "Lane of Loving Hearts."

Monday evening at 8:30 the annual concert was held. The program was carefully prepared and every selection was well rendered.

On Tuesday morning at 10:30 the graduating exercises were held in the chapel. After the presentation of certificates and the conferring of degrees, the annual address was delivered by Dr. Edwin Aldine Pound, of Atlanta, Ga. His theme was "Ideals and Aspirations" and the subject upon which he had chosen to talk was the keynote running throughout his talk. His hearers were impressed with the fact that he was more than well qualified to deliver an address to a class of young people just emerging upon the journey of life after having completed their college course. As a literary address at the closing exercises of a college it was characterized as a gem.

The following young women received diplomas or certificates:

A. B. Degree.

Ursula Stancill Boyd, Lula Faye Clegg, Mary Leta Cole, Ruby Madge, Fuller, Blanche Hinshaw, Rachel May Taylor, Sadie Franklin Jenkins, Margaret Martin, Eglantine Clara Merritt, Louise Roberts Quinn, and Ola Wesley Smathers.

B. S. Degree.

Emma Braswell Bailey, Elizabeth Jane Boyd, Lucy Beard Harris, Lucile Glenn Johnson, Frances Elizabeth Jones, Mary Gladys Keel, Mary Lyall Lane, Annie Laurie Lowrance, Martha Faye Savage, and Louise Parks Sloan.

B. M. Degree.

Mozelle King, Laura Mae West, and Pauline Olivia Woosley.

Graduate School of Expression.

Rachel May Taylor.

Graduate School of Art.

Elva Louise Sheek.

Certificate in Art.

Delia Esther Waters.

Certificate in Stenography, Typewriting and Bookkeeping.

Mary Ella Austin, Eugenia Estella Bennett, Elizabeth Parker Boone, Ada Cary Caviness, Ruth Chedester, Mary Mittie Cook, Mary Eleanor Griffin, Sarah Albatiene Stalvey.

Certificate in Stenography and Typewriting.

Eva Minerva Dillon, Bertie Efird, Annie Brower Stratford, Margaret Rankin Tucker, Alice Wilson.

Among the announcements made by the president are the following:

Senior Honors—Magna Cum Laude, Lula Faye Clegg, Sadie Franklin Jenkins, Lucile Glenn Johnson, Eglantine Clara Merritt, Louise Roberts Quinn, and Louise Parks Sloan.

Highest honors of the class of 1921—Sadie Franklin Jenkins.

An honor society has been recognized by the college during the past year and the following young women have made scholastic records entitling them to membership in the society: Emma Braswell Bailey, Ursula Stancill Boyd, Lula Faye Clegg, Mary Leta Cole, Sadie Franklin Jenkins, Lucile Glenn Johnson, Mozelle King, Annie Laurie Lowrance, Eglantine Clara Merritt, Louise Roberts Quinn, Louise Parks Sloan, Laura Mae West, Pauline Olivia Woosley, Edith Ader, Aileen Aiken, Ethel Wytelle Bost, Evelyn Burton, Flora Elizabeth Clarke, Mary Catherine Clegg, Mabel Claire Fisher, Blanche Ingram, Margaret Edith Johnson, Lenna Laura Newton, Odelle Peacock, Minnie Myrtle Woodard. The requirement for membership is that a student must make an average of 90 or over on work of any four semesters.

The gift of the class of 1921 to the college was announced, an electric program clock system, valued at $600. A gift of $1000 by Mr. Banks Arendell, of Raleigh, given in memory of his wife, the late Mrs. Velna Canfield Arendell, an alumna of Greensboro College, was also announced.

It is expected that the Odell Music Conservatory and Auditorium, now in process of construction, will be available for use during the fall term. The entire cost of the building will be approximately $150,000.

It is expected that several new members will be added to the faculty next year. All prospects for next year are very bright.

No more commercial courses will be offered at the college. The work in this department has been very satisfactory, but the tendency of the college in the future will be towards the full four-year course leading to a degree and all energies of the institution will be turned in that direction.

WE MUST CARRY IT THROUGH

The Methodist Episcopal Church, South, is on trial before the world. More than that, the church is on trial before One in whose name was made the pledge to carry through the four-year program. It is not enough to say that we carried through the program of the Centenary. The honor and the faith of the church was pledged as much to the Christian Education Movement as to the Centenary. To leave our task unfinished, to repudiate our obligation, is unthinkable. Our church must live and serve; it must have right to claim the guidance of our Lord and His blessings upon our labors. This right is in the issues of the Christian Education Movement.

To Methodists of the present day is given a wonderful opportunity. It is our privilege, under God, to make a larger contribution to the Methodism of the future than has been given to the Methodists of any other generation. In this day of testing we must not fail the church of the future. We must not fail our Lord who has called us to this task.

BLUE TO BLUE

NOTICE

I want to help some of the brethren in their revival meetings, or hold meetings for some one. I go anywhere, any time; no place too remote. If any one can use me for the next few weeks, I am open for engagements. Yours to serve,

J. A. Howell.

1007 Union St., Greensboro, N. C.

LET HOST KNOW

I desire all the delegates and visitors who expect to be present at the Rockingham District Conference June 21-23, to notify me at once so we may know how many to make preparation for. We trust all delegates will be present, and as many representative men as can come.

A. L. Ormond.

IMPORTANT NOTICE

The annual meeting of the Board of Managers of the Methodist Summer School will meet at Trinity College, Wednesday, 3 p. m., June 8. This meeting will be held in the Hesperian Hall and a full attendance is desired. Any of the instructors who may be on the campus will be welcomed.

M. T. Plyler, President.

DARLINGTON COLLEGE

That a junior college, strictly coeducational, to be called Darlington College, will be established at Forest City appears to be a settled fact. But it will not share in the funds to be subscribed for the existing schools of the church. At my request the trustees of Darlington College have deferred further efforts in behalf of that institution until after the educational campaign is over. For the present full attention will be given to the regular fund, with the well grounded hope that the General Education Board will give them generous treatment in the future. At a later date the institution, already well launched, will be pushed to completion. It is greatly needed and greatly wanted by the people of that section of the state. And they will build it, endow it, and fill it with boarding and day students. It is in the center of the most rapidly developing and most promising section in the entire Southland.

D. M. Litaker,
Presiding Elder.

MISS ISABELL McALISTER BROOM

The host of friends of Rev. and Mrs. R. H. Broom, of Hookerton, will be pained to learn of the death of their daughter, Miss Isabell McAlister, which occurred in the Fowle Memorial Hospital, Washington, last week. We take the following from the Monroe Enquirer:

A letter from Rev. R. H. Broom, formerly of Monroe, but now pastor of the Methodist church at Hookerton, bears the sad news of the death of his daughter, Miss Isabell McAlister Broom. She died in Fowle Memorial Hospital, Washington, N. C., last Thursday. Miss Isabell's oldest sister, Miss Edith Gertrude Broom, is superintendent of Fowle's Memorial Hospital and Miss Isabell was taken there for an operation. Miss Isabell was a talented and cultured young woman. She was a splendid musician and graduated in music in Littleton College. She was the life of the home and was of the finest Christian character. Surviving Miss Isabell are her parents, two sisters, Miss Edith Gertrude and Miss Sue Council Broom, who for the past two years has been teaching in Warrenton, and a brother, Mr. Robert Houston Broom, Jr., a student at the A. and E. College. Funeral was held last Friday in Washington, where Mr. Broom was pastor for three years. The bereaved father has a great many friends in Union county who deeply sympathize with him and his family in the deep sorrow through which they are passing.

The Advocate wishes to extend to these bereaved parents its heartfelt sympathy and bespeak the prayers of their friends in this hour of their distress.

READY FOR EVANGELISTIC WORK

Beginning the twentieth of June I am going to do evangelistic work in both of the Carolinas and also in the Virginia conferences.

I have with me a young man who will direct the singing and personal work feature of the meetings.

Our time is being rapidly engaged for the summer. If any of the pastors desire our help they may write me, or see me in person at the summer school. Samuel Maxwell,

Trinity College, Durham, N. C.

CHURCH EXTENSION LOANS

Please publish the following, these being the grants allowed by the General Board at its recent meeting from the applications our ex-committee recommended in March. You will notice these are all loans. Not a donation was granted.

	Loan.
Bethel, near Ruffin	$1000
Cumberland	1000
Englehard	2000
Morehead City	7500
Star	1500

Roanoke Rapids referred to ex-committee, and I don't know the final action. J. E. Holden,

Sec. Con. Board.

ROCKINGHAM DISTRICT CONFERENCE

The Rockingham District Conference will be held at Rockingham, and embraces June 21-23. The opening sermon will be preached by Rev. J. W. Harrel, D. D., on Tuesday evening, the 21st, at 8 o'clock. The conference will organize Wednesday morning, and complete its work Thursday night.

The pastors will prepare brief, written reports on the subjects named in the Discipline. Let every pastor do his best to get a full delegation from his charge, and see that his quarterly conference record is there for examination. All the local preachers are expected to bring or send a written report of their work, for the committee that is to examine these reports.

The following questions will be asked each pastor:

How many additions to the church?
What has been paid on the salaries?
What has been paid on the conference collections?
What has been paid on the Centenary pledges?

The editors of the Advocate and representatives of our church schools are cordially invited to attend the conference. J. H. Shore, P. E.

WAYNESVILLE DISTRICT CONFERENCE

Attendance at Andrews Largest in Many Years—E. S. Justice Granted License to Preach—D. J. Kerr Succeeds Himself as District Lay Leader.

The Waynesville District Conference convened in our new church at Andrews, N. C., May 18th, with the presiding elder, J. H. West, in the chair. Roll call showed the largest attendance in many years, as all the pastors except one were present. Reports from the charges showed advancement over last year and all pastors were hopeful. The Christian Education Movement was the central theme of the conference and most of the pastors said the prospects were bright for this drive.

At the eleven o'clock hour of the first day Dr. G. D. Herman, of Waynesville, preached a great sermon on Christian Education and in the afternoon Dr. E. K. McLarty, of Central Church, Asheville, delivered a splendid address on the same subject.

Quite a number of visitors were present and addressed the conference on their different work. Miss Grace Bradley on the Epworth League; Miss Ida Womack, secretary of elementary work, on the Sunday School; Prof. B. W. Barnard, of Trinity College, on Christian Education; and Dr. R. M. Courtney, our conference missionary secretary; Rev. T. A. Sikes, of the N. C. Advocate.

One young man was licensed to preach, E. S. Justice. D. J. Kerr, our efficient lay leader, was re-elected, and the following delegates will go to the Annual Conference: Arthur Aiken, R. J. Roane, J. W. Walker, M. Buchanan, C. A. Campbell, D. J. Kerr, Miss Carrie Moore and Mrs. E. J. Poe.

Our host, Rev. M. T. Smathers, has things well in hand, and all the delegates thought their homes were the best. Franklin Station, Bryson City, and Webster-Cullowhee asked for the next conference, with the largest number of votes cast for Bryson City.

On the whole it was a great district conference, every minute of the time full, nothing dragging, our genial elder presiding with ease and dignity and giving time and thought to all departments of the work. Rev. L. B. Hayes, of Franklin Station, preached the closing sermon, taking as his text "While we look not at the things which are seen, but the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." This was a spiritual and helpful message and we all went away feeling an inspiration from the great fellowship and the messages that were delivered.

Carlock Hawk, Sec.

SHELBY DISTRICT CONFERENCE

Lawndale High School Offered to Church—Geo. C. Clemmer Licensed to Preach—Meet Next in King's Mountain.

The thirty-first annual session of the Shelby District Conference was held in McAdenville on the fifth and sixth of May. The conference was well attended and all the pastors were present.

Rev. H. H. Jordan, the presiding elder, was present and presided throughout the entire session. His presiding received the plaudits of both pastors and laymen. The work was done with much dispatch, and yet there was ample time for the consideration of all church activities. The usual committees were announced by the chair and confirmed by vote of the conference. The work of each committee was punctually and thoroughly done.

The surprising event, perhaps, of the conference was the offer of the trustees of Piedmont High School, located at Lawndale, N. C., to our church, on condition that the church run and maintain this chool.

It was rather significant that Rev. R. M. Courtney began his first pastorate at McAdenville and fitting that he should preach the opening sermon to the conference.

One thing noticeable was the small representation of our schools.

The following visitors were present: Rev. R. M. Courtney, annual conference missionary secretary; Dr. T. F. Marr, commissioner of education; Rev. T. A. Sikes, editor of the N. C. Christian Advocate; Rev. W. F. Elliott, pastor Connelly Springs and Rutherford College; Revs. C. L. McCain, L. D. Thompson and W. A. Jenkins, pastors in the Charlotte district; Dr. J. B. Craven, president Davenport College; Prof. Hinshaw, principal Weddington Institute; O. V. Woosley, field Sunday school secretary; Miss Ida Womack, assistant Sunday school secretary, and Miss Grace Bradley, secretary Epworth League.

George B. Clemmer was licensed to preach. The treat of the conference was a lecture on Thursday night by Rev. J. T. Mangum on his trip to Africa incident to the establishment of our first mission station, after which the Epworth Leaguers rendered an entertaining program and served refreshments.

McAdenville is a cotton mill town located on the South Fork of the Catawba river.

No more contented, energetic and sturdier citizens can be found anywhere. Reflecting this state of conditions which speaks praise for the management is the fact that the majority of these people were born here, married and raised families and their children have likewise married and settled here. No better business man, and one who is very considerate of the needs of his people, can be found than R. R. Ray, who is secretary-treasurer and general manager of the McAden Mills. The people were delighted and real glad to entertain the conference. And the conference was likewise pleased to be so well treated. It could not be otherwise with such a hospitable people and that prince of a Christian, Rev. C. M. Campbell, who so lovingly pastors them. The reports of the pastors disclosed much hope and encouragement with growth in both spiritual and material things.

C. S. Lee, Mrs. S. C. Carnwell, R. L. Hughes, G. B. Goodson, T. F. Cline, R. B. Babington, Mrs. G. A. Hoyle and Harry Falls were elected delegates to the Annual Conference, with Mrs. Emma Duncan, Mrs. B. T. Morris, H. T. Fulton and C. A. Jones as alternates.

Revs. A. L. Stanford, W. M. Robbins, J. O. Irvin, R. A. Taylor, with the presiding elder, constitute the committee on license until the convening of the Annual Conference. The characters of all the local preachers were passed and their license renewed.

J. L. Beal, of Gastonia, was re-elected lay leader. King's Mountain was selected as the place for holding the next session of the conference. Thus the nineteen twenty-one session of the Shelby District Conference has gone into history as a profitable, pleasant and happy session.

J. Frank Harrelson, Sec.

SOUTHSIDE M. E. CHURCH

Dear Advocate:

Please allow me space in your paper for a few lines from our church. We want to let you know what we are doing on Southside.

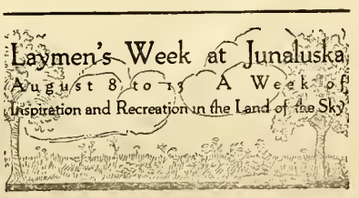
We have just completed three Sunday school rooms to our church and it is a big help to our school. Our school has outgrown our building and this will be a great help in taking care of our little folks. Don't think this is our new church; we just did this for present relief. Mrs. Geo. Little made a nice donation and we all joined her good work and completed them at once for our junior classes.

We are aiming to have a new church on Southside some of these days that the people on Southside will be proud of. You know our pastor, Rev. J. A. J. Farrington, and he is a wheel horse, and we are right with him in everything he undertakes. We are going to do something on Southside. Keep your eye on Southside.

I wish to call your attention to our Ladies' Aid Society. We have one of the best societies in Winston-Salem, with Mrs. J. A. J Farrington, president, and she has sure got our ladies lined up for a great work in our church.

We hope to have a great revival in our church soon. We have just decided to give our pastor fifteen days' vacation at whatever time he wishes to take it. Yours truly,

C. W. Weisner.



Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

N. C. CONFERENCE

WOMEN OF THE N. C. CONFERENCE

Instead of writing you something about our conference this week as I had intended doing, I am letting Dr. Cook speak to you directly, and I am sure it is not necessary for me to add a single word to his plea for Scarritt, for he tells of its needs and the reasons for them so much better than I could do, you shall just have his whole letter. I am equally sure you will do all in your power to help.

Faithfully yours,
Mrs. J. LeGrand Everett.

AN ACROSTIC

Millions there are, in this world of ours,
Ignorant still of our blessed Lord.
Shall we, who live in the light of His presence,
Spare time or money to send them the Word?
If in the past we've been careless, indifferent,
Oh, let us pray on bended knee,
Now fill our hearts with infinite longing,
Savoir, to send them glad tidings of Thee.

Mrs. R. M. Lightfoot.

Kansas City, Mo., May 14, 1921.
Mrs. LeGrand Everett,
Rockingham, N. C.

Dear Mrs. Everett:

The time is drawing near when the great appeal goes to the church for financial support of its educational institutions. The Educational Campaign has been broad and thorough. Abiding good has already accrued.

Your membership in the church and your official connection with the Woman's Missionary Council gives you, no doubt, a very real interest in this campaign. I wish, therefore, to call to your attention the following facts:

1. The Scarritt Bible and Training School will profit directly by the financial success of the educational campaign.

2. The fundamental necessity today in the missionary enterprise of the church is an adequate number of trained men and women for the tasks confronting the church. This training requires the highly specialized courses we offer. Our educational program must be strengthened. This cannot be done without money.

3. There has been such an awakening of young life to the call of Christian service as the church has never known. With adequate equipment we could soon double the number of young women in process of preparation for missionary service at home and abroad.

4. The needs of Scarritt are very definite and when met the institution will be able to meet in an adequate way much larger demands. These needs are: **A New Dormitory—Modern Equipment—A Gymnasium— An Administration Building—Greater Educational Facilities.**

5. If the above facts and the needs referred to were more widely known throughout the church, I am confident many men and women, who are eager to see the extension of the Kingdom of Christ, would contribute more largely than otherwise, even if their gifts were not definitely directed to this institution.

6. It has not been contemplated in this campaign that effort should be made for directed gifts. Where there exists a local and definite constituency, however, local campaigns are organized for directed gifts. Our constituency is church-wide by virtue of the unique connectional character of the Scarrittt Bible and Training School. For this reason, it has been impossible for Scarritt to have the same benefits of the general program enjoyed by other institutions. However, the official staff of the Women's Missionary Council and the officers of the Missionary Societies constitute a very definite constituency for the school.

In view of all these facts I am wondering if you cannot so place the needs of Scarritt and the greater opportunities for a world-wide ministry, through this institution, before select Christian women of your community. They may then think of Scarritt in their giving and perhaps direct generous offerings to this institution. In my personal activities I have already shared in special campaigns for the securing and directing of gifts to local institutions, but only through the official staff of Council am I able to direct the thought of Methodist givers to the Scarritt Bible and Training School as the beneficiary of their Christian giving. May I call upon you, therefore, to give yourself to earnest prayer and personal effort to make the campaign as a whole successful and as it relates to Scarritt a blessing to all concerned.

Yours cordially,
Ed. F. Cook, Pres.

The magnificent church in Lenoir
Is as a city "set on a hill,"
With its domes, lights and windows galore,
And all is harmony and good-will.

The pleasure we had at the Conference
From our home society will not be hid,
To those friends we owe a recompense
For each kind thought and act that they did.

Here's wishing great blessings for those people
Whose hearts and homes were opened to all;
Words to express our thanks are too feeble,
We pray God's grace on each of them may fall.

Miss Estelle Wolfe.
Hickory, N. C.

CHANGE IN DATE OF DISTRICT MEETING

We are asked by Mrs. J. L. Woltz, district secretary of the Mt. Airy district, to announce that the district meeting for her district will be held at Leaksville, the 9th and 10th of June instead of the 8th and 9th as heretofore announced. It is desired taht every society send representatives to this meeting and the names of all delegates should be sent at once to Mrs. R. P. Ray, Leaksville, N. C.

It is customary with Mrs. L. N. Presson, district secretary of the Charlotte district, to hold two meetings each year on her district and the first of these will be held at Lilesville on Thursday, June 16th. All societies living on that part of the district are asked to send representatives to the meeting.

We are sorry that the announcement of the Salisbury district meeting which was held in Norwood, May 31st-June 1st, did not reach us in time to be inserted in our issue of last week. We trust that this meeting was a most successful one and hope to have an early account of it that our readers may enjoy hearing of the good things of those days.

INTERESTING INCIDENTS AT COUNCIL

One of the sweetest, most touching incidents it has ever been our pleasure to witness was the presentation to Miss Lochie Rankin, our first missionary, of a beautiful silver candlestick bearing a lighted candle. The gift, from Mrs. Albert West and daughter, Miss West, in whose home Dr. and Mrs. J. W. Lambuth were guests in 1854, when from Richmond they were sent to their field in China, was presented by Miss Maria L. Gibson, Principal Emeritus of Scarritt Bible and Training School, and a charter member of the Woman's Board, organized in 1878, the year "Miss Lochie" went to China. The little ceremony was wonderfully beautiful in its simplicity—arm in arm, Miss Gibson carrying the lighted candle, these two dear little old ladies walked up the aisle and onto the platform, where Miss Gibson made a little speech of presentation, in which she said that the lighted candle was a symbol of what "Miss Lochie's" life was to those among whom she had lived these forty-two years—a light to lighten the darkness of their ignorance, superstition, and heathenism, leading them to the perfect day of a saving knowledge of God, His love, and His mercy.

W. N. C. CONFERENCE

CONFERENCE NOTES

"Salisbury's the Place" to which our 1922 meeting is scheduled to go, and knowing the town as we do we feel safe in predicting thus far ahead a great meeting over there with the good people of that hospitable, wide-awake town, in that splendid new house of worship which the good Methodists have erected.

A most interesting feature of the conference for the children and many of the grown-ups was the Story Hour conducted by Miss Kate Hackney, of China, who told interestingly of the customs of the Chinese and displayed and explained the beautiful collection of curios she has.

Three new district secretaries were elected at the meeting, and we welcome them into our work. Mrs. W. G. Ballard, of Reidsville, in place of Mrs. J. V. Wilson, resigned, for the Greensboro District; Mrs. D. L. Simpson, of Winston-Salem, in place of Mrs. T. B. Apperson, resigned, for Winston-Salem District; and Mrs. W. L. Winkler, Boone, Route 2, in place of Mrs. W. C. Coffey, resigned, for North Wilkesboro District. These women have been actively engaged in our work and come to us well qualified for the positions to which they have been chosen. It is with regret that we gave up the three retiring secretaries, for they have done a most efficient work. We miss them and our best wishes are for them.

Not only did the good people of Lenoir contribute to our pleasure and comfort during those days, but the spirit of hospitality seemed to be contagious throughout the entire Statesville District, and as evidences of the fact that Granite Falls, Littlejohn and other places wanted to share in our entertainment, there came substantials and delicacies for the lunches at the noon hour. But the hospitality spread still farther and North Wilkesboro sent beautiful home-made cakes as an expression of their good will and neighborliness to the Lenoir committee, and this committee desires to thank them for this great kindness.

We had heard of that good-looking crowd of girls that Prof. Craven has at Davenport College, but it was our privilege to see them several times during the conference for ourselves, and we believe all we have heard. That was a most delightful concert they gave under the direction of Prof. Kraft and we thank each one who participated.

We were reminded many times at Lenoir of the Scriptural quotation, "Behold how good and how pleasant it is for brethren to dwell together in unity," for it seemed that all denominations in that town were represented at the meetings at each service feeling that we were all engaged in the same great work of saving the world for Christ. Those were beautiful greetings from Mrs. Reed, president of the Presbyterian Synodical of North Carolina; Mrs. Rufus Gwyn, president of the Presbyterian Missionary Society; Mrs. Wilson, of the Baptist; Mrs. Black, of the Lutheran, and Rev. Mr. Peeler, of the Reform Church, and others.

We were glad to have so many of our preachers in the conference present during these meetings. They were good listeners and inspired us with their good wishes and encouragement when introduced to our conference.

AUXILIARY NEWS

Mrs. C. J. Lynch writes from Hertford that the Woman's Missionary Society is alive and flourishing. They have twenty-three faithful members who meet regularly, striving to do more every year for the Master's cause. Mrs. Susie A. Scott writes interestingly of the work in St. John's Church, Goldsboro. They began in April their mission study with twelve members, using the "Adventures in Faith in Foreign Lands." The minister and his wife, Rev. and Mrs. J. W. Potter, and Mr. and Mrs. J. R. Raper (Supt. of Sunday school and president of Missionary Society) back up the work most efficiently by leading and doing wherever they are needed. God speed you, dear women, in your work for Him.

NEW AUXILIARIES

Mrs. George Hawkins, secretary of Elizabeth City District, writes that "Six auxiliaries have been organized on her district since January. Four on Pasquotank charge were organized by Mrs. E. L. Stack, the minister's wife. at Newbegun, Union Hall's Creek and Mt. Hermon. One at Columbia, and since the Council, have helped to organize one at Moyock." Good for you, Mrs. Hawkins! And good for Mrs. Stack! All honor to our "preachers' wives!"

A special feature of the meeting was the beautiful, soul inspiring music given at each service by the choir of splendid, well-trained voices—and for which we are most appreciative.

Another feature conducive to health, happiness and an exuberance of good feeling was the elegant mid-day lunches served by the good women of Lenoir, who looked well after the "inner man."

What was more beautiful or more inspiring than the daintily attired, bright-faced little children who came day after day to do their service as pages during the conference!

One of the most impressive, most heart-cheering and most gladdening services of the whole conference was that on Thursday morning during the Young People's hour, when twelve consecrated young girls who have volunteered for life service gathered around the altar and were presented to the conference. Surely "Praise God from Whom all Blessings Flow" was an appropriate song for such an occasion!

It was the good fortune of your editor, together with Mrs. Lucy H. Robertson, Mrs. W. W. Hagood, Mrs. H. A. Dunham, Mrs. L. W. Crawford and Mrs. B. F. Dixon to be guests of Mr. and Mrs. J. L. Nelson, those big-hearted, loyal, progressive citizens of Lenoir, in whose home it was a great privilege to be during those wonderful days and whose many kindnesses we greatly appreciate.

LAYMEN'S WEEK
SOUTHERN ASSEMBLY
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Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

N. C. CONFERENCE

EDENTON STREET CHURCH INVITES WESLEY FEDERATION NEXT YEAR

A letter from Mr. Daniel W. Terry, former secretary of the Wesley Bible Class Federation, announces that Edenton Street Church, Raleigh, has extended an invitation to the Federation to meet with them in the year 1922.

Mr. Terry says in part: "I am instructed by Rev. W. W. Peele and the Board of Stewards of Edenton Street Methodist Church to extend an invitation to the officers and members of the executive committee of the Wesley Bible Class Federation, N. C. Conference, to hold their next annual meeting, 1922, in Edenton Street Methodist Church, Raleigh.

"I trust you will use your influence in trying to get them to accept our invitation. If it is decided to bring the next meeting here, I feel confident in stating that we will have one of the biggest and most successful gatherings of the Federation in the history of the organization."

The field secretary votes that we accept the invitation so graciously extended by this church. The executive committee will act upon the invitation in the near future.

New Wesley Classes.

A list of new Wesley Classes will be printed in these columns in a few days. Secretary Woosley's list in last week's Advocate shows that the Western Conference Federation is determined to win in the membership contest which is now on between the two conferences. We will be satisfied with nothing less than a thousand Wesley Bible classes in this conference. We ought to have them, and we can secure them. Every superintendent and pastor who wants to build a better Sunday school can make a good beginning by seeing to it that all the classes above Juniors are organized as Wesley classes.

ELIZABETH CITY TRAINING SCHOOL

Seventy-eight Sunday school workers enrolled for one of the five courses in the training school held in Elizabeth City the week of May 15-21. The number who came for two or three sessions, but were not able to enroll for credit work, ran the total attendance well above one hundred. The spirit of the school was fine. Many people did faithful work through the week under great difficulties.

Thirty-two certificates of credit were issued to those who completed all requirements of the school. Among those who received credit in this training school were, Rev. R. H. Willis, P. E.; Rev. J. M. Ormond, pastor First Church; Rev. H. E. Myers, pastor City Road Church; Rev. E. L. Stack, pastor Pasquotank circuit; Mr. W. C. Sawyer, superintendent First Church Sunday school; Mr. L. R. Foreman, assistant superintendent, and Mr. G. F. Seyffert, superintendent City Road Sunday school.

The sessions of the training school were held in City Road church. A splendid feature of the training school was the half hour of play and recreation led by the directors of Community Service, Inc.

The members of the school unanimously asked that it be made an annual affair in Elizabeth City.

The faculty and courses offered in this school were as follows: Mrs. C. L. Van Noppen, Beginner Methods; Mrs. W. F. Cann, Primary Methods; Mrs. E. R. Michaux, Junior Methods; Prof. M. L. Lowery, Methods of Teaching; Mr. J. T. Jerome, Organization.

FIELD NOTES

All reports that come to us concerning Sunday school work show that more interest is being manifested at this time than has ever been known before. We are anxious that this interest and enthusiasm be made permanent.

Several new Wesley classes have been organized recently according to reports to the field secretary. Among them is one in Fairfield, taught by Mrs. Lula F. Usher. Mrs. Usher says in a letter that they have curtained off a corner in the church and placed chairs for the use of the little folks. She says that it has meant much to them.

A letter from Rev. N. H. D. Wilson, presiding elder of the Washington district, says: "There is a splendid revival of Sunday school work in this district which seems almost universal." He says that he thinks that the institute work which was done in the district must be credited with at least part of it.

The North Carolina Conference has been assigned thirty-five reservations for the training school at Lake Junaluska this summer, July 13-27. If you are planning to attend the training school, please write the field secretary, J. T. Jerome, Durham, N. C., and have reservation made for you.

The field secretary had an opportunity to address the congregations at Mt. Tabor and Ellis Chapel, on the Rougemont charge last Sunday on the subject of Christian Education.

A number of training schols are being planned for the summer months. One or more will be held in each district of the conference this year.

W. N. C. CONFERENCE

BELWOOD CIRCUIT

It was Friday, the thirteenth, but nothing worse happened than the falling of a steady rain during the day that was set apart by Presiding Elder Jordan, of the Shelby district, and Pastor Brown, of the Belwood circuit, for a charge-wide Sunday school institute to be held at Palm Tree, a fine country congregation in upper Cleveland county. About two hundred people braved the weather and we had such a good time. It seems that everything goes well on the Belwood circuit. On this day the presiding elder officiated and then introduced Miss Womack, who makes a most excellent impression wherever she goes. Your humble servant did his best, then Brother Jordan did better and it was dinner time. After a hearty dinner partaken as the rain continued to fall Brother Cordell, of the Polkville circuit, made a pointed talk on Christian personality. Then the round table came. Pastor Dwight Brown passed around the offering plates and got questions for discussion. There were fifty of them and we had the best time at all answering them. Everybody talked and of course it was a good meeting. Following came the quarterly meeting and the pastor had the best line of reports one ever hears.

POLKVILLE CIRCUIT

Polkville circuit joins hard by the Belwood circuit. Brother Cordell, former presiding elder and a general all round good fellow, directs the work of the seven congregations of this charge. A steady growth is seen since my three days' sojourn with him last spring. His Wesley classes hold prayer meetings about over the country, the one at Polkville being particularly active. The good people at Polkville are beginning the construction of a $25,000 brick veneered church and hope to stick to it till the work is done. This institute for this charge was held at Rehobeth and we had such a good time. The feature of the day was the teaching of the children to sing and the teacher was none other than the presiding elder. The Belwood pastor was there and he helped out greatly. The Shelby district institutes are proving to be of great value.

SHELBY CIRCUIT

Good Brother Walker, of Rehobeth, "Forded" us to Shelby and then Bro. J. C. Keever, the Shelby circuit pastor, became our boss. Sunday morning we arose early and the pastor's Ford made two trips out to Sharon, where the happenings of the day were to accrue. Supt. D. E. Grigg first had a fine Sunday school in which we all worked and then came the speech making. An immense audience was present in the beautiful and commodious church. Brother Marvin Blanton, our hustling superintendent at South Shelby, had his fine orchestra out and we enjoyed the good music. The morning was well spent. In the afternoon Brother Jordan preached a great sermon, which was followed by quarterly meeting. Brother Keever is serving his second year on the Shelby circuit and he, like most pastors, finds plenty to do. It was a distinct pleasure to be with him and his workers.

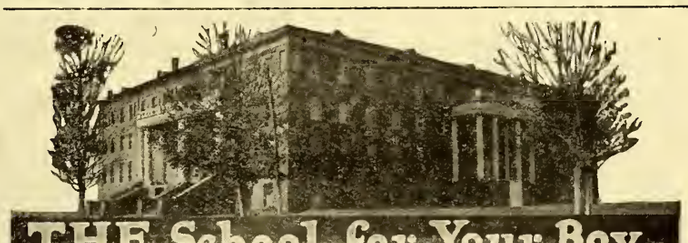
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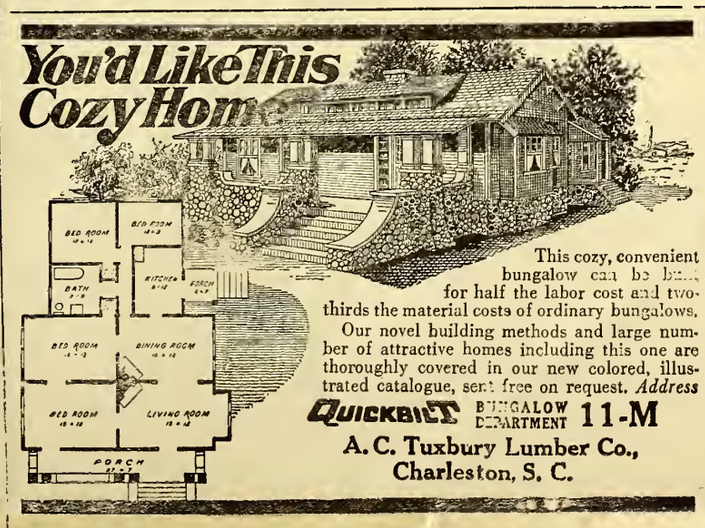

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Epworth League Work

Rev. C. K. Proctor, Raleigh, N. C.
Miss Grace Bradley, Asheville, N. C.

NOTICE

I am sorry that it is not possible for me to publish the names of all the new officers, but it would take several pages of the Advocate to do this. I want these names, but not for publication.

If your chapter is doing anything that would be interesting and helpful to other chapters, please send me a full account of it.

Grace Brandley, Editor.

THE "GROCE" EPWORTH LEAGUE STRIVES FOR A "GROSS" OF MEMBERS

The Race Street Leaguers gave their chapter a good name and they are trying to live unto it. They have sixty members with an average attendance of about forty. This is a good record, but they are not satisfied with it. They began a "White and Gold" membership contest last Sunday in which their goal is 144 live, active members. They want to make it a "gross" chapter, too. Miss Blanche Eastep, the superintendent of recreation and culture, writes us that they are planning to end delegates to Morganton and to Junaluska. Their aim is to be a hundred per cent chapter with a gross of members.

THE FOREST HILL INTERMEDIATES ARE LEARNING TO BE GOOD NEIGHBORS

Miss Pearl Hathcock, the secretary, writes that the Intermediate League of Forest Hill, Concord, is doing fine work under the supervision of Mrs. J. F. Armstrong. New officers have been elected with Miss Mary Ella Cochran as president.

Some weeks ago all the chapters of Forest Hill church held a union service. They have all the different divisions in League work—Seniors, Intermediates, Knights of Ezelah, and Juniors.

The Intermediates recently visited an old lady who is not able to attend church and carried her a lot of good "eats." They felt that they were than repaid by her gratefulness.

HARMONY JUNIORS (CONCORD) USE ENVELOPE SYSTEM

The Harmony Junior League was organized October, 1920, with Miss Pearl Cochran as superintendent.

We have a membership of about fifty with an everage attendance of about thirty. There is no organization in our church that has more life and enthusiasm than our Juniors. Really interesting and inspiring programs are given each Sunday afternoon under the efficient leadership of our superintendent.

The Juniors have given, as a free will offering, four dollars to our Africa Special. The standard envelopes are used for all collections including our monthly dues.

We have placed twelve copies of the noted edition of the "Methodist Hymnal" in our church.

Francis Towell, Pres.

MOORESVILLE VOLUNTEERS FORM BAND

On Sunday, May 8, after the evening service, eight of the Mooresville Epworth Leaguers met and formed a Volunteer Band comprised of the following members: Mrs. R. M. Stafford, president; Ora Brantley, secretary and treasurer; Bell Poston, Nora Tomlinson, Sadie Barkley, Donald Abernethy, John Abernethy and Roby Robinson.

We are having a good League considering the loss of our best League friend, Miss Gertrude Falls. But we know what the Dilworth League has gained in having such a friend and guide.

The secretary of our Volunteer Band and also of our League would welcome any mail from any other League. May God's richest blessings rest upon all Leaguers everywhere. We, the Volunteer Band, ask for the prayers of all Leaguers. Ora Brantley,
Secretary. (Also Chapter Pres.

ITEMS OF INTEREST

Meet me in Morganton June 20-22.

Spindale boasts of a new chapter with Mr. Clyde Wilkins as its president.

Brevard Street Intermediates won the attendance banner at the May meeting of the Charlotte City Union.

Mooresville chapter's Anniversary Day offering amounted to ten dollars and thirty-seven cents. I am sure the treasurer will be glad to receive many more such offerings.

Mrs. N. Buckner, of Asheville, recently spoke to the Davidson-Mt. Mourne-Cornelius Union. This is a fine crowd of Leaguers and we are expecting a good report from the secretary soon.

Mr. Clyde Hager, Shelby district secretary, recently visited Hill's Chapel and made an enthusiastic talk on the need of the League. Mr. Hager writes: "New officers have been elected in both Belmont chapters. Eleven of our Juniors graduated and were enrolled as Seniors. Both Junior and Senior Leaguers have caught a new vision and are looking forward to great things in the future.

Mr. Hager wishes to thank the presiding elder and the good pastors of the Shelby district for their co-operation and the many good things they have helped put over in his district.

The Harmony, Concord, Seniors are starting the new year with a splendid corps officers. They showed good judgment when they made Mrs. E. O. Dryman their president.

Miss Ruby Hamilton is superintendent of twenty-five wide-awake Intermediates at Brevard Street, Charlotte. They had every member present at their first business meeting. The officers have been installed and delegates elected to the Annual League Conference. The Bible and Church Study courses are being used.

AN EXHORTATION FOR OUR LIFE-SERVICE SUPERINTENDENT

Kind Friends:

The life-work superintendent wishes to send greetings to the volunteer band of our conference, which has now grown to more than fifty, and each mail is bringing new recruits. In one mail recently I received the names of sixteen who had recently volunteered for life service. This scribe is happy over this fact. Some of us are praying for one hundred consecrated young lives, laid on God's altar this year. Our young people are being moved as never before to do some definite work for our Lord.

Zion is "travailing," and her children are going to rise up in great numbers to go forth to help save the world. The superintendent would be pleased to see as many of this number mentioned above as possible at our Epworth League Conference to be held in Morganton June 20-22. Let us pray that many others may on that occasion join our "volunteer band."

Permit me also to say just now that no greater call comes to the people called Methodists" than to respond with a hearty good will and lay on God's altar the $33,000,000 in order that this host of young Methodists may become prepared to enter the wide open doors. May I exhort every Leaguer to rally solidly to the Educational campaign now so near its close. Let there not be ONE Epworth Leaguer fail in this hour of duty. A few of those whose names I have are now in school making their preparation for their life work, but a vast majority are not now even in preperation. Let us say to these consecrated young men and women: "If you will furnish the 'will,' and haven't the 'way,' we will help you furnish the 'way.' This Educational campaign campaign MUST 'go over the top.'"

Lee A. Falls,
Conf. Life-Service Supt.

Note—Of the volunteers mentioned above, all are from Epworth Leagues but five.

SENIOR AND INTERMEDIATE

The two Leagues, Senior and Intermediate, of the Spencer Memorial M. E. Church, of North Charlotte, N. C., are doing mighty fine work, though young in experience. Last Sunday the combined attendance of the two Leagues was 53. The Senior League is under the direction of Mr. G. W. Foard, who is doing some fine work with the young people. The Intermemeeting of the City Epworth League Miss Logan, pastor's assistant, and Mrs. J. H. Armbrust. At the last Union, the Senior League won two banners for attendance and merit, of which the young folks are very proud.

Young people who never before have taken part in any kind of religious work are now thoroughly interested in the League, and are responding readily to the request to lead the devotional meetings. The socials of these Leagues are especially attractive and well attended, with very good times. The last Senior social was held at the home of L. E. Anderson, at which time a weiner roast was enjoyed. Most of the League members have joined the choir. This church has recently installed the Methodist Church Hymnal, and is using new, for the first time in its history, the regular order of Methodist service. The Leaguers are helping to put that across. If you want to see some good Leagues, some down our way.

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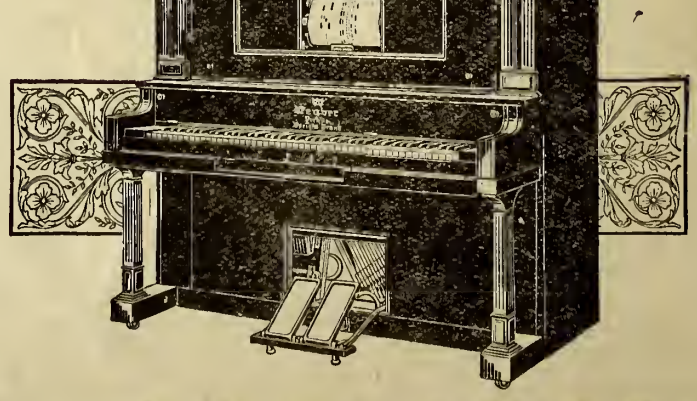
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N. C. CONFERENCE

It maks us all happy to have Mr. Joseph G. Brown back home again after an absence of several weeks. He has been under a tremendous strain for a long number of years, and he has been off on a vacation enjoying some well earned rest. The Methodist Orphanage has no better friend than this great layman of our church. From the very beginning of our work he has taken an active part in its development and enlargement. His devotion and enthusiasm in behalf of the orphans of our church have contributed in a very large measure to the success of our cause. His labor of love has encouraged and inspired others to do great things for us. It may not be out of order to say that there is no one in our state that is honored and loved by our children so much as Brother Brown. His frequent visits to our home are a real benediction to every officer and child on the campus.

* * * *

At this writing we are in the midst of our annual revival. This is the fourth meeting of this kind we have had among our children. Three years ago Brother J. H. Buffaloe did the preaching for us; two years ago we had Brother C. K. Proctor, and last year we had Brother H. B. Hill. All these meetings were crowned with the best success. We have just begun with bright prospects for a gracious revival. We are delighted to have Brother C. K. Proctor with us again in our revival services. He is young and enthusiastic and is a great favorite among our children. What is better he knows the needs of young people, and in a simple, straightforward way he speaks to them about the things that are worth while. His messages are like new coins, bright and inspiring. He has the happy faculty of making the profound truths of the Bible plain and facinating even to the youngest child. Happy is that preacher who can interest and grip the young life of his congregation.

* * * *

Our commencement will begin on June 24th with a musical recital and will close on June 29th. The fourth Sunday morning in June our commencement sermon will be preached by the Rev. R. C. Craven, of Oxford. On June 28th our board of trustees will bold their annual meeting beginning at 12 o'clock. At eleven o'clock that day we will have the graduating exercises to which the board is cordially invited. On Wednesday night, June 29th, we will have a grand concert down in the city, either at the Academy of Music or the Auditorium. We are planning for the best commencement in the history of the orphanage, and we have reason to believe that we shall succeed. To all these exercises the public is cordially invited.

NEED FOR FURTHER AID

Famine Relief Work to Continue As Urged by Foreign Mission Council.

Because of a continuance of drought, which threatens the total failure of the spring crop in the province of Chihli, covering one-fifth of the entire famine area in North China, the American Committee for China Famine Fund has announced that its fund-raising effort in behalf of the famine sufferers will be continued through an additional sixty-day period.

The loss of the early crop in Chihli means that 2,000,000 persons facing starvation will remain dependent on American aid until August.

The action of the American committee immediately followed an urgent appeal to the committee and to the church orgaizations of America, from the Foreign Missions Council of North America, representing all the Protestant missionary agencies, interdenominational, denominational and non-denominational, of the United States and Canada.

That appeal, embodied in a resolution adopted by the Committee of Reference and Counsel of the Missions Council, at a meeting specially called for the purpose, said:

"That in view of the present acute conditions in which 5,000,000 Chinese are dependent for food upon the generosity of Americans until the July harvest and the fact that 2,000,000 will need help throughout the summer, this committe urges the American Committee for China Famine Fund to continue its efforts with unabating vigor and with the full use of its organization, until these needs are met, and that the committee further urges upon all Protestant churches associated with the Foreign Missions Conference the continuance of the generous giving which has marked their response thus far to this great appeal."

All funds sent to J. D. Hamilton, Tr., 810 Broadway, Nashville, Tenn., will be promptly forwarded to China, where they will be applied to the relief of the stricken district under the direction of our missionaries.

MEETING AT HENDERSONVILLE

Bros. C. F. Weigle and C. P. Curry gave us four weeks of hard, solid work. They began in the church, but it soon became manifest that larger quarters would be needed. So a tent with a seating capacity of 1800 was secured and at times this would not accommodate the throngs.

It was a great meeting in many respects. Great from the standpoint of attendance, great in unctious, powerful, fearless preaching, and great in general interest. The results were good. Some three hundred came forward to surrender to Christ, many of whom were clearly converted. The most of these were adults. Brother Weigle is one of our general evangelists and is a wonderful preacher, while Brother Curry is a great leader of song. About forty young people responded to the "Life Service" call.

M. F. Moores.

PROGRESS AT CONETOE

Dear Advocate:

Perhaps it may be worth while for me to give a brief report of the work done at Conetoe M. E. Church, Conetoe, N. C., since the last North Carolina Conference, under the pastorate of the Rev. L. L. Smith.

He secured the services of the great Southern evangelist, Rev. Baxter McLendon, who began a series of meetings at this church March 14th, preached twenty sermons and left March 23rd. The attendance and interest grew from the beginning under the clear, forceful and soul-stirring sermons of this man of God.

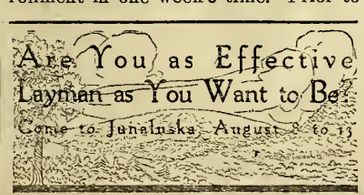
As a result of this meeting thirty-six new members were added to our church roll. Among these were a few people of mature years. The spiritual condition of the church is better than it has been in many years.

Our Sunday school doubled its enrollment in one week's time. Prior to this time there were only five grown people who attended Sunday school regularly. We had only three classes; now we have seven classes. Our Sunday school has outgrown our church, so we are considering a plan for remodeling the church. It is an inspiration to those of us who have labored so long with such a few to see so much interest manifested, especially among the grown people.

On March 31st the Rev. B. B. Slaughter, of St. James M. E. Church, Tarboro, N. C., and our much esteemed pastor, Rev. L. L. Smith, organized an Epworth League. Twenty-eight members were enrolled. The members of the League conduct the weekly prayer meeting every Thursday evening at eight o'clock. These meetings have been well attended by the members of the church, both young and old.

Mr. McLendon has held a meeting at Robersonville, a neighboring town, and Conetoe was well represented at a number of the services.

Mary Brown.



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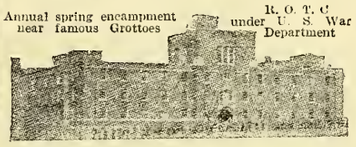
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FOLKS AND ME

It is a funny thing, but true,
That folks you don't like don't like you.
I don't know why this should be so,
But just the same I allus know
If I am "sour," friends are few;
If I am friendly, folks are too.

Sometimes I get up in the morn
A-wishin' I was never born.
I make of cross remarks a few,
And then my family wishes, too,
That I had gone some other place
Instead of showin' them my face.

But let me change my little tune
And sing and smile, then pretty soon
The folks around me sing and smile
(I guess 'twas catchin' all the while).
Yes, 'tis a funny thing, but true,
That folks you like will sure like you.
—Lucile Crites, in the Progressive Teacher.

THE DRESS OF SCRAPS

There was once a king who was very wise. He had an only son whom he loved dearly. When it was time for the son to marry, the king began to think how he could get a good wife for him.

"I don't want you to get a lazy wife," he said. "I want you to marry a girl who is clever, one who knows how to work."

"That is just the kind of girl I want to marry," answered the prince.

So the king sent messengers all over the land who said, "The king will choose for the prince's wife the cleverest girl in the land. Every girl must make herself a dress. It may be made of any kind of cloth. On the prince's birthday all the girls are to come to the palace. Then the king will choose the girl who has shown most cleverness in making her dress."

When the girls heard this they were very much excited, for each wanted to become a princess, you may be sure. And each set to work to make the finest dress she could. Ann made her dress of red velvet, and trimmed it with gold beads; Jane made hers of soft blue silk and worked golden butterflies all over it; Mary's dress was white satin, trimmed with silver, just like a bride's; and all the other girls made themselves the most beautiful dresses they could think of, and each sewed many fine stitches into her dress.

At last the great day, the prince's birthday, came. All the girls went to the king's palace. They looked very beautiful flitting about in the great garden where the king and the prince met them.

The king looked at them. "What clever girls they are," he said to his son. "It will be hard to choose the cleverest, all have done so well."

It took hours to look at all the fine dresses. The king wanted to be fair, so he examined every one carefully. Just as he was about to say that Mary's white and silver dress was the most beautiful, and that he would choose her to be the princess, his son stopped him.

"Look, father," he said. "There is a girl hiding behind the big oak tree. I saw her peep out a minute ago. We shall see her dress, too."

"You are right, my son," answered the king. "Every girl must have a chance to show her work."

He called a messenger and told him to bring the girl from behind the tree. The messenger went over to the girl.

"The king has sent for you," he said.

"Oh, I can't come," replied the girl. "I have no beautiful dress. I am Alice, the poorest girl in the land. Let me stay here and see who is chosen."

"I can't," answered the messenger. "You must obey the king." So saying, he took her hand and drew her out from behind the tree where all could see her. Then how the girls laughed! "Look at her!" "No wonder she hid!" "Her dress looks like a patchwork quilt!" they cried.

Poor Alice stood weeping before the king and the young prince. Her dress did look like a patchwork quilt. It was made of small pieces of cloth—silk, and satin, and velvet, of every color.

"Look at that!" cried Ann, pointing to a bit of red velvet. That's a scrap that I threw away."

"And there's a scrap that I threw away," cried Jane, as she pointed to a bit of blue silk. Then all the other girls gathered around poor Alice calling — "Patchwork! patchwork! A dress made of our scraps!" And each pointed out the scrap that she had thrown away, and all laughed at Alice.

But the king and the prince did not laugh. The king said, "Silence all!" Then when they were quiet he spoke to them. "Your dresses are all beautiful and you have done well. But Alice has done best and proved herself the cleverest, for she has made her dress of the scraps that you have thrown away; she has spent no mony. It is a clever person who can make use of what others throw away."

The young prince took Alice's hand in his. "I like your dress, little Alice," he said. "The stitches are fine and even. I think you are very clever, and I chose you to be my princess."

So clever Alice was married to the king's son. At her wedding she wore a dress of white silk as fine as a cobweb, that she had spun herself. It was covered with silver and golden butterflies that she had embroidered herself. The other girls all came to the wedding, dressed in their fine gowns, but Alice's dress was the most beautiful, and Alice was the prettiest girl there. She looked like a real princess.—A Scottish Tale.

THE LITTLE ELF

I met a little Elf-man once,
Down where the lilies blow.
I asked him why he was so small
And why he didn't grow.

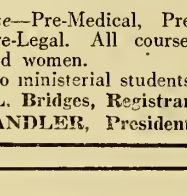
He slightly bowed, and with his eye
He looked me through and through.
"I'm quite as big for me," said he,
"As you are big for you."

John Kendrick Bangs.

MANNERS

Horace Mann gives this bit of advice to boys:

"You are made to be kind, generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part in the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one be not envious of him; for if one boy is proud of his talents and another is envious of them, there are two great wrongs and no more talent than before. If a larger or stronger boy has injured you and is sorry for it forgive him. All the school will show by their countenance how much better it is than to have a great fuss. And remember who said, 'Love your enemies,' and 'bless them which curse you.'"


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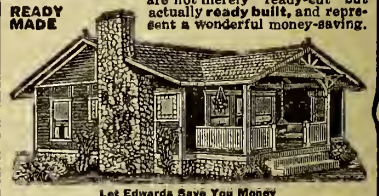
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A QUADRENNIUM IN CONCORD

Four Years of Growth at Central Church—Membership Increased and Large Amounts Raised for Benevolence.

As my quadrennium at Concord Central is rapidly drawing to a close, I wish to submit a few items that might be of interest to the brethren whose eyes are turned in this direction. Concord Central is one of the oldest congregations in our conference. It is the mother of Concord Methodism and its territory is circumscribed by other Methodist churches that have branched off from it. Hence its numerical growth is slow. My predecessor reports a membership of 292; we now have 345. But there is not a more loyal congregation in the Western North Carolina Conference.

They have responded to every call that has been made, and put over every enterprise that has been presented. We raised our quota of $17,190 for the Centenary; about $1800 for the building fund of the Children's Home; $1500 for the Anti-Saloon League; $100 for the "Near East Relief"; $1000 for the decoration of our church; $1400 for tent meeting; several thousands for various other causes. During my pastorate the pastor's salary has been advanced from $1500 to $2500. The educational campaign is on, and we are going to put that over. We have not a man, woman or child that will not do his part in this great campaign. We have one of the finest boards of stewards I ever knew. Under the Chairmanship of D. B. Coltrane, the patriarch of Concord Central, the church has made a record of which we are not ashamed.

The Woman's Missionary Society is one of the best in the whole church. The president is Mrs. W. C. Houston, one of the loveliest women in Southern Methodism. They now have a number of circles and are supporting Miss Tuttle in China.

Our Sunday school has grown since I have been here. We have organized a home department, cradle roll department and the school is doing well. Under the superintendency of Hon. J. L. Crowell our school has done fine work. I have spent a pleasant four years here, and have a fine charge to turn over to my successor. Bro. D. B. Coltrane and daughter, Mrs. C. A. Cannon, have given us a pipe organ, which will be installed some time next year, in memory of the sainted Mrs. D. B. Coltrane, who was so long an active and honored member of this church. I wish that it were possible for me to mention the names of all who have aided in the work, but space will not permit. I want to congratulate my successor, whoever he may be. I have done my best, which is always poor, and must face another crowd next year, if providence permit.

May God and the Bishop send them the right man. Sincerely,

Z. Paris.

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N. O. SMOAK, Manager,
Greensboro, N. C.

RUTHERFORD COLLEGE NOTES

We would be lonesome since the young people have left were it not for the call of the fields and gardens for the hoe and the plow, and I might say, other industries that are sufficient amusement for the industrially-minded.

The brick-kiln is cooling, and if the building committee can furnish the cash, it will not be long until the plumb, level and trowel will be at work on the walls of our new church. Now is the time for church and community to bestir themselves. Read the first chapter of Haggai, and pause at the second verse only long enough to get under conviction.

Our very efficient evangelist, Rev. Jim Green, and his singer, Mr. Rudd Newsome, of Guilford College, closed a most wonderful revival at Thomasville last week and have begun a meeting at Gibsonville. A point of special interest to this community is that one of the by-products of this meeting was that $2,000 was placed in the hands of Mr. Green for the purposes of founding a camp meeting near this place. Sufficient land has been purchased just north of the State Highway and in about a half mile of the college, and work has begun cleaning off the ground preparatory to building. The first meeting has been announced to begin the last week in August next. Further announcements will be made as the work unfolds.

The Connelly Springs quarterly conference was held at Friendship church last Saturday, and was well attended by the official members, also by the local congregation. Presiding Elder Litaker preached a most excellent sermon at 11 o'clock, prefaced by a ten-minute address on the Educational Movement, after which a recess was taken for enjoying a most excellent basket dinner. After dinner the conference convened and Rev. W. E. Hauss was chosen secretary. Again the presiding elder gave a very forceful address on the Educational Movement. If this great movement does not go over the top on the Marion district it will not be attributable to indifference on the part of our presiding elder. The report on the general state of the church showed a healthy condition of the charge. Over $400 had been raised for famine sufferers across the seas, and $348 salaries.

Four strong Methodist families have just recently moved into our place to get the advantage of our excellent school advantages. Taken altogether I think there is a bright future for Rutherford College. J. T. Stover.

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SMITHFIELD REVIVAL

Came to Smithfield December 4th, 1920. Began work next day—Sunday, closing the day with a sermon on "Repentance." From then to March 6th, 1921, I sought to awaken a revival spirit by direct aim at sin in places high and low, in persons of both high and low degree. Gave one Sunday, the last of 1920, to sermons on Bible reading. Ninety-six pledged to read the Bible through in a year. Many others to read it every day. I furnished the plan for reading it through. They have kept at it. I next said to my church, let us ask God to give us a

Revival Among Ourselves.

That God ought to be able to work through us to save the unsaved around us, or else set us aside as a barren fig tree that another might occupy the ground. I offered myself for the preaching, and my people offered themselves cheerfully to sing and pray, and do personal work. God accepted, and to the work we went in a spirit of enthusiasm I've not seen surpassed.

First Week.

Sunday night I said, "Monday night is mine and I will depend on your loyalty for a crowd." The crowd was there—a real crowd, and it stirred me to my best, and the Spirit was on the folks. For Tuesday night I'd notified the W. M. Society and adult women's Sunday school classes that I'd depend on them for a full house, and they went out and brought them in, and again it was up to me to let God have full liberty in using me. He did. In like manner we laid responsibility on the official board and men's adult classes for Wednesday night's crowd. On the Epworth Leaguers and Wesley-Philathea class for Thursday night, and on the superintendents and teachers of junior departments of the Sunday school for Friday, P. M. Results seemed to say, "We all did our best." Saturday nights were "pay-off" nights and all were present for pay and got it.

Second Week.

Conviction turns rapidly to conversion. Two services a day, and "self-starter" prayer meetings among young men—no singing, no talking, only pray, pray, pray, holding in their fingers slips of paper on which were written the names of those whose salvation they sought. No one thing contributed more to the power in our meetings than these noon-day prayers.

Third Week, 'Rising Up Early."

Twenty-three times Jeremiah speaks of "rising up early" to warn Israel of her sins and of coming judgment. Seven times Jesus was up early in the morning either at prayer or serving. For thirty years I've held early morning services—6:15 to 7 a. m.—with the very richest of spiritual results. Sometimes I feel like giving my residue of days to morning evangelism. During this third week church was full at almost every service, and at some services standing room was appreciated. The Holy Spirit fell upon us in old time power morning and evening. During this week the Women's Volunteer class held prayer meetings with gracious results.

Fourth Week.

One of the most wonderful of early morning scenes in the life of our Lord was at break of day—the "resurrection morning," and we thought it well to begin our fourth week in our "city of the dead." The people were there, and so was our Lord. Two asked for prayer, one of whom, a man of 50 years or more, said, pointing to a nearby grave, "There lies my dear mother; pray that I may meet her in heaven." Not many will forget that Easter Sunday. On Wednesday we closed at the church, and went to Ivanhoe Mill No. 2 on Thursday night, where we held several services in which twenty or more were converted, most of whom joined our church. Then followed by special request of a few citizens five services at

Jones' Schoolhouse,

in which twenty-one professed faith; nineteen joined our church. We now have 27 members in this community, one and a half miles in the country. At the beginning of the meeting we had no members in this section. Many children in these homes, and we help the parents to get them to Sunday school and church by sending out one or two autos Sunday mornings.

Interesting Features of Meeting.

Three grandparents were converted and joined the church. Twenty-four fathers and nineteen wives and mothers. Twenty-one young men and twelve young women. Twenty-one boys and girls, boys leading. Among the converts was one Catholic—by the way, a sister-in-law of Bishop Dubose. One Unitarian, the lady supervisor of our county schools. One Greek, (proprietor of the Busy Bee Cafe), his wife and son, and he making good as a worker. Since meetings began our Sunday school enrollment has gone from 321 to 446, and now more room is the question.

Last, My Own Blessing.

I began the meeting in 2nd Cor. 12:9-10, having had ten days in bed with pleurisy in January, from which I had not fully recovered. I took the matter of my doing the preaching to God in prayer and while praying one morning I was impressed to read Phillip, 1st chapter, and found rest and assurance in verses 20-21. At another time St. John 12:24-25, and Gen. 17:1, where the term, "Almighty God" is from El Shaddai, El—the "strong one." Shaddai means "the breasted," or the mother idea of God. God is Shaddai because He is the nourisher, the strength-giver, who pours Himself into believing ones. Most assuredly I write unto you that in the strength of these words of God I preached sixty times during this revival, and was "fairer and fatter" at the close than at the beginning, and now I am living Psa. 103:1-2—to God be all the glory. See Dan. 156 ch.

D. H. Tuttle.

P. S.—I will not forget to mention wife, the faithful care-taker of the parsonage, who kept my mouth satisfied with good things thru it all.

WALNUT COVE MEETING

One of the most successful meetings held at Walnut Cove in many years (old residents say 20 years) was that recently held at the Methodist church The meeting began on Sunday, April 24, and closed Wednesday afternoon, May 11. Rev. J. W. Combs, of Pilot Mountain, did the preaching—and it was Methodist preaching of the highest order. The attendance throughout the meeting was large, each evening more than filling the church, and order and attention of the best. We have never seen so large congregations get to and away from the church as quietly as these did. There was a large number of conversions and reclamations, variously estimated from 60 to 100. There have already been thirteen accessions to the church with more to follow.

Brother Combs is a sincere, consecrated speaker, and seems to be a born evangelist. He handles sin with gloves off, and calls a spade a spade, and not, as so many ministers do these days, an agricultural implement.

Rev. J. W. Kennedy, the popular pastor, was with him all the time, and with a number of the church members did valiant service.

The writer hears that Mr. Combs has several more dates for meetings this summer, and believes that he would make a most acceptable helper at any point, and a splendid conference evangelist. We hope to see him appointed to this responsible position at the coming conference.

An Attendant.

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Lake Junaluska, N. C.

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Rates are figured extremely low.

Two in a room, $4.50 a week.

Three and four in room, $3.50 a week.

Good meals can be secured for $7.00 a week at the cafeteria, which is about three hundred feet from Lakeside Lodge.

Lakeside Lodge will be open for guests July first. Reservations can be made now for any part of July or August.

ADDRESS

LAKESIDE LODGE
Lake Junaluska, N. C.

CLASS VISITS EX-TEACHER

Sunday, May 15th, was a red letter day at the Benson M. E. Church, with large attendance at Sunday school and the evening services, but the special feature was the large congregation at the morning preaching service, which was attended by thirty-two members of the men's Bible class of the Edenton Street Sunday School of Raleigh. The pastor, Rev. E. M. Hall, was formerly the teacher of this class. Some time ago the class presented Mr. Hall with a handsome Bible as an expression of the esteem in which he is held. Mr. Hall visited the class and spoke to them recently and the coming of the men was a reminder that he is not forgotten. Handsome decorations, special music and an appropriate sermon made an inspiring service. Following the sermon dinner was served to the men at the parsonage by the Ladies' Aid Society. The happy crowd returned home in autos during the afternoon.

TWO GREAT MISSIONAY CONFERENCES

Robert B. Eleazer.

Our Board of Missions is promoting two great missionary conferences this summer. The first is to be held at Blue Ridge, N. C., June 24-July 4, at the famous Y. M. C. A. summer assembly. It is the same as that which has been held annually for several years at Biue Ridge under the auspices of the Missionary Education Movement, but has now been taken over by the territorial committee, representing the several mission boards of the South. This conference is inter-denominational and has an annual attendance of five hundred or more. It draws its leaders from the ablest of the several denominations and offers many great platform addresses and also normal training in the new mission study books. Several of our own leaders will be represented on the program. All those who desire to add to their missionary information and increase their usefulness are invited to attend. There are no age limits or other qualificaticns. Full information may be had from the Educational Department, Board of Missions, Box 110, Nashville.

It is not necessary to say much in recommendation of our own General Missicnary Conference at Lake Junaluska, July 29-August 7. That it will be worthy of the series of splendid meetings that have preceded it for a number of years is sufficient. This conference is always an event of moment in Southern Methodism. In many lives, annually, it marks the beginning of a new era of missionary vision and interest. The program this year will be up to the usual high standard, presenting many of the leading speakers of the country. There will be in connection, also, a school of missions with a full curriculum and experienced teachers. This, added to the rare physical attractions of Junaluska and the Blue Ridge mountains, should make an unusual appeal to all who can get away for a few days of rest and inspiration. For program and rates write J. Dale Stentz, Lake Junaluska, N. C.

NEW SOUTHERN TRAINS FOR SUMMER TOURISTS

Additional trains on three lines leading to Asheville, giving overnight service between the Western North Carolina metropolis and the principal points of the South for the acccommodation of summer tourist travel to the "Land of the Sky," will be inaugurated by the Southern Railway System on Sunday, June 26. Eleven new sleeping car lines will be established on the same date:

The new trains and sleeping car lines will be as follows:

Between Columbia and Asheville, handling through sleeping cars between Charleston, Wilmington, Savannah, Augusta and Asheville.

Between Atlanta and Asheville, handling through sleeping cars between Macon, Atlanta and Asheville.

Between Chattanooga and Asheville, handling through sleeping cars between New Orleans, Chattanooga and Asheville.

New sleeping car lines, to be handled on trains already in service, will be established as follows:

Between Memphis and Asheville on the "Memphis Special;" between Nashville and Asheville via the N. C. & St. L. Ry. to Chattanooga and thence on the "Memphis Special;" between New Orleans and Asheville via Mobile and Montgomery to Atlanta and beyond on trains 35 and 36; between Norfolk and Asheville on trains 3 and 4 to Danville and beyond on trains 22 and 12.

Temporary sleeping car service will be established between Macon and Asheville on May 29th, between Charleston and Asheville on June 1st, and between New Orleans and Asheville via Mobile, Montgomery and Atlanta on June 16th, to continue until the inauguration of the regular summer schedules on June 26.

Sleeping car service between Winston-Salem and Beaufort will be established on June 1.

JOIN THE NEW PIANO CLUB AND SAVE MONEY

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Write for your copy of the beautifully illustrated catalog and booklet containing letters of strongest endorsement from old Club members. Address the managers, Ludden & Bates, Presbyterian Piano Club Dept., Atlanta, Ga.

District Appointments

SHELBY DISTRICT
H. H. JORDAN, Presiding Elder
Gastonia, N. C.
THIRD ROUND

June

Stanly, Trinity, 11 a. m. 5
Mt. Holly, 8 p. m. 5
Lowell, South Point, 11 a. m. 18-19
McAdenville, 8 p. m. 19
Besemer, 11 a. m. 26
Main St., 8 p. m. 26

July

Dallas, Hardin, 11 a. m. 3
Ranlo, 8 p. m. 3
Kings Mountain, 11 a. m. 10
South Gastonia, 8 p. m. 10
Mayworth, 11 a. m. 17
East Belmont, 3 p. m. 17
Belmont, 8 p. m. 17

Mr. O. V. Woosley and Miss Womack, our Sunday School secretaries will be with me at the following places: South Fork, Lincolnton, Belmont, Polkville, Shelby Ct., Shelby, Central, LaFayette St., Rock Springs, Cheryville, Crouse, Lincoln Ct., and Lowesville, special emphasis will be given to our Sunday School work, and I am very anxious to have a full delegation of the officials and Sunday School teachers at all of the meetings.

It is desired that provisions ehall be made for the Sacramcnt or the Lord's Supper at every Sunday sevrice announced above except where it is regularly observed.

FLIZABETH CITY DISTRICT
R. H. Willis, P. E.
THIRD ROUND

June

Moyock, Baxter's, ...4-5
First Church, morning, ...12
City Road, night, ...12
South Mills, Sharon, ...18-19
Currituck, Asbury, ...25-26

July

Pasquotank, Hall's Creek, ...2-3
South Camden, Wesley's, ...6
Plymouth, amesville, ...9-10
North Gates, Hebron, ...16
Gates, Harrell's, ...17-18
Perquimens, Epworth, ...23-24
Edenton, ...27
Chowan, Bethany, ...30-31
Hertford, night, ...31

August

Kennekeet, Rodanthe, ...3
Hatteras, Hatteras, ...5
Roanoke Island, Manteo, ...7
Dare, Mashoes, ...8
Kitty Hawk, Nag's Head, ...10
Pantego & Belhaven, Pantego, ...14
Roper, Pleasant Grove, ...21-22
Columbia, Scuppernong, ...27-28

September

Tyrrell, Gum Neck, ...3-4

District Conference will be held at Wesley's Church on the South Camden Circuit July 5-6. The opening sermon will be preached on Monday night, and the Conference will convene on Tuesday morning at ten o'clock.

GREENSBORO DISTRICT
A. W. Plyler, Presiding Elder
508 Summit Ave., Greensboro, N. C.
THIRD ROUND

June

Deep River, at Worthville, ...4-5
East High Point, night, ...
Randleman, ...18-19
Wesley's Memorial, morning, ...19
Randolph at Ebenezar, ...25-26
Main Street, night, ...26

July

Pleasant Garden at Liberty, ...2-3
Centenary, nigght, ...3
Coleridge at Mt. Zion, ...9
Ramseur & Franklinville, Ramseur, ...10
Ashboro, night, ...10
West Market, ...17
Gibsonville, night, ...
Bethel, night, ...20
Wentworth at Wentworth, ...23
Park Place, ...24
Spring Garden, night, ...24

MARION DISTRICT
D. M. LITAKER, Presiding Elder
Marion, N. C.
THIRD ROUND

June

Educational Day, Sunday, ...5
Trinity College Summer School, ...12

Note: On third round 3 per cent assessments for District Parsonage will be due.

Salem, ...19
Davie Ct., 11 a. m. 2-3
Thomasville, Main St., 3 p. m. 10
Linwood Ct., Cotton Grove, 3 p. July 24 Q Conf.

It is desired that provision shall be made for day scrvice announced above except where it is re-

ROCKINGHAM DISTRICT
J. H. Shore, Presiding Elder
THIRD ROUND

June

Lumberton Ct., Clarkton, ...3
Robeson, McKendree, ...4-5
Lumberton, ...5-6
Laurel Hill, Tabernacle, ...17
St. John Gibson, Gibson, ...18-19
Laurinburg, ...19-20
Aberdeen, Hoffman, ...26

July

Bisque, Marcus, ...
Montgomery, Zoer, ...9-10
Troy, ...10-11
St. Paul, St. Paul, ...
Elizabeth, Purdies, ...15
Raeford, Parkers, ...23-24
Red Springs, ...24-25
Rowland, Asbury, ...29
Caledonia, Caledonia, ...30-31
Maxton, ...31

August

Mt. Gilead Ct., ...6-7
Mt. Gilead, ...7-8

WILMINGTON DISTRICT
J. M. Daniel, P. E.
Wilmington, N. C.
THIRD ROUND

June

Ingold, Ingold, a. m. 4th & p. m. 5th, ...4-5
Clinton, Clinton, a. m. 5-6
Burgaw, Watha, a. m. 10
Scott's Hill, Rocky Point, a. m. 11-12
Wilmington, Grace, a. m. & p. m. 19-20
Wilmington, Seagate, p. m. 19-22
Wilmington, Fifth Ave., a. m. & p. m. 26-27
Wilmington, Epworth, p. m. 26-6

July

Tabor, Bethseda, a. m. 2-3
Chadbourn, Fair Bluff, a. m. 1
Hallsboro, Shiloh, a. m. 9-10
Whiteville, Mishops Springs, p. m. & a. m. 10-11
Carver's Creek, Carver's Creek, a. m. 16-17
Wilmington, Trinity, p. m. 17-18
Swansboro, Bethlebem a. m. 22
Onslow, Pollocksville, a. m. 23-24
Magnolia, Carltons, a. m ....
Rose Hill, Charity, a. m. 30-31

August

Town Creek. a. m. 5
Shallotte, a. m. 6-7

The District Conference will convene at Chadbourn on June 29th, 9:00 a. m., and coutinue through June 30th. The opening sermon will be preacned on Tuesday night, June 28th.

ASHEVILLE DISTRICT
W. H. WILLIS, Presoding Elder
Weaverville, N. C.
SECOND ROUND

June

Spring Creek, Balm Grove 4-5
Hot Springs 5
Summer School, ...12
Leicester, Teague, ...18-19
Mill's River, Avery's Creek, ...25-26
Saluda, ...26

July

Antioch, ...2-3
Roseman, Toxaway, ...9-10
Brevard, Oak Grove, ...9-10
Mars Hill, Laurel, ...16 17

WARRENTON DISTRICT
E. M. Snipes, P. E.
Weldon, N. C.
THIRD ROUND

June

Garysburg, Oak Grove, ...4-5
Warren, Prospect, ...17
Warrenton, Hebron, ...18-19
Rich Square, Roxobel, ...21
Conway, Sharon, ...25-26

July

Henderson, ...2-3
N. & S. Henderson, night, ...3
Norlina, Union, ...8
Middleburg, Tabernacle, ...9-10
Ahoskie, Aulander, ...14
Murfreesboro & Winton, Harrelsville, ...15
Bertie, Mt. Gould, ...16-17
Northampton, Pleasant Grove, ...23-24
Williamston & Hamilton, ...29
Scotland Neck, ...30-31

August

Roanoke, Calvary, ...6-7
Littleton, night, ...7

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder, Charlotte, N. C.
THIRD ROUND

June

Unionville, Oak Grove, 11 a. m. 4-5
Monroe, Central, 11 a. m. 5
Hawthorne Lane, night 5
Lilesville, Olivet, 11 a. m. 10
Weddington, Hebron, 11 a. m. 11-12
Waxhaw, Pleasant Grove, 3 p. m. 11
Ansonville, Cedar Hill, 11 a. m. 18-19
Thrift-Moores, Moores, 11 a. m. 26
Seversville, Seversville, night 26

July

Trinity, 11 a. m. 3
Matthews, Bethel, 3 p. m. 3
Dilworth, 11 a. m. 3
Polkton, Mount Moriah, 11 a. m. 9-10
Wadesboro, 11 a. m. 17
Morven, Pleasant Hill, 3 p. m. 17
Morven Q. Conf. 10 a. m. 18
Hickory Grove, 11 a. m. 24
Duncan Memorial, night 24

FAYETTEVILLE DISTRICT
J. D. Bundy, Presiding Elder

June

Person St. & Calvary, Person St., ...5
Fayetteville, Cumberland, night, ...5
Goldston, Asbury, ...18-19
Sanford, night 19
Siler City, Mt. Vernon, ...25-26

July

Carthage, Carthage, ...2-3
Buckhorn, Buckhorn, ...9-10
Glenlon, Carbonton, ...11
Parkton, Sandy Grove, ...16-17
Hay Street, ...24
Lillington, Parkers Grove, 3:30 p. m. 24
Jonesboro, Memphis, 11 a. m. 26
Roseboro, Haliy, 11 a. m. 29
Stedman, Bethabara, ...30-31

August

Hemp, Mt. Carmel, ...14-51
Pittsboro, Brown's Chapel, ...20-21
Haw River, Ebeuezar- 11 a. m. 22

NORTH WILKSBORD DISTRICT
J. W. WILLIAMS, Presiding Elder
THIRD ROUND

June

Sparta 4-5
North Wilkesboro Ct., at Miller's Creek, ...11-12
Wilkesboro Station at Wilkesboro, night 12-13
Wilkes Ct. 18-19
North Wilkesboro St. at North Wilkesboro night 19-20

The District Conference will convene at Henson's Chapel June 21-23.

NEW BERN DISTRICT
F. M. Shamburger. P. E.
New Bern, N. C.
THIRD ROUND

June

Pink Hill Ct., Woodland, 11 a. m. 3
Kinston-Caswell St., Woodington, 11 a. m. 4-5
Goldsboro-Elm St., & Pikeville-Elm St., 11 a. ..19
Goldsboro-St. Paul, night, ...19
Craven Ct., Ruems, 11 a. m. 25-26
Jones Ct., Oak Grove, 3 p. m. & 11 a. m. 26-27
Pamlico Ct., at District Conference, ...29
Oriental Ct., at District Conference, ...30
Vandemere Ct., at District Conference, ...30

July

Beaufort, 11 a. m. 3
Moreheel City, night 3
Grifton Ct., Epworth, 11 a. m. 6
LaGrange Ct., Seven Springs, 11 a. m. 9-10
Kinston-Queen St., night, ...10
New Bern-Ceutenary, night, ...14
Dover Ct., Cove City, ...17
Newport Ct., Newport, night, & 11 a. m. 17-18
New-Riverside, night, ...21
Snow Hill Ct., Taberuacle, ...23-24
Hookerton Ct., Maury, 3 p. m. & 11 a. m. 24-25
Atlantic & Sea Level, Sea Level night, ...27
Ocracoke & Portsmouth, Portsmoutb, ...30-31

August

Straits, Harker's Island, ...3
Harlowe Ct., Tuttle's Grove, ...4
Mt. Olive, Falling Creek, ...6-7
Mt. O live & Calypso, night, ...7
Goldsboro Ct., Mt. Carmel, 11 a. m. 13-14
Goldsboro, St. John, night, ...14

MOUNT AIRY DISTRICT
W. F. Womble, Presiding Elder
Mount Airy, N. C.
THIRD ROUND

June

Mt. Airy Circuit, Salem 4-5
Mt. Airy, Central 5
Summerfield, Pisgah 11-12
Danbury, Vade Macum 18-19
Dobson, Pleasant Ridge 25-26
Mayodan, Centenary, ...2-3
Madison—S. Price, ...3
Walnut Cove, St. Mark, ...9-10
Yadkinville, Boonville, ...16-17

WAYNESVILLE DISTRICT
J. H. West, Presiding Elder
Waynesville, N. C.
THIRD ROUND

June

Hayesville Ct., Oak Forest 4-5
Murphy Circuit, Sweetwater 5-6
Hiwassie Cirult, Belview 7
Robbinsville, Trinity 9
Bryson-Whittier, Whittier 11-12
Shoal Creek and Ecehota, Lufty, afternoon 12
Judson, Japan, Sunday 19
Shady Grove 25
Waynesville Circuit 26

July

Bethel, Ivey Hill 2-3
Pines Creek 9-10
Highlands 16-17
Glenville 17-18

WINSTON-SALEM DISTRICT
Frank Siler, Presiding Elder
Winston-Salem, N. C.
THIRD ROUND

June

Centenary, July 31, 11 a. m., Q. Conf. nigbt....2
Salem, June 26, 11 a. m., Q. Conf. nigbt....3
Southside, June 26, 11 a. m., Q. Conf. night....4
David Ct., Salem July 2-3, Q. Conf. night 4

July

Farmington Ct., Huntsville, 3 p. m. 3
Thomasville Main St., 11 a. July10 Q Conf. nigbt 10
South Thomasville, night 10
Denton Ct., Pleasant Grove, ...16-17
Lexington First Ch., 11 a. July 24 Q Conf. nbt. 22
Linood Ct., Cotton Grove, 3 p. July 24 Q. Conf. 11:00 a. m. 1:00 p. m. 23

Pastors and officials will please keep in mind dates and places given in former announcement of Church Setting-Up Meetings in the Education Movement. Rev. E. O. Cole will be with us.

STATESVILLE DISTRICT
W. A. Newell, Presiding Elder
Statesville, N. C.
THIRD ROUND

June

Elmwood, Kno x's Chapel, 11.39 a. m....11-12
Stony Point, Marvin, 3 p. m. 11-12
Hickory First, Hickory, 11 a. m. 18-19
Catawba, Hopewell, 3 p. m. 18 19
Davidson, Davidson, night 18-19
Granite Falls, Granite Falls, 11 a. m. 25-26
Dudley, Rocky Mount, 3 p. m. 25-26
Rhodhiss, Rhodhiss, night, ...25-26

July

Troutman, Rocky Mount, 11 a. m. 2-3
Hiddenlte, Pisgah, 3 p. m. 2-3
Westview, Fairgrove, 11 a. m. 9-10
Maiden, Mays Chapel, 3 p. m. 9-10
Hudson, Colliers, 11 a. m. 16-17
Lenoir Circuit, Olivet 3 p. m. 16-17
South Lenoir, South Lenoir, night 17

SALISBURY DISTRICT
THIRD ROUND

June

South Main, 11 a. m. 5
North Main, 8 p. m. 5
Salisbury Ct., Providence, 11 a. m. 11-12
Salisbury, First Church, 8 p. m. 12
Albemarle Ct., Stony Hill, 11 a. m. 18-19
Albemerle, Central, 8 p. m. 19
Bethel, Bethel, 11 a. m. 25-26
Forest Hill, 8 p. m. 26

July

Norwood, Randalls, 11 a. m. 2-3
Badin, 8 p. m. 3
Concord Ct., Rogers, 11 a. m. 9
Concord, Central, 11 a. m. 10
Concord, Westford, 3 p. m. 10
Concord, Kerr St., 8 p. m. 10
Park Avenue, 8 p. m. 15
Mt. Pleasant, Center Grove, 11 a. m. 16-17
First Street, Albemarle, 8 p. m. 17
China Grove, China Grove, 11 a. m. 24
Spencer, Central, 8 p. m. 24
Woodleaf Ct., Cleveland, 11 a. m. 30-31
East Spencer, 8 p. m. 31

August

Salem Ct., Oak Grove, 11 a. m. 6-7
Epworth, 8 p. m. 7
Kannapolis Ct., Snlich, 11 a. m. 13-14
Kannapolis Sta., 8 p. m. 14
Harmony, 8 p. m. 17
New London, Bethel, 11 a. m. 20-21
Gold Hill, Wesley Chapel, 11 a. m. 21

Methodism Expects Every Man To Do His Duty

It was more than a century ago that the great Nelson faced the combined fleets of France and Spain off Trafalgar. Two giant Armadas were about to engage in a deadly and fateful struggle for supremacy. Tremendous consequences hung upon the issue of that dread conflict.

As the battle joined, Lord Nelson flung from the masthead his immortal pennant: "England expects every man to do his duty."

His comrades caught their commander's patriotic spirit, and they did their duty to a man. Nelson fell but England won. Every man did his duty, and the enemy was shattered. Brittannia ruled the seas.

The Church Has Launched an Offensive

Today Methodism is in the midst of a struggle more momentous than Trafalgar. We seek to Christianize the education of the country---thereby Christianizing a whole generation and making "the kingdom come without observation." We seek to produce a multitude of Christian leaders for the world and workers for pulpit and mission field. We seek to stay the progress of that spirit which would teach our boys and girls that there is no God and that the hope of eternal life is a disordered dream. We seek to build the finest system of Christian schools and colleges in America, and enable them to receive the thousands they now are forced to drive from their doors.

He is a strange order of man who does not see in the Christian Education Movement the hope of Church and home and native land. He has read wrong the history of the past and the signs of the present who does not know that Methodism must educate or die.

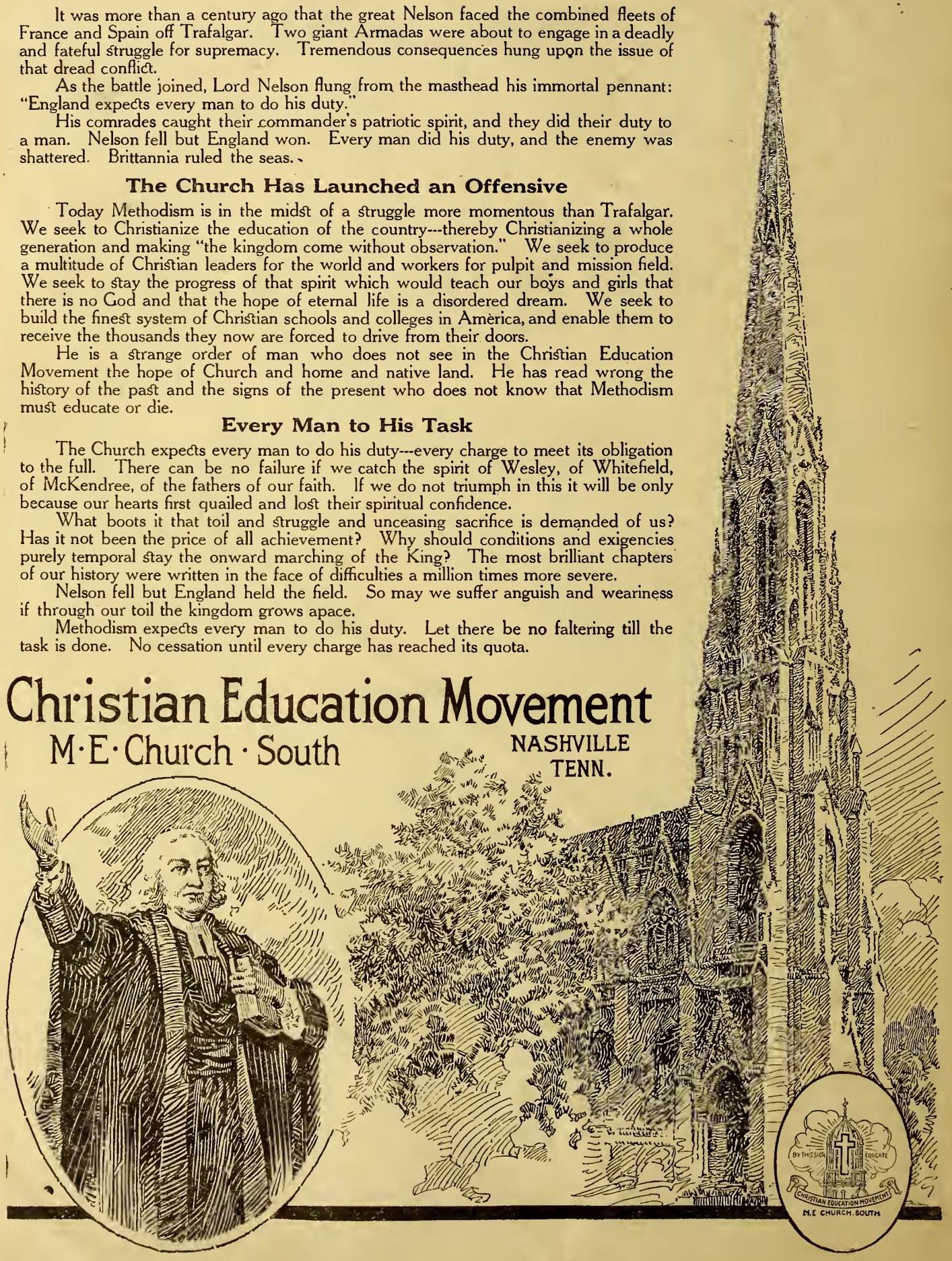
Every Man to His Task

The Church expects every man to do his duty---every charge to meet its obligation to the full. There can be no failure if we catch the spirit of Wesley, of Whitefield, of McKendree, of the fathers of our faith. If we do not triumph in this it will be only because our hearts first quailed and lost their spiritual confidence.

What boots it that toil and struggle and unceasing sacrifice is demanded of us? Has it not been the price of all achievement? Why should conditions and exigencies purely temporal stay the onward marching of the King? The most brilliant chapters of our history were written in the face of difficulties a million times more severe.

Nelson fell but England held the field. So may we suffer anguish and weariness if through our toil the kingdom grows apace.

Methodism expects every man to do his duty. Let there be no faltering till the task is done. No cessation until every charge has reached its quota.



NORTH CAROLINA

Christian Advocate

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THE SAVIOR AS TEACHER

Jesus of Nazareth became to the disciples Teacher, Example, Leader and Redeemer in progressive order, as each stage in His work of revelation led up to the next. To the four on the lakeside He said," Follow Me, and ye shall catch men." He would teach them how to make their lives count. Soon they began to see also that in almost everything the saying might apply, "For I have given you an example." When the people would have taken him by force to make him king, the question arose as to whether he might not be in a great and real sense the true leader, and Peter voiced the growing conviction of them all in his answer, "Thou are the Christ." But when the road along which he was leading went by way of the cross, the supreme mission of the Savior as Redeemer began to appear.

It was this consummating work that transcended and eclipsed all other phases for the time being. Bewitched by sorcerers, assailed by legions of devils and badgered by the officers of an unsympathetic government, the souls of an oppressed people found a way of escape through Jesus Christ, who had redeemed them from the curse of the law, rescued them from every form of evil and put within them a spirit superior to the might of Rome. No wonder other aspects were more or less obscured. What men needed most of all was redemption. They had to be saved from the evils of oppression without and from egotism and despair within. Only lift their feet out of the quicksands of destruction and set them upon the eternal rock, break the chains that bound them to the beggarly elements of this world, and fill them with the consciousness of a Redeemer's love, and other things might wait at least for a while.

But second only to the wonder of the redeeming power of Jesus is the marvelous impression that his life as a teacher has made upon the world. "No man ever spake like this man." This is true both of the substance of his teaching and of the manner of conveying the truth to the mind of the hearer. A careful study of the gospels with a view to ascertaining the methods that Jesus used in arresting the attention of people and driving the truth into all sorts of minds will richly repay any preacher or teacher.

KEY TO THE SOLUTION

The outbreak in Tusla, Oklahoma, last week and recent occurrences in Georgia and other states remind the public that there is a race problem, for some aspects of which there does not yet appear a solution. But for more than fifty years two races, one the most advanced and the other the most primitive, have lived together side by side on the same soil in comparative peace, and it looks as if Providence has set for the South the task of overcoming racial antipathy for the whole world. Pogroms in Russia, anti-Semite movements in Europe and butcheries in Armenia grow out of race prejudice, to which also must be credited some of the bloodiest wars in history. If the two races in the South can continue to live together in mutual respect, the lesson will sooner or later be learned by all mankind.

The key to the problem is the Negro preacher. He is the leader of a race whose faults are largely the faults of the child. For the Negro is by nature genial and incapable of the dark deviltry often indulged in by more cultivated and dominant peoples. His crimes are the outcome of impulse, and for that reason he is peculiarly susceptible to the messages of peace and good will that are brought to him by his preacher from Sunday to Sunday. And be it said to the honor of the Negro preacher that, with rare exceptions, the truth that he preaches and the advice that he gives can have only the most wholesome effect upon his people. To his faithful work more than all else is due the progress of his race in sobriety, morality, industry and true religion, and the South owes him a debt of gratitude and appreciation so great as to be beyond estimate.

But the colored preacher realizes the difficulties of his work and craves the advice and assistance of his white brother. He respects the advantages that have come through the wider experience and larger history of the white race and desires to share them for the benefit of his people. The relations between the preachers of each race should be the most cordial in every community, and the ministers' associations need to come together occasionally in joint meetings in order to talk over those matters that are of such vital interest to all. The brotherliness felt in such meetings always increases mutual respect and dispels the suspicion that inevitably arises when people remain so far apart that they cannot understand each other.

The problem, indeed, is great; but it has a solution. For God never gives a people a difficult question without also indicating the answer. Here, as everywhere, the unfailing solvent is Christian love.

HOSPITALITY OF MIND

T. R. Glover in his great, little book, The Jesus of History, says that the early Christians won out in their contest with all rivals in the Roman Empire, because they "out-lived," 'out-died" and "out-thought" them. The spirit of life in Christ Jesus gave the Christians power to overcome the temptations of the time and compelled admiration of their moral conduct; when they died to the world, they were ready to endure hardship and persecution for the sake of the gospel; and when they met the philosophy of the Stoic, Cynic and Epicurean with the clear light of the revealed truth, they persisted in bringing every thought into captivity to the obedience of Christ, until they possessed the field.

When Methodism came into the world, it found the tides of life at the ebb; enthusiasm was in bad taste, and a respectable indifference was in vogue. Devotion to duty was rare, and a generous abandon of the soul to high spiritual aims was ridiculous in the eyes of the conventionalized people, as they frankly acknowledged that their chief ambition was to get on in the world. Religious thought was occupied with the relative merits of opposing theories of ecclesiastical organization and the accuracy of the thought in creeds.

By direct inward contact with God, these early Methodists burst forth into a fullness of life that overflowed into conduct and provoked the admiration of some of the greatest historians of the age. By their willingness to endure hardship and suffer ridicule, they carried the word of life into every corner of England and across the seas. By their persistent effort to realize and understand the facts of the spiritual life they reduced theories of church organization to a secondary place and released the mind from the rigid predestination with which it had long been bound. Methodism, also, won its way by "out-living," "out-dying," and "out-thinking" the opposition of the time.

The world has been moving since then, and Methodism has moved with it. Especially since the war has the world been moving, and just now people find themselves in a time of action as momentous as the period of the Reformation and second only to the days of the apostles. It stirs the blood to think of living in such an age, and to know that our church is free to grapple with the problems of the hour produces gratifying joy. While not disposed to disparage others, the sons of Wesley feel that they are highly favored of the Lord in that they go into the glorious future, unfettered by outworn practices and ideas, in certain possession of the vital truths of salvation, and ready to welcome everything that contains a blessing for mankind.

But the times call for great living, earnest devotion and patient thought. Are Methodists ready for it? Are they willing to grapple with the turbulent ideas of the day, until they are rewarded with the clear insight of those who know? Most of them are. There may be a few that are frightened into retreating into the past, and to such comes Gideon's sympathetic permission: "Whosoever is fearful and afraid, let him return and depart." But the great majority are willing to follow the pillar of cloud by day and the pillar of fire by night, until they enter the promised land of the best that is to be.

ERUDITIO ET RELIGIO

On the editor's desk lies a catalogue on the cover of which is a seal. In the center of this seal is a cross, and around it there is a circle in the upper part of which are the words, **Trinitatis Collegium**, and in the lower, **Eruditio et Religio.** These two pregnant paragraphs upon which he finally came in the last chapter, as he patiently followed H. G. Wells through The Outlook of History, recalled to mind that seal:

"The overriding powers that hitherto in the individual soul and in the community have struggled and prevailed against the ferocious, base, and individual impulses that divide us from one another have been the powers of religion and education. Religion and education, those closely interwoven influences, have made possible the greater human societies whose growth we have traced in this Outline; they have been the chief synthetic forces throughout this great story of enlarging human cooperations that we have traced from its beginnings. We have found in the intellectual and theological conflicts of the nineteenth century the explanation of that curious exceptional disentanglement of religious teaching from formal education which is a distinctive feature of our age, and we have traced the consequences of this phase of religious disputation and confusion in the reversion of international politics toward a brutal nationalism and in the backward drift of industrial and business life toward harsh, selfish, and uncreative profit-seeking. There has been a slipping off of ancient restraints; a real de-civilization of men's minds. We would lay stress here on the suggestion that this divorce of religious teaching from organized education is necessarily a temporary one, a transitory dislocation, but that presently education must become again in intention and spirit religious, and that the impulse to devotion, to universal service and to a complete escape from self, which has been the common underlying force in all the great religions of the last five and twenty centuries, an impulse which ebbed so perceptibly during the prosperity, laxity, disillusionment, and scepticism of the past seventy or eighty years, will reappear again, stripped and plain, as the recognized fundamental structural impulse in human society.

Education is the preparation of the individual for the community, and his religious training is the core of that preparation. With the great intellectual restatements and expansions of the nineteenth century, and educational break-up, a confusion and loss of aim in education was inevitable. We can no longer prepare the individual for a community when our ideas of a community are shattered and undergoing reconstruction. The old loyalties, the old too limited and narrow political and social assumptions, the old too elaborate religious formulae, have lost their power of conviction, and the greater idea of a world state and of an economic commonweal have been winning their way only very slowly to recognition. So far they have swayed only a minority of exceptional people. But out of the trouble and tragedy of this present time there may emerge a moral and intellectual revival, a religious revival, of a simplicity and scope to draw together men of alien races and now discrete traditions into

one common and sustained way of living for the world's service. We cannot foretell the scope and power of such a revival; we cannot even produce evidence of its onset. The beginnings of such things are never conspicuous. Great movements of the racial soul come at first "like a thief in the night," and then suddenly are discovered to be powerful and world-wide. Religious emotion — stripped of corruptions and freed from its last priestly entanglements—may presently blow through life like a great wind, bursting the doors and flinging open the shutters of the individual life, and making many things possible and easy that in these days of exhaustion seem almost too difficult to desire."

The following telegram was received from Dr. J. S. Chadwick Tuesday morning:

"Reports through Monday show fifty per cent pledged. Leading conferences—Virginia, eleven hundred thousand; Alabama, seven hundred and fifty thousand; Florida, seven hundred and twenty-eight thousand; North Alabama, seven hundred and thirteen thousand; Texas, six hundred and seventy-five thousand; North Georgia, six hundred and fifty thousand; Holston, six hundred thousand; North Texas, six hundred thousand; South Georgia, five hundred and eighty thousand; Central Texas, four hundred and seventy-five thousand. 'Will push the fight through Sunday,' is the message that comes from the field."

USE THIS OPPORTUNITY

Some of our churches are including in their annual budgets a definite amount for the Christian Education Movement. This gives opportunity for those members who cannot now see their way clear to make subscriptions to have some share in the movement, and provides, also for those members yet to be received.

This is an admirable plan provided it is safeguarded in the following way: The board of stewards to take formal action, providing for a definite amount annually for five years in the regular budget; sign a pledge card certifying that such action has been taken. Even in cases where the full quota has been pledged, it would be well to have your church carry a share of the Christian Education Movement fund. In cases where the full quota has not been pledged no church should fail to make such provision. And, if desired, the church can direct its pledge. Relate your church to some school—by its gifts to a scholarship or loan fund, or some other definite object. And do this not later than Sunday, June 12.

TRYON STREET, CHARLOTTE

Rev. Henry Grady Harden, the popular young pastor of Tryon Street Church, Charlotte, felt the tug of his old alma mater, Wofford College, pulling at his heart last Sunday to be present at his class reunion during the commencement exercises at that institution, and he sent out the S. O. S. to the assistant editor to relieve him of his pulpit duties, and it was an easy matter to get us to answer the call, hence at the 11 o'clock hour we found ourselves standing before that fine congregation of people assembled in the old mother church of Methodism in the city of Charlotte. Out from that church have gone the neucleus for Trinity, Calvary, Dilworth, Brevard Street, Belmont Park and Hawthorne Lane churches, and Tryon Street still keeps step with the first churches of the conference. The main building stands as it did as long ago as we can remember, and it seems like a pity to ever interfere with the architecture of that magnificent old edifice. But it does seem that the business section of the city is growing so rapidly that in the near future the old church on the corner of Tryon and Sixth streets will have to give way to business houses.

It was a pleasure indeed to try to preach to that congregation and to look into the faces of so many good friends of other days. The major part of the congregation were strangers to us, and yet it seemed but a few months since we knew practically every member of the church.

The announcement was made that the full quota of the educational askings had been subscribed with several thousands of dollars surplus.

We found that Brother Harden is in good favor down there, and that the various interests of the church are in fine shape.

EDUCATIONAL CAMPAIGN NOTES

Presiding Elder Kirk, of the Salisbury District, dropped in to shake hands with us on his way to Trinity Commencement Monday morning. He seems to be in a good humor over the situation of the educational campaign in his district. He reports that First Church, South Main Street and Park Place, Salisbury, are all out in full as is also Central, Spencer, Central Concord, Badin and Kerr Street, Concord. Brother Kirk is also assured that Central, Albemarle, Kannapolis, Woodleaf, Norwood, Concord circuit, Harmony and Salem will be found among the charges who have subscribed their full quota on next Sunday night. The presiding elder sees where they are to get $110,000 at least in the district.

It is possible for those who wish to do so to make their subscription to the educational fund now being raised begin at the expiration of the Centenary subscription. In other words they can make their subscription to the educational campaign begin when the last payment is made to the Centenary. This will give the subscriber eight years in which to pay his Centenary and educational pledges, and there is no interest on the subscription.

Five of our conference schools have made arrangements whereby a person who desires to do so can pay $60 per year and thus be given credit for a scholarship, and the $1000 be paid at the convenience of the donor. If a person wishes to establish a scholarship at Trinity, Davenport, Weaver, Rutherford or Jefferson, if he will pay the $60 he will be given credit for a $1,000 scholarship to go into effect at once and then pay the full amount later. Or if a person wishes to establish a full scholarship, that is, pay the whole expenses of a student perpetually, if he will give $4,000 he will be assured that a student will be kept at either Rutherford or Weaver College all the time. If the money is not at hand now, the donor of this grade of scholarship may just pay the interest on the $4,000 till it is convenient to pay the full amount and the scholarship will be put in force at once.

At Olivet church in Cab arrus county a little group of college graduates got together last Sunday and took a $1,000 scholarship in Trinity College. The Sunday school of the same church deemed it a great privilege to follow suit except the scholarship has not yet been placed, and to finish the thing off in good shape the board of stewards declared that no college graduates or Sunday school should outdo them, so they assumed a scholarship that is worth $1,000, which will be awarded to one of the conference schools. This church will send eleven fine young men and women to Trinity College this fall.

Rocky Ridge, on the Concord circuit, refused to stand by and see Olivet walk off with everything, hence that old church subscribed for a $1,000 scholarship which will be placed in one of our schools. Looks like most any church in either conference could follow the example set by Olivet and Rocky Ridge, and they would be a great deal richer by so doing.

Central Church, Spencer, last Sunday subscribed for seven $1,000 scholarships which they will direct later.

The Men's Bible class at the Kannapolis Methodist church last Sunday voted to assume a whole expense scholarship at Rutherford College, and named as the first beneficiary of this scholarship Mr. Walter Sides, one of their own boys, who is a ministerial student. The scholarship will cost the class $4,000.

The Park Avenue Church, Salisbury, through its board of stewards, assumed a $4,000 scholarship last Sunday which will likely be directed to Weaver and named Mr. Lee Lovett, a ministerial student, as the beneficiary. The same church is making special efforts to raise another similar scholarship which will be for the use of Mr. Walter Kirk, another ministerial student.

Dr. T. F. Marr says that under the kind of specials given by the churches in the Salisbury district the educational movement is taking on new enthusiasm, and Mr. J. D. Norwood, financial director of the Salisbury district, feels confident that if this matter of specials was stressed all over the conference that not only would the quota be raised but that thousands would be tied on to the church and hundreds be benefited by our colleges who would not otherwise be able to do so.

In a large number of the charges throughout the church where it was not deemed expedient to put on the campaign for funds for Christian education the board of stewards have placed the amount in the regular budget to be paid over the five-year period.

In addition to the churches reported last week in the Greensboro district as having pledged the full amount asked on the educational matter, the presiding elder reports that Centenary, Greensboro, Ashboro and Jamestown are over the top.

Tryon Street, Charlotte, reported last Sunday that the full quota in the educational campaign for that church had been raised with a surplus of more than $2,000 which it was expected would grow to over $5,000.

THE POETIC SIDE

While the Recorder affects a chaste parsimony in the use of poetry, the Advocate acknowledges an enthusiasm that just will bubble out in verse. Our readers will recall that the present regime was ushered in to the strains of a prophetic couplet produced by Rev. J. Archie Bowles, and a few weeks later Rev. D. P. Waters brought forth some verses that earned for him the honor of poet laureate.

No sooner had the springs been tapped by this effusion than the melody began to flow profusely, and only limits of space and the Advocate's lack of confidence in its judgment in such matters, prevented the reader from sharing in the pleasure of this verse. However, the Recorder opened the way with the following, produced by Rev. I. T. Newton, of Whiteville, when he learned that the Advocate was ahead:

> At the first this was the order:
> "The Advocate and the Recorder."
> The reverse is not yet too late—
> "The Recorder and the Advocate."

Now, while we admit that this is good, we submit with confidence a few lines, inspired by the verses of our poet laureate in the heart of a lady up Ruffin way. There are ten verses, equally good, but we use at present only five:

> Will drop a line to the Advocate,
> Hope you'll not say I am too late;
> Am sick and nothing else to do,
> The Advocate, I have read it through.
>
> I am always glad when it arrives,
> My mind and feelings it revives;
> I always see some names I know,
> Who were my neighbors long ago.
>
> I wish the people everywhere
> A two dollar bill now would spare,
> And take the Christian Advocate
> And strive their minds to educate.
>
> Every line is good to read
> And exactly what the people need.
> There is none better—none so good—
> It's easily read and understood.
>
> This check for two dollars I'll give to you
> For my subscription I will renew,
> Please accept it if you will,
> For I delight to pay the bill.

As intimated already, the Advocate's long application to theological and scientific subjects has somewhat dulled its ear to the music and caused it to express its opinion of verse with timidity, but it ventures the judgment that the sentiment here expressed is fine. Although the lady confesses that she read the Advocate through, because she was sick and had nothing else to do, it is obvious that she tested the truth of the proverb, "A merry heart doeth good like a medicine," and immediately felt so much better that she burst into song.

But we like the way she parts with the money best of all. "For I delight to pay the bill," she says. How much better and more pleasant it is to receive money in that way than to have it come grudgingly and with pain!

The congregation of the Methodist church at Lenoir has sold its old parsonage, and will erect a new one on the vacant lot next to the church. It is the purpose of that church to have its new parsonage ready for Brother Welch when he returns from his trip abroad. The new preacher's home will be modern and one of the best in the conference.

PEOPLE AND THINGS

Rev. T. J. Rodgers is assisting Rev. J. E. Hipp in a series of meetings at Glenwood.

Rev. Jim Green will hold the first camp meeting at Camp Free, near Rutherford College, beginning August 27.

Sunday School Day exercises were held in the Methodist church at Rich Square last Sunday night. The services were greatly enjoyed by the large audience present.

Rev. John W. Moore, of Broad Street Church, Statesville, will be the preacher at Balls Creek Camp Meeting, which will be held August 17-22. Rev. John H. Green is the pastor.

The annual picnic is coming off at Oak Ridge today. Prof. T. E. White invites the editors and their families. He doesn't even say, "Come and bring your baskets." He just says, "Come!" How provoking that one cannot be in two places at one time!

Says Charity and Children: "We have never seen the life of a town so changed as that of Thomasville has been since the great meetings we have had. The good work was begun under the persuasive and powerful preaching of Rev. R. D. Garland, and completed by the passionate fervor of Rev. Jim Green. Religion is a popular theme of conversation here now and the bats and owls of evil have taken to their holes. Thomasville is a far more respectable and decent town that it was three months ago."

Dr. George Stoves, pastor of West End Methodist church, preached a sermon at the commencement of the North Carolina College for Women last Sunday after the Advocate's own heart. His theme dealt with the purpose and power of Christianity to restore normally healthy condition of mind and body and to lift any person out of the mediocrity so prevalent among human kind into a state of superior living and being. It was a great, sane, helpful sermon.

Since it has been deemed unwise for Tryon Street, Charlotte, and Trinity to unite in the erection of a great central church plant in the city of Charlotte, Methodism has determined to go to the rescue of Dilworth and erect a church plant out in that large and growing suburb that will meet the demands of Methodism in that section. At a joint meeting held last Sunday it was decided to erect a building that will cost not less than $100,000, in the near future. The work will not be begun till at least that much money is in sight. This is a fine move and the Methodist folks of Charlotte are to be congratulated in this undertaking.

The new Centenary Methodist church building which was started about four years ago at Spencer when the walls were erected, the roof placed and the greater part of the work on the building done, is now being finished. The floors have been laid in the main auditorium, the various department rooms, the doors hung, plastering completed, electric lights placed, the interior painting almost finished, and the congregation hopes to occupy the church proper in a short time. The beauty of the interior, the arrangement of the departments, etc., is being admired by all who have seen it. A large pipe organ has been ordered which will be built into the auditorium and when the seats have been installed the church will be one of the most attractive in the state.

The Hamlet News says: "Sunday morning at the Methodist church Rev. W. C. Martin, the pastor, preached a sermon to the graduating class. The text was taken from the letter to the Ephesians and was 'Hold fast that which is good.' He preached a powerful sermon, directing his remarks first to the community, then to the parents and finally to the senior class themselves. He pointed out the beauties and advantages of education and urged every member of the class not to stop short of a college education. He showed how an education lays the foundation for the larger life, enabling the individual to have a fuller appreciation of literature, art, and all that is beautiful. He stressed the fact that that life, no matter how much education, is empty without the devotion to God, and the Christian religion, and that no matter what walk in life a man might choose he must have a vision, he must consecrate his life as a life of service, seeking after and holding fast that which is good."

Dr. R. E. Ware, of Shelby, dropped in on the Advocate Tuesday on his way home from Baltimore and saw the place where his church paper is published. The editor was glad to see that his appearance contradicts the calendar.

Rev. J. H. Buffaloe, of Divine Street Methodist Church, Dunn, has just closed a meeting of far-reaching influence in his church. From the first large crowds attended, and Brother Buffaloe, according to the Dispatch, preached a fine series of sermons.

Rev. J. W. Campbell, of Draper, has recently held a twelve day's meeting in his church. He was assisted by Rev. W. L. Dawson, of Spray. The meeting was well attended from the beginning. Thirteen had joined the church at the time of our report.

Miss Grace Bradley, Epworth League Field Secretary of the Western North Carolina Conference, and who can make as good a speech as any of the globe trotters, was in our office for a few minutes Monday. Miss Grace is a favorite here, and we are always glad to see her.

Mr. Frank E. Parrot, one of the strong laymen of the North Carolina Conference, and who is superintendent of the Banks Sunday school on the Creedmoor charge, spent a night in Greensboro last week. He left going south. To those who know Frank and the circumstances, it is rather suspicious to see him headed in that direction.

Rev. B. H. Houston, who has been in charge of the Ingold circuit in the Wilmington District, has been transferred by Bishop Darlington to the Brazil Conference and will sail for his new field of labor on July 6. Rev. B. O. Berritt, who has been attending Emory University during the past year, will take up the work on the Ingold circuit.

Editor Christian Advocate. Kind Friend: My address hereafter will be ..... Please write it this way: Change my address from..... ..... to ..... If the former is followed which is, almost all the time done, we have no way to know where the change is from. Give us the old and the new address.

Last Sunday was memorial day at Pleasant Hill Methodist church on the Pittsboro circuit, and hundreds of people from all over that section attended the exercises and enjoyed the program that had been arranged. Rev. J. J. Boone, the pastor, who was the prime mover in the occasion, was forced to remain at home on account of illness, but Bro. W. T. Parrish took charge of the services and proved himself a fine leader. Addresses were made by Mr. J. L. Griffin, J. W. Johnson, David Mann and others.

Commencement exercises began at Trinity College Sunday evening with the baccalaureate address delivered by Bishop U. V. W. Darlington, and the echoes which have reached the Advocate indicate that the Bishop was at his best before an audience that filled Craven memorial hall. The Advocate had to go to press before receiving further reports, but it feels confident that Dr. J. Ross Stevenson, who preached the commencement sermon on Tuesday, and Senator Gilbert Hitchcock, who delivered the address Wednesday morning, kept up the high standard. Dr. Stevenson has been president of Princeton Theological Seminary since 1914, and is one of the most noted speakers and writers of the day. Everybody knows who Senator Hitchcock, of Nebraska, is. Degrees were conferred upon 90 young men and women, 86 receiving A. B., and four M. A.

Brother C. W. Weisner writes from Southside, Winston-Salem: I just want to tell you that we have the biggest Sunday school in our township, and we pay more money than any of the rest in the township. We have doubled our attendance in our school since January 1, 1921. Last Sunday, June 5, was Sunday School Day in our church and we had a fine day. The morning hour we had Mr. J. J. Hamilton with us and he gave us a fine address. Mr. Hamilton is one of the best Sunday school workers in our town. At night we had one of the finest programs from the children we have ever had in our church. The program was under the management of Mrs. H. G. Johnson, and when it comes to handling the little folks Mrs. Johnson is right on the job. The stewards have given the pastor, Rev. J. A. J. Farrington, fifteen days' vacation and he is spending the time in Durham with his son, Cerby, who graduates at Trinity College this week in high honor.

It makes Trinity men and North Carolinians generally feel proud to read about what Bruce Payne is doing over at Nashville as president of the George Peabody College for Teachers. The Summer Session offers more than 300 courses in 26 departments giving college credit.

The Green-Newsome meetings at Gibsonville which had been in progress for two weeks came to a close last Sunday night. The Post speaks in high praise of the work of these two men. Hundreds were converted and reclaimed, and the religious life of the entire town was greatly quickened.

Rev. W. R. Royal, who has been serving the congregation at Sanford for nearly five years and is still popular, was in Greensboro last Monday with his little boy. Brother Royal was rejoicing that his congregation had raised the entire amount of its quota in the educational campaign.

Rev. L. A. Falls, pastor of Dilworth, Charlotte, and daughter, Miss Gertrude, gave us a passing call Monday as they were on their way to the commencement at Trinity College. Brother Falls is all smiles over the prospect of his new church enterprise.

The delegates from North Carolina to the Ecumenical Methodist Conference, which meets in London September 6-16, are: Revs. M. T. Plyler, T. N. Ivey, G. T. Rowe, and Messrs. C. H. Ireland and C. S. Wallace. Hon. Joseph G. Brown was also offered the honor, but being afraid of deep water, he respectfully declined.

The Advocate appreciates the following invitation: Mrs. M. H. White requests the honour of your presence at the marriage of her niece, Miss Lillian St. Clair Perry, to Mr. Lloyd Eugene Turnage, on Wednesday evening, the twenty-second of June, at half after eight o'clock, Methodist Episcopal Church, Hertford, North Carolina. At home after July the fifth, Ayden, N. C.

Just as Brother Cecil Jones was complaining that the linotype had made him say, "saturation," instead of "saturnalia," the editor's eye happened to light on a line about Louisburg College, which read, "an atmosphere of quaint culture." What the editor really did write he hasn't the remotest idea, but what he meant to write was "quiet" culture. As to quaintness about Louisburg he neither asserts nor denies.

The Advocate neglected to say last week that the very fine review of Kidd's "Science of Power," by Rev. W. C. Jones, appearing in that issue, was prepared at the urgent request of the editor. Brother Jones, being a modest man, requires a good deal of prodding, but knowing his capacity for clear thinking, the Advocate kept after him until it got the article, for which our readers owe us a vote of thanks.

The Advocate is in receipt of the following invitation which it regrets exceedingly its inability to accept: "Mr. and Mrs. Cornelius Wilson Womble invite you to be present at the marriage of their daughter, Annie Lucile, to the Reverend John William Hoyle, Jr., on Tuesday afternoon, the twenty-first of June, at half after one o'clock, Methodist Church, Goldston, North Carolina." The Advocate extends its best congratulations to this young couple in advance.

Mr. John T. Ellis, a friend of the editor of long standing, recently came in to see the Advocate and to pay his subscription. He says he likes the paper and that anybody that does not like it has poor taste. He suggested that an editorial be written on the subject of thoughtless criticism of things in general and this paper in particular, giving us permission to say that he had lived in nineteen states and seven large cities and that he had not found any better reading than the Adocate. He and his wife are now living at Walnut Cove, where they can enjoy the quiet of village life for a while.

Next Sunday Belmont Park is to have a homecoming day. All the old pastors of that church and all who have ever been members, that are now living, are invited to be present and enjoy the fellowship of friends of years ago. The church has grown from a small affair to one of the best in the conference. A handsome brick church building has taken the place of the small wooden structure that stood there a few years ago. When the invitation came to the assistant editor to preach the sermon on that occasion he just could not turn it down. That was his first pastorate, and he served it the first year after it was made a station.

CREATING A CHURCH MIND

Group-Thinking a Mighty Power for Good or Evil Thought of the Church Now Upon Preparation for Leadership—Mind That Creates in Place of Mind That Destroys.

Henry N. Snyder.

Whenever large groups of people begin to think the same way, what they are thinking becomes a very significant matter. All that is needed to bring their thinking, for better or worse, to some sort of practical expression is a leadership that can direct it and a program that makes it reasonably clear and definite. For half a century Europe thought on its hates, its wrongs, its revenges, its suspicions; its greeds, its old wars and its possible new ones and shaped its plans in accordance with its thinking. What Europe thought and planned for fifty years came to practical expression in 1914.

For more than two years, separated by three thousand miles of sea, we looked on aghast at the terror and horror, at the crumbling foundations and falling towers of the world's civilization. But America also began to think, and to think as one people. There entered into our thinking a menace to the safety of our own institutions, a conviction that all the accumulated gains of the centuries were in process of destruction, a sense of outrage at the injustice and inhumanity of it all, and the mind of America, with a mighty oneness of purpose, functioned practically in the collosal enterprises of war. But the inner idealism of a unified thinking had to be first established before the instruments of war were gathered and the armies marched forth to battle.

The victory came and with one voice we shouted our joy, thinking we saw at last the consummation of a great dream of world-redemption. But the glory of the dream faded into the reality of a whole people thinking money-getting, and money-spending, and the issues of the heart came out in terms of a hard, sordid, selfish individual and national materialism, resulting practically in a depressingly wide-spread moral bankruptcy far more crippling than the threatened financial bankruptcy. In thinking materialism the mind of America, having lost its supreme spiritual motives, could only express itself in crime waves, in getting and grabbing by fair means or foul, in stupid frivolities, in poltical movements unredeemed by a ray of idealism, in business and industrial conditions so uncertain and unstable because of a lack of a moral anchorage as to constitute a threat that no thoughtful man could shut his eyes to.

Can the Church, can Southern Methodism, develop a different sort of group-thinking, get its two and a quarter million members all thinking one way so that what they think will express itself in definite action? This is precisely what the Christian Education Movement is trying to do. The business of the church is to spiritualize life in general and to create Christian character in particular. That all its activities must be applied to this business, the Christian Education Movement is seeking to build into the mind of Southern Methodism with a fresh and a clear significance.

This movement is further endeavoring to bring the church to realize that the business of spiritualizing life and of creating Christian character can only be properly done by a process of training, and consequently that its immediate task is an educational one. Christian principles regulating the great forces that control life, stirring with a new vitality the church's religious education activities and setting them to work according to new methods of efficiency, the discovery and training of a leadership that is effective, not only because of its consecration, but also because of its knowledge, its intelligence, and its preparation for its special duties, a deepened, a wider spiritual life on the part of the whole church which will grow in conquering power under a continuing direction—these are the conceptions that must make up the common mind of the church if it is to save and reconstruct a confused, distressed, and troubled world that, having lost its faith, is wandering in devious and uncertain paths.

Having gotten us all to think in this way, the Christian Education Movement is striving also to get us to think about our schools, colleges, and universities, as the agencies ready to hand to make practical our thought of service. The church cannot save and reconstruct life in a day. The best it can do is never to stop in its efforts to develop and train those who will. This is a slow process, but a sure one, and it requires insight and faith—insight to understand that it can be done, and faith to trust in God and leave the rest to the slow process of the years.

Finally, with this understanding and faith in the mind of the church, the whole church must be brought to see the needs of these institutions of service in relation to the nature and extent of the service they are expected to render and furnish the means necessary to supply these needs. And there will be no trouble in securing the means if the entire membership of the church can be made of one mind as to the purposes of the Christian Education Movement. Surely if the mind that destroys can be created in the world, the mind that builds can be created in the church of God even though the practical expression of it has in it the pain of sacrifice—sacrifice of time, of energy, of money.

Spartanburg, S. C.

THE NEW IDEA OF LAKE JUNALUSKA

To Be the Rallying Ground for Laymen and Center of Movement Which Seeks for Them a Larger Place in Church Affairs—Laymen's Week August 8-13.

Elmer T. Clark.

For several years the laymen of the church have possessed in the mountains of North Carolina a resort and an institution of unusual beauty and merit. To the Southern Assembly have flocked great multitudes of the most loyal people of Methodism, and the various boards of the church have conducted there training schools and conferences which have exerted a far-reaching influence. The history of this assembly has amply justified all the expenditure, investment, and the time that have gone into its development.

Those who have visited Lake Junaluska from time to time, however, must have been impressed with the fact that it had possibilities of usefulness yet undeveloped and depths of service not yet sounded. For one thing, it was not fully accomplishing the real purpose of its founding. While it was of vital value to the boards of the church, it had not been made the center of the activities of the laymen. And yet it was founded and projected under the auspices of the Laymen's Missionary Movement and largely as a lay proposition.

In this field, it was easy to be seen, rested the greatest possibilities of future advancement. This fact was early grasped by Mr. W. H. Stockham, the great Alabama layman, who has been deeply interested in the Southern Assembly, and who has now become its moving spirit and general manager. The first forward step which he has taken has been in the direction of realizing to the fullest possible extent the original plan and purpose of the institution.

According to the announcement which has recently been made, Lake Junaluska is to become the great rallying ground for the laymen of the church and the center of the new movement which seeks to bring them to a position of greater influence and efficiency in all ecclesiastical affairs, without in any sense limiting the large activities which the various boards have always carried on. It is significant of the new life and spirit now moving in the very heart of the M. E. Church, South, that this announcement comes at the very time when the place of the laymen is more important than it has ever been before. He is a man with little insight who does not understand that the wonderful advances made by the church in the past few years has been due in a tremendous measure to the work and co-operation of the laymen.

It has been estimated that more than one hundred thousand of them were actually in harness for the church during the Centenary campaign, and a number equally large have done service in the Christian Education Movement. Certainly these enterprises could not have succeeded without the interest taken by these men and the energy put forth by them. In the Christian Education Movement, the director-general, the associate director, the advisory director, the business manager, and all of the regional field men, with one exception, were laymen.

Today the position occupied by such men in the church is of the most tremendous importance. Without them the pledges which have been made to these great movements cannot be collected. Without them no similar movement can ever again be put on with success. And without them no local congregation of Methodists can measure up to their fullest responsibility and meet the tremendous issues and problems that face them in such a day as this. We might as well face the fact that the day has come when a vast proportion of the church's work must be shouldered and performed by the men in the pew, and having faced that fact we must proceed to act upon it and make our plans accordingly.

In this situation there is an imperative demand for a place or institution where the activities of the laymen can center. We need a place where a man from one section of the church can meet men from every other section. We need a forum where these men from the various sections may air their opinions, voice their sentiments, and add their experience to the experiences of every other man. There is needed an institution where laymen from everywhere may sit down together and discuss between themselves all the various phases of the different problems which they face. And we need a center where these same laymen may perfect the most efficient methods by which these problems may be met and solved.

It is such an institution that Lake Junaluska is now destined to become. Under Mr. Stockham's leadership it is expected that an ever-increasing stream of men will seek the precincts of the Lake for the purposes just enumerated. They will frankly face the situation in which they are placed, and ask themselves the straightforward question, "What are we going to do about it?" And having arrived at some conception of what should be done, they will then proceed to answer the further question, "How shall we do it?" When the "what" and the "how" of the laymen's services has been satisfactorily outlined, there will be a new Methodism in the South.

This new idea of Lake Junaluska will begin to function this year in a period that has been set apart as Laymen's Week. Between the dates of August 8th and 13th, these men will gather at Lake Junaluska for a great conference. What the exact program will be has not yet been announced, but it will doubtless be in harmony with the high nature of this new conception. The committee in charge is composed of such men as Mr. Stockham, Mr. Pepper, Bishop Cannon, Bishop Atkins, and Mr. A. C. Marts, the advistory director of both the Centenary and the Christian Education Movement, who has become one of the important laymen of our church. Dr. Beauchamp, secretary of the Laymen's Missionary Movement, is co-operating heartily with his committee. A layman's office, with a secretary and clerical force in charge has been established at Southern Assembly, and these preliminary preperations preface the great success of the new enterprise.

Those who are interested in enlisting the laymen for a larger degree of service and activity in the church will doubtless hail with delight this new departure. And the laymen themselves will certainly welcome the opportunity which is thus presented to them. For many years it has been their custom to declare their willingness to shoulder as much responsibility as the church would entrust to them. They now have an opportunity not only to accept a full measure of such responsibility, but also to prepare themselves for its efficient discharge and to assume the foremost place of leadership in Methodist affairs.

TRAINING SCHOOL FOR LEADERS

The fifth session of the Junaluska Training School for Leaders will be held at Lake Junaluska, N. C., July 13-27, 1921. The school will open with a general meeting in the auditorium Wednesday evening. Students should arrive in time to be classified on Wednesday afternoon, July 13, in order that they may be ready to attend classes on Thursday morning.

The first session of the Junaluska Training School, held four years ago, marked the beginning of a new and more thorough-going order of training for our leaders and workers in the Sunday school field. In the remarkably short time of four years the training school idea has spread throughout the church until during the present calendar year there will be held approximately a hundred one or two week credit training schools.

The Junaluska school, the original, and now with the school of the West one of the two central schools of the General Sunday School Board, has

gained in prestige and influence with each succeeding year. This must continue as a demonstration school for the entire church and must develop from year to year to meet our ever-expanding needs for an equipped leadership.

The following is a list of the members of the faculty and of the courses of study they are to offer this year:

Harris, Prof, H. H.—Principles and Methods of Teaching; Emory University.

Trawick, Prof. A. M.—A Methodist Church and Its Work; Professor of Sociology, Superintendent of Field Work, Scarritt Bible and Training School.

Cook, Dr. Ed F.—Bible and Missions; President Scarritt Training School.

Specialization Courses.

Baker, Miss Edna—Beginner Organization, Administration, and Worship; President National Kindergarten College, Chicago, Ill.

Morehouse, Mrs. Bert E.—Primary Lesson Materials and Teaching; formerly Superintendent of Elementary Department of Sunday School Work, M. E. Church.

Koontz, Miss Ida—Junior Organization, Administration, and Worship; Elementary Superintendent of Sunday School Work, United Brethren Church.

Kennedy, Miss Minnie E.—Principles and Practice of Story-Telling; Superintendent Elementary Department, General Sunday School Board.

Thompson, Dr. J. W.—Intermediate-Senior Lesson Materials and Teaching, The Psychology of Young People; Superintendent Adolescent Department, Board of Sunday Schools, M. E. Church.

Stanford, Rev. E. R.—Agencies of Religious Education of Intermediate-Seniors; Superintendent Intermediate-Senior Department, General Sunday School Board.

Owen, Rev. W. C.—Young People's Organization and Administration; Superintendent Young People's-Adult Department, General Sunday School Board.

Barclay, Dr. W. C.—Adult Organization and Administration, Sunday School Management; author, writer and Assistant Sunday School Editor, M. E. Church.

Harris, Prof. H. H.—The Psychology of the Adult.

Graduate Courses.

Sledd, Dr. Andrew—Social Teachings of Jesus; Emory University.

St. John, Prof. E. P.—Social Service in the Sunday School, Educational Value of Play; author, lecturer and Professor of Religious Education, National Training School, Y. W. C. A.

Kennedy, Miss Minnie E.—Course for Elementary Superintendents.

There will be a series of platform lectures in the evening by speakers of prominence and ability, who will bring strong, helpful messages upon vital issues.

The devotional services will be led this year by Dr. Andrew Sledd, of Emory University.

WAR OR PEACE? IT'S UP TO YOU!

A Staggering Responsibility on the Churches of America.

Robert B. Eleazer.

The preachers and the Christian people of America never faced a more vigorous and arresting challenge than that flung them a few days ago by General Tasker H. Bliss. Read his burning words and inquire of your conscience if they are not true. And if they are, then in the name of God and humanity ACT, preacher and layman, individually and collectively. The hour is ripe for the world to take a great forward step. It awaits only the leadership of the Christian men and women of America.

This is what General Bliss said: "If the clergymen of the United States want to secure a limitation of armaments they can do it now without further waste of time. If, on an agreed date, they simultaneously preach one sermon on this subject, in every church of every creed throughout the United States, and conclude their services by having their congregation adopt a resolution addressed to their particular Congressman urging upon him the necessity of having a business conference of five nations upon this subject, the thing will be done. If the churches cannot agree upon that it will not be done nor will it be done until the good God puts into them the proper spirit of their religion. The responsibility is entirely upon the professing Christians of the United States. If another war like the last one should come, they will be responsible for every drop of blood that will be shed and for every dollar wastefully expended."

A simple suggestion, Brother Pastor, and fraught with vast possibilities. Will you not act upon it at once, and thus deliver your soul?

And you, Brother or Sister Layman, there is something of great importance for you to do. Write the President and your Congressman today! Get petitions signed and resolutions passed by churches, Sunday schools, Leagues and missionary societies, and forward them to Washington.

It's up to you! What will you do about it?

HIROSHIMA GIRLS' SCHOOL

Report of Rev. S. A. Stewart, President, to Dr. W. W. Pinson, Missionary Secretary.

It is a lovely spring morning. We have just had our first Bible study period in school for the new term. As our Bible teachers are not yet fully decided upon, owing to a few changes in our staff, we decided to have the lesson all together, and a visiting preacher whose daughter is in our school kindly consented to talk to the girls on the Lord's prayer. It was a fine service and the girls listened very attentively. I trust this is but a prophecy of our year's work—an earnest of the spirit that shall control throughout the year.

You will be glad to hear of our good opening. For the past two years we have been admitting by examination as the applicants are more than we can take. This year we had almost twice the number of applicants for the regular course of the Girls' High School that we advertised for. So we are getting where we can select a better class of students. We have admitted 101 new students into the high school, bringing the total up to 385. Four hundred is about all we can accommodate in our buildings, and in a year or two, as the upper classes fill up to capacity, we shall have more than this number. The college department has taken in a class of twenty, which with about ten of the old class remaining with us gives a nice little bunch of thirty to start off with on the second year. The primary has 247 in all, forty-three of whom are new pupils. In our central kindergarten here on the grounds we have sixty-nine with three others asking admittance. In the five outside kindergartens we have 128, making a grand total of 872 counting from kindergarten to college. So you can see that it is a great responsibility that we face at the opening of the year. Please remember this large body of students in your prayers, and also the group of more than sixty teachers who are to guide this great body of young life at the time of its unfolding.

We are fortunate in having our faculty already selected and at work. I think we have some fine new teachers. We have added three permanent teachers to our staff, only one of whom is not yet a Christian. I trust she may become a Christian soon.

The last quarter's work went very smoothly. We held the annual pupils' concert, which was fair though not up to our standard. We shall do better next time. We want to revive the orchestra this year and it will be a great addition. Our commencement came on the 24th of March, and we graduated 43 from the regular high school course, 21 from the special sewing course, and 10 from the kindergarten normal course, and 35 from the primary school. You should have been here to see the dignity, assumed of course, with which the new principal presided at his first commencement! I can assure you he was relieved when it was over.

We are axniously awaiting for word from Dr. Rawlings to go ahead with our new dormitory for the College Department. If we get a dormitory and good college building, I feel certain this department will grow rapidly, but until some provision is made for it, we cannot expect it to do much.

You will be glad to learn that we have taken in seven new Korean girls. We graduated three last year. One of them had returned and entered the college. I think we shall render some service in helping to solve the strained relations between these peoples.

We face the new year with joyful anticipations. We are emphasizing the religious ideal of the school. Last year I baptized 43 of our students, and this year I trust there may be many more. I am praying that we may have a strong religious atmosphere in the school that will influence every girl that comes among us. "Trust also in Him and He will bring it to pass."

Hiroshima, Japan, April 15, 1921.

REPORT OF COMMITTEE ON EVANGELISM

Fifty-Six Meetings Held in Church Schools This Year—Reports Indicate That Campaign This Year Will Be Even More Fruitful Than Last—Rural Pastors Urged to Follow the Plan—No Place for the Unauthorized Evangelist.

Your committee on Evangelism is happy to report that we seem to be at the beginning of a real religious awakening. We held fifty-six meetings in our church schools this year. There were more than one thousand professions of faith, several hundred young men acknowledged their call to the ministry, and several hundred young men and women volunteered for missionary work at home or abroad. It is our purpose to offer to all our church school revival meetings next year at the expense of this board.

The plan for church-wide revival which your committee gave to the church last year has proven by actual test to be practicable, workable and efficient. The gross increase in membership last year was the largest in our history as was also the net increase. The plan having stood the pragmatic test is no longer looked upon with fear or suspicion, and all objections are put to silence. Reports coming into our office now indic ate that this year's campaign will be far more fruitful than last year's. The pre-Easter meetings this year were the best in our history. Your committee is now preparing to give special attention to the revival campaign in the rural districts during the coming summer season. If we can get the rural pastors to follow the plan as the city pastors are following it, we shall no doubt witness the same awakening in the country we now see in the city. Your committee will bring to the rural pastors all possible help during the summer.

Our city churches everywhere report unprecedented attendance at the church services. Let us hope and pray that the ingathering during the year 1921 may outstrip that of 1920 as much as 1920 outstripped all other years in our history.

Our thirty-eight evangelists report a good year. It is estimated that more than twenty thousand people were brought into the church under their ministry during the past year. Our evangelists are loyal to the church and support faithfully all the great forward movements of the church. These general and conference evangelists are under law just as are the pastors and presiding elders and other regular preachers. The unauthorized local preacher who roams at large is not under law and we have no way of controlling him. The day for the unauthorized evangelist in Methodist churches should cease. The man who cannot get the endorsement of his conference should not evangelize in his conference and the man who cannot get the endorsement of the conference committee should not roam over the church as an evangelist.

(Signed) U. V. W. Darlington,
Chairman.
O. E. Goddard,
Secretary.

WHAT OF YOUR CHURCH?

Connectional Methodism will carry through the Christian Education Movement. Too much is at stake to consider any other outcome than that Southern Methodism will give the $33,000,000 asked by its own schools.

But if this amount be given and there be many churches that fail of their obligation in this day of opportunity, it will be well-nigh as great a calamity as if we had failed to pledge the $33,000,000. The churches that fail of duty in this day of testing carry such a responsibility as no people should be willing to bear. The schools of the church may live and grow without their help, but what of these churches that in the day of testing were found wanting?

Pastor, layman, you cannot afford to let your church be numbered among those that failed; to have this record stand through the years to come. It is not too late to carry through the Christian Education Movement in your own church. Take up in real earnest the task; declare that, by God's help, it shall be done. Your church must not fail to fall in line with the forward movements of the Kingdom; it must not in this day repudiate its obligation.

Secure the quota of your church, and more. Do what may appear to be the impossible—have faith in God and in yourselves, and with that faith, go forward!

NEED OF BETTER SINGING

Music Should Be Taught in Public Schools—Easy for Children to Learn.

D. Ward Milam.

Much is being said nowadays about the need of better sight reading and better singing among our churches, Sunday schools, music clubs and social gatherings, and how to promote it. It is probable that if you were to ask most organists what most stands in the way of a good chorus choir, they will perhaps tell you that it is a lack of sight reading, and they wouldn't miss it far, for it is indeed astonishing when we look about us and find how few there are who can really read music at sight, and when I say at sight I mean of course first sight, yet all kinds of experiments are continually being made to entice people to learn how to read music readily.

After years of experience in teaching both children and adults I find that the children learn to read music much earlier, and even more readily than do grown up people. The reason adults do not succeed is simply because they start too late in life. I believe that children should be taught music in our public schools just as they are taught arithmetic and other branches of study; when this is done we will have more singing in our homes, more enthusiasm in Sunday school and church music. A child can learn with less difficulty. The reason a child learns more quickly is usually because he wants to know. It is easy to learn to read music if only you want to know badly enough. There is nothing mysterious about it, the system of notation now in use is perfectly simple and contains no exceptions. The quickest way it can be accomplished is by getting busy and doing it. Those who read some will find no method so efficacious as getting a piece of music within range of your ability and reading it off. You will do it badly and inaccurately at first, but you will get on to it in time and will add much to your and everybody else's convenience.

Lincolnton, N. C.

LEAFLETS FOR RURAL SCHOOLS

There are approximately fourteen thousand superintendents of Methodist circuit Sunday schools. There are about 70,000 teachers associated with these superintendents.

To meet the needs of these workers the General Sunday School Board is giving special attention to the development of a leaflet and pamphlet literature which may be placed in their hands. Through the Department of Circuit Sunday School work the following free literature has been published and is available. Requests may be sent either to Mr. M. W. Brabham, 810 Broadway, Nashville, Tenn., or to the Conference Sunday School Field Secretary.

"A Program of Work for Methodist Circuit Sunday Schools." "The Four Times a Year Circuit Sunday School Institute." Report forms and advertising posters for use in connection with the foregoing.

"The Circuit Sunday School Superintendent." "Some Opportunities of the Teacher in the Circuit Sunday School." "The Story of Miss Joella." "How Some Presiding Elders Have Helped the Country Sunday School to Better Things." "Keeping Open All the Year." "Keep the Church Fires Burning." "The Farmer's Creed." "The Country Boy's Creed." "What Books Do You Read?" "Supplying Some of the Needs of the Circuit Sunday School." "Singing in the Circuit Sunday School." "Big Enough for a Big Opportunity." "Two Kinds of Country Sunday Schools." "A Circuit Training Class Plan." "The Workers' Council in the Circuit Sunday School." "The Standard Program for Circuit Institutes." "Preparing the Lesson in the Circuit Sunday School." "Manual for Leaders of Organized Classes."

Round Table leaflets for discussion in institutes on various subjects, such as: The Organized Bible Class, Sunday School Organization, Training a Leadership, The Home Department and the Cradle Roll, The Sunday School Teacher.

In addition to these there are several other available pamphlets which will be found helpful, such as Elementary Work in the One Room Church, Sunday School Architecture, Grading the Sunday School. "The Methodist Superintendent and His Helpers" is a twenty-four page monthly publication selling for twenty-five cents a year. This is prepared from the standpoint of practical Sunday school work, and may be ordered from Smith and Lamar.

MEDIUM FOR APPROACH

M. E. Church, South, Has Best Opportunity to Help Colored People.

O. E. Goddard.

It is not very well known through our church that we are now helping to support one hundred twenty-five missionaries among the colored people. The C. M. E. Church organized by our church in 1870 has done amazingly well, having now a membership approximating three hundred thousand. This child of the M. E. Church, South, furnishes us a ready-made medium for approach to the eight millions of colored people in the South. No other church has quite the same ready-made approach and such a well-constituted organism for work among the colored people as has the M. E. Church, South. Negro Baptist churches and Negro Presbyterian churches are not related to the white Baptist and Presbyterian churches as is the C. M. E. Church to the Southern Methodists.

The best service we can render to the colored race is through this daughter of ours. By increasing the efficiency of their workers we minister more largely and more efficiently to their race. With this end in view we are spending large sums of money for education. We not only maintain Paine College for them, but help them in many of their schools, notably, Lane College, Jackson, Tenn.; Miles Memorial College, Birmingham, Ala.; Texas College, Tyler, Texas; Haygood-Arkansas, Pine Bluff, Arkansas, and Mississippi Industrial Institute in Holly Springs, Mississippi. Our Board of Education is helping a dozen more of their schools.

Our most recent movement is to assume in part the support of a large number of their underpaid missionaries in their weak charges. Our white people in places where these men serve might do well to look them up and maintain a cordial and helpful attitude toward them. Our missionary societies might find it proper to do something for the missionary's family. Pastors and missionary societies are urged to look up these men and see what more our folk can do for them than we are now doing. This is as truly missionary work as sending men and money to Africa. Our church ought to do more for this adolescent race than any other church in the South in proportion to ability for they have, as indicated above, a medium of approach that no other white church has. The policy of the M. E. Church, South, is to serve the colored race through the C. M. E. Church.

(Among the one hundred twenty-five ministers of the Colored Methodist Episcopal Church, whose salaries our church is helping to pay are Rev. B. F. Edwards, of Badin, N. C., and Rev. J. S. Miller, of Washington, N. C. No doubt Rev. G. W. Vick and Rev. J. H. McCracken, our pastors at these places, are in sympathetic touch with these brethren.)

WHO COMPOSE THE CHURCH?

The True Spirit of Catholicity Recognizes All of the Saved as Members.

The church of God contains all true believers. Salvation constitutes the members of God's church, and all the saved are its members. No one can be a Christian outside of the divine church. The church is the body of Christ, and the body of Christ includes all the redeemed in heaven and on earth. I have heard preachers say that the church had hypocrites in it. That is not so. There never has been one in the church, there's not one in it now, and there never will be one in it. You have to be born the second time to get in the church. Therefore there are no hypocrites in the church. The church of God embraces the whole family of God and it is but one family in heaven and on earth. Therefore it includes in its membership every Christian—all the redeemed in paradise and all the saved on earth, including all Christians. It is not a sect, but the whole. Now a church that does not include in its membership all Christians in heaven and on earth cannot be God's church, and hence it is a sect. All the religious denominations taken together come far short of including all Christians. Before any of these institutions arose there were millions of Christians.

There are tens of thousands of happy saints who have come out of and stand clear from creed bound churches, and there are many other thousands who are saved from sin who never joined any of them. Therefore all denominations put together, Roman, Greek and Protestant, do not constitute the universal church. Moreover, the religion of the church of God will apply to all men of all nations. The church of God gathers into her fold the rich and the poor, the educated and the illiterate, the high and the low—in short, all classes of all men. These, when saved, are on one common level. Many of the religions are local in their nature and are only for certain classes. These have adopted peculiar customs, manners and styles of dress, but Christianity, the religion of the church of God, is not local in any sense. It is the one universal religion, the one religion that will apply to all classes of men. For it imposes no particular customs, manners or mode of dress—another evidence of the catholicity of the church of God. H. M. Malpass.

Goldsboro, N. C.

A WORD OF COMMENDATION

Many of God's Great Noblemen Never Get Into the Limelight.

"Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear,
Full many a flower is doomed to blush and fade unseen,
And waste its fragrance on the desert air."

The above is applicable to men as well as flowers. Too often the real, useful man is sacrificed in the shuffle of life, while the man who attains position is called the "successful man." Riding in an auto a few days ago with two strong sensible ministers of the N. C. Conference I made the remark, "Among the many good men in the N. C. Conference of the M. E. Church, South, there has not risen a more useful man than Rev. L. H. Joyner."

We began the analysis of his work and discussion of the fact of service by this godly man revealed two of the most promising among the younger members of the conference who were brought into the ministry through his influence, and it was no surprise to us that one of his own fine boys is en route to the N. C. Conference ministry.

I have been often in his home, and shared his hospitality. I have beheld his work from a close angle of vision and there is nothing shoddy about it. He has never served a people that would not be glad to have him return-ed; nor a charge that he did not leave in better shape than he found it. He knows his people and does not overlook any of them. He is no flatterer, but tells the whole truth as he sees it and understands it.

I may not live to lay a flower on his grave—may he abide long after I am gone—but I do want to hand him the bouquet made from the beautiful flowers that he has planted in the garden of life which he has tilled so assiduously and helped to beautify so intensely ever since I have known him.

Sincerely, J. O. Guthrie.

Raleigh, May 19, 1921.

(Perhaps Brother Guthrie knows Brother Joyner well enough to anticipate what will happen at their first meeting after the appearance of the above appraisal, but if he ever meets that man Thomas Gray, who is said to have taken seven years in getting the Elegy Written in a Country Church Yard, which pleased General Wolfe so well that he declared that he would count it a greater honor to have written that poem than to win the battle of Quebec, just like he wanted it, that famous author will certainly call him to account for taking such liberties with his poem.—Editor.)

THE CENTENARY SPECIAL

One of the most convincing and striking pieces of literature issued by either the Board of Missions or the Centenary Commission recently is an illustrated booklet entitled "The Centenary Special." This booklet is made up of testimonials from those churches and individuals which are carrying Specials. It would be hard to conceive of more convincing and satisfactory testimony of the cultural, spiritual and financial value of the Mission Special than is furnished between the two covers of this booklet. Those interested in Specials will be helped and stimulated, and those who have doubts will have them removed by a perusal of this booklet. A postal card to the Bureau of Specials, Box 510, Nashville, Tenn., will get it.

HELP DEER LODGE

Former Member of Western North Carolina Conference Now in Montana Calls for Much Needed Aid.

As pastor of the Deer Lodge Methodist Episcopal Church, South, and solicitor-treasurer of our building committee, I am appealing to you for help in our undertaking. When our Bishop DuBose was with us recently, at a Friday evening service, he launched a new church enterprise which is very much needed here. Our church was built many years ago and is unattractive and inadequate for our Sunday school and our other needs; we have lost more Methodist families, who have come here and have gone to the newer and more attractive churches, than we now have in our church. It is absolutely necessary to the life of our church here that we make this forward movement; but we must have the help of our Methodist friends in the more favored fields of our Methodism to bring our undertaking to a successful conclusion. We have less than twenty families in this town of near 3,500 people to help us remodel our church and build our Sunday school addition, which will cost about $4,000. Ours is the only Methodist church to serve a community of about 4,500 people. Bishop Marvin first came to Deer Lodge in 1872 and this church was organized in 1878; if you will help us in this work you might make your contribution as a memorial to the pioneer work of Bishop Marvin and those associated with him in this new field; or, if you prefer, to the heroic efforts of our present Bishop, H. M. DuBose. Please send your contributions to the undersigned, as soon as possible, Box 1161, Deer Lodge, Mont.

Very sincerely yours,
D. L. Reid.

BLUE TO BLUE

NOTICE

Owing to delay in the progress of the church building, at Elizabeth City, which made it possible that they might not be in condition to entertain the next session of the annual conference, Bishop Darlington in conference with the presiding elders, have accepted the gracious invitation of Centenary church, New Bern, and the next session of the conference will be held in that church, November 16, 1921.

N. H. D. Wilson, Secretary.

HELPED IN GEORGIA

We have just recently closed, at Devereux, Ga., one of the most successful revivals we have had in years. Rev. R. F. Munns, of Roseboro, North Carolina, did the preaching. Every sermon he delivered was sound, scriptural and freighted with the fundamental truths of Christianity. Also, Brother Munns, by his genial nature and rare personality, made a lasting impression upon our town and community as a man.

H. L. Hendricks,
Pastor Methodist Church.
Devereux, Ga.

PREACHER WELCOMED

We were appointed last fall to the North McDowell circuit. Supplying the work from Rutherford College until about a month ago, we moved to Linville Falls.

The good people of this charge have shown kindness to us in many ways since we have been with them, but on last Saturday evening they gave us a great surprise—an old time Methodist pounding. They brought us almost everything you could think of good to eat, and plenty of it. With the other things they brought was a nice purse of money. Not only the Methodists helped in this surprise, but the good Baptists of the community were here with many good things, taking as much interest as the Methodists. Words cannot express our appreciation to these good people for their kindness to us.

Pray for us, brethren, that we may be true to God in ministering to this, His people.

H. E. Stimson, P. C.

ZEALOUS AZALEA

Azalea, in point of numbers, is the smallest congregation on the Swannanoa circuit, but when viewed from the standpoint of achievement it looms up to a place out of all proportion to its numerical strength. This plucky little congregation gets right down to business in all departments of church work, no matter what it may be. Situated, as it is, in a community blessed with many children, it has gone after them and brought them into the Sunday school until it has the largest enrollment and the greatest interest shown anywhere on the charge.

Children's Day exercises recently held at this point strongly emphasized the interest taken in the Sunday school work. The program was lengthy enough to take up most of the day, and yet no sign of weariness was noticed in the large congregation. Mrs. Harper, our most efficient superintendent, had, with the help of her working force, so planned the whole program, dinner hour and all, that nothing suggestive of sameness or monotony appeared.

Our greatest need at Azalea is a church building in which to house this live Sunday school. We are hoping to see our need supplied in the near future. D. A. Lewis.

MY PENTECOSTAL BAPTISM

This was many years ago, and the Comforter still abides and today His service is my joy, His glory is my pleasure. O, that God's children would "tarry for the promise." (Acts 3:38, 39.)

I was in my home with the open Bible before me, with a hungry heart for the fulfillment of the words of Jesus, (Jno. 14:16, 17), when the Holy Ghost descended upon me in a manner like a wave of electricity, going through and through me; indeed it seemed to come in waves and waves of liquid love. I cannot express it in any other way; it seemed like the very breath of God. I can recall distinctly that it seemed to fan me like immense wings. No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love. The waves came over me and over me, one after the other until I felt like I should die if these waves continued to pass over me. I said, "Lord, I can not bear any more." Yet I had no fear of death. In my soul I felt as clean as a rose wet with the morning dew.

Our pastor, Rev. J. H. Buffalo, is just closing, in my judgment, the best revival our church has ever had. He is a good man and we all love him much. Humbly His,

D. H. Hood.

Dunn, N. C.

THE TENT MEETING AT THOMASVILLE

The recent meeting conducted in Thomasville by Rev. Jim Green, conference evangelist, was of such significance as to deserve some mention beyond what has already been given it in the Advocate. The meeting, which was held in a tent with a capacity of about twelve hundred, began on April 10th and was closed Sunday, May 15, continuing with unabated interest for five full weeks. Three different times were set for closing, but the deep interest pointed unmistakably to the continuance of the meeting.

The meeting was notable from almost any angle that one might view it. In the first place, conditions and circumstances in the town itself were of such a nature to render the meeting most timely for the public good, as well as for the salvation of individuals. Taking for granted that many were praying for an outpouring of spiritual power, doubtless the chief agency under God for achieving the result attained was the mighty preaching of the word by the evangelist. With a remarkable grasp of the fundamental truths of the Word of God, with keen insight into the human soul in its needs, with the unction of the Spirit, fearlessly but kindly was the truth applied to men's hearts and lives.

The co-operation on the part of Christian workers was splendid. Seldom was the call made for volunteers to work in the congregation but what large numbers of earnest workers went gladly to the task.

There were about six hundred professions. Probably the larger part of these were people who had never made a previous profession. It was refreshing indeed to observe the clear-nut nature of nearly all these professions. One who attended regularly could almost locate the converts day by day by the transformed and brightened faces of the people. To any one who had yielded to the obsession that the Holy Spirit does not now move upon people as of old this meeting was a revelation.

The atmosphere of the town has been changed. The friends of righteousness and purity have been heartened and strengthened. Many who had drifted into the alliance with sin and unrighteousness in the community life have been called back to right living and personal peace and happiness.

About one hundred and fifty have joined the churches and others will come in .

The financial offerings were large and spontaneous. Besides generous offerings for Brothers Green and Newsom money was provided for buying lot and building a new church in East Thomasville, for putting an automobile at the disposal of the pastor, and a large contribution made toward Brother Green's camp ground at Connelly's Springs.

The singing in the meeting, led by Prof. Rudd Newsom, was one of the great features of the meeting, and did much toward drawing the people and preparing their hearts for the preaching of the word.

R. G. Tuttle.

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Night and Morning. Have Clean, Healthy Eyes. If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists and Opticians.
Write for Free Eye Book. Murine Eye Remedy Co., Chicago



MR. E. V. HARRIS
Tarboro, N. C.
Secretary Wesley Bible Class Federation, N. C. Conference.

END OF THE CIRCUIT

A calendar on the office wall bears memoranda of engagements for every Sunday from November to the first of June, but none beyond, as that was the terminus set some weeks ago, in order that closer attention might be given to other things. The last entry reads: "Oxford, June 5. Supplying for Rev. R. C. Craven, while he preaches commencement sermon at Trinity School for Teachers at Greenville."

Mr. Richmond L. Brown, superintendent of the Masonic Orphanage, met the train Saturday night and took the editor to his elegant and hospitable home, where a good, warm supper awaited him. Brother Brown is from Virginia, a son of a Methodist preacher. Mrs. Brown is from Virginia, too. She isn't ashamed of it, either, for she acknowledged her nativity very soon, as all Virginians do.

Learning that Brother Craven is very popular in Oxford, as usual, the editor ingratiated himself with the congregation by claiming a friendship with their pastor of long standing, and then, since it was to be his last Sunday away from home for some time, proceeded to forget all mercy in making one last appeal for education. In the morning, he tried to show what education is and how important it is, and in the evening he continued the subject with an effort to show that the present Christian Education Movement has as its object the continuance of the status quo, as both state and church must continue to do their respective parts if the proper balance in education is to be maintained.

Beautiful, indeed, is Oxford—the prettiest medium-sized town in the state—and the most lovely part of lovely Oxford is the Masonic Orphanage property. St. John's College was established in 1855 as a school for boys, and a few years later was turned into a school for girls. For reasons which subsequent events have proved to be good, the building was turned into an orphanage in the seventies ,and now at recreation hour can be seen 250 as happy and attractive children on those grounds as can be looked upon anywhere.

And what a time the editor had with them Sunday afternoon at their chapel service! It made him think that he was a boy again, and he talked to them just as if he were. They listened, too. Then a trip was made over the grounds, to the new modern dairy, the baby cottage, and other buildings, and it filled the soul with admiration for the Masonic fraternity to see what splendid provision they have made for the fatherless child.

On Monday morning Rev. B. H. Black's limousine—yes, limousine—bore the owner, the editor and Dr. E. T. White, who continued to point out and dilate upon the superior excellence of Granville county, across the country and along the accepted course of the contemplated hard surface road, to Durham, where the commencement exercises of Trinity College were in progress. Many expressions of admiration concerning Bishop Darlington's address on Sunday night were heard, and the college was looking forward to Dr. Stevenson, Dr. Brooks and Senator Hitchcock with keen anticipation.

The Board of Trustees listened with satisfaction to the solid facts of progress contained in the report of President Few, and when that sober lover of fact allowed himself to run out into some pipe-dreams not impossible of realization, that dignified board broke out into tumultuous applause. Yes, there is going to be "a greater Trinity," and every alumnus is not only going to "watch it grow," but take hold and help it to grow.

The meeting of the board was saddened by the absence of a member, who seldom, if ever, from the time of becoming a member till the day of his death on October 5, of last year, missed a meeting. Trinity never had a more faithful friend than Rev. Andrew Perry Tyer.

MAKE PASTORS ACCESSIBLE

When I was in the town of Norwood some time ago, I noticed that in building their church they added something that it seems to me every church should have—a pastor's study at the church. If you will pardon personal reference, when I myself was a girl and unmarried, there were numbers of times that I wanted more than anything else the advice of my pastor, (my father was dead) and I never could get up the courage to go to his home and ask to see him privately. I am sure there are numbers and numbers of boys and girls (and men and women) who feel the same way at times. Why should not a pastor be in that way like a doctor? Why shouldn't he have his study and his regular hours for receiving callers? There are so many times that one needs to consult his pastor as much so as his doctor? So many ministers wonder why they don't get the confidences of the young men and young women in their church and why it is they can't seem to get in touch with their inner life. I'm sure that that problem would be at least partly solved if every minister had his study at the church—there to help and counsel those who need him, there to doctor and help cure the soul diseases of many who would never have the courage to call at his home.

I'd like to know what others think of this. A Reader.

Laymen's Week at Junaluska
August 8 to 15 A Week of
Inspiration and Recreation in the Land of the Sky

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

N. C. CONFERENCE

A PRAYER

O God, we pray thee for thy Church, which is set today amid the perplexities of a changing order, and face to face with a new task. Grant her a new birth, though it be with the travail of repentance and humiliation. Bestow upon her a more imperious responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God. Fill her with the prophet's scorn of tyranny, and with a Christ-like tenderness for the heavy laden and the down-trodden. Give her faith to espouse the cause of the people, and in their hands that grope after freedom and light, to recognize the bleeding hands of the Christ. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity that, like her crucified Lord, she may mount by the path of the cross, to a higher glory.

Rauschenbusch.

OUR CONFERENCE BABY

Isn't it true that the food, the love and attention given to a normal baby determines how it will grow and, to a great extent, what it will become? Babies, no matter how sweet and lovely, are not expected to look, eat, or move like children of six or eight years of age. We know that physically, morally, and mentally, they have to develop gradually, and we watch so eagerly for signs of growth, and recount them with enthusiasm.

At the annual meeting in Fayetteville (we are so glad and proud that it was in Hay Street Church) it was decided that it would help our work to have a small paper published once a month. There will be room for news about our auxiliaries and conference folks; for Council news and items from other conferences; news from our work and workers, both home and foreign; and for enough other information to make it worth many times the price.

Mrs. Everett is going to do her best and, if the women of the North Carolina Conference pray and work, the result will be a great power for the extension of the kingdom.

We do not hesitate to pay fifty cents for a gift for a friend's baby—this is our very own. Let's send fifty cents to Mrs. J. LeGrand Everett, Rockingham, N. C. How many auxiliaries can enroll every member, or place the paper in every home represented?

Let's welcome our paper and love it and help it to grow in interest and usefulness. With love,

Elizabeth Lamb.

REPORT OF MISSION STUDY AND BIBLE STUDY FOR FIRST QUARTER, 1921

Enrollment Cards, North Carolina Conference.

Following gives text book used, name of leader and address:

Adventures in Faith in Foreign Lands—Mrs. I. I. Henderson, Graham.

Adventures in Faith in Foreign Lands—Mrs. J. M. Rowland, Middleburg.

Adventures in Faith in Foreign Lands—Miss M. Bessie Harding, Greenville.

Adventures in Faith in Foreign Lands—Mrs. C. B. Culbreath, Aberdeen.

Adventures in Faith in Foreign Lands—Mrs. Robert L. Cox, Calypso.

Adventures in Faith in Foreign Lands—Mrs. W. H. Revenbark, Watha.

Christian Living—Mrs. Thel Hooks, Smithfield.

Making America Safe—Mrs. G. B. Whiteed, Richlands.

Making America Safe—Mrs. W. E. Gardner, Fairmont.

Money the Acid Test—Mrs. Hugh Long, Rocky Point.

New Studies in Acts—Mrs. T. L. H. Young, Smithfield.

The Bible and Missions—Mrs. Chas. Johnson, Benson.

The Church and the Community—Mrs. Howard A. Foushee, Durham.

The Mind of the Messiah—Mrs. J. C. Wooten, Raleigh.

Women and Missions—Mrs. Henry M. Ware, 219 S. 3rd St., Wilmington.

Women and Missions—Mrs. D. C. Lawrence, 307 Carthage St., Sanford.

Young People.

Brother Vann—Mrs. D. B. Byrd, Weldon.

The New Christian—Miss Wilma Casteen, Rocky Point.

Juniors.

Mr. Friend O' Man—Miss Rosa Belle Kirkman, 416 Red Cross St., Wilmington.

Mrs. Hume R. Steele.

ATTENTION, WASHINGTON DISTRICT

The annual meeting of the Washington district will be held in Fremont on the night of the 16th, and the 17th of June.

This will be an important meeting and your secretary is more than anxious that every auxiliary in the district be represented, not only adult, but young people's and children's as well. An inspirational and helpful program is being arranged. Come and find out how to do your part in making Washington district the banner district for 1921. Send names of delegates to Mrs. W. T. Phipps, Fremont, N. C.

Mrs. C. E. Blount,
Sec. Washington District.

REPORT OF MISSION STUDY-BIBLE STUDY

First Quarter, 1921.

	1921	1920
No. conferences reported	37	36
No. new adult Miss. Stu. classes	974	704
No. Members	27302	16855
No. new Y. P. Miss. Stu. classes	262	186
No. members	4893	3454
No. new Jr. Miss. Stu. classes	427	209
No. members	11712	5226
No. reading circles	162	143
No. missionary libraries	1	12
No. adult Bib. Stu. classes	943	513
No. Y. P. Bib. Stu. classes	141	41
Total No. Eenroll. Cards received	739	636

Adult 548; Young People 88; Junior 72; college students 31.

Conferences leading in mission study as reported by superintendents: North Georgia, Alabama, North Alabama.

Conferences leading in mission study as reported by enrollment cards: Western North Carolina, North Texas, Alabama and South Georgia.

Conferences leading in Bible study: Texas, North Georgia, North Alabama.

Mrs. Hume R. Steele

W. N. C. CONFERENCE

SNAPSHOTS FROM THE FLOOR OF MISSIONARY COUNCIL MEETING

(From Council Daily.)

Miss Claiborne from McTyeire School in Shanghai said: "Shanghai has one million people, representing every nation of the earth. Its people are crowding into the schools, and for more than twenty years McTyeire has had no rooms for students wishing to enter. Ambassadors from some of the great countries of the world have married McTyeire girls. A volunteer band in McTyeire supports and staffs a school in Unang province, with a population of thirty thousand."

Miss Ruth Brittain, of the Bible School in Nanking, said their work is training the natives in a knowledge of the Bible, and graduates from other schools come to take intensive courses of Bible study.

Miss Bennett made the astounding statement that the Methodist Episcopal Church has two thousand deaconesses, five hundred of whom are serving in Europe. The Southern Methodist Church has only fifty-five deaconesses for appointment this year. Miss Bennett urged the woman to speak out through their conferences, through the schools and colleges, to the young people on Life Enlistment.

Bishop Lambuth says the Chinese women are the most moral of all the pagan women, very industrious and capable of almost anything. He also said there are 35,000 women employed in the mines of Japan; 200,000 work in the mills many of whom are taken off the farms.

The Roman Catholic Church selected two cities in the United States as their strongholds, Baltimore and New Orleans. In the latter city of 400,000 people there are about thirty thousand Protestants. The Roman Catholics have an educated leadership but an ignorant following.

ASHEVILLE DISTRICT MEETING

On Tuesday and Wednesday, June 14th and 15th, the annual meeting of the Woman's Missionary Societies of the Asheville district will be held at Chestnut Street Church, Asheville, N. C. The first service will be held at 11 o'clock on Tuesday morning and the closing service on Wednesday afternoon in time for those living out of the city to leave on the afternoon trains. Several missionaries will be in attendance upon this meeting and a most interesting program has been arranged—a program that will be helpful, instructive and inspiring. Mrs. V. L. Stone, district secretary, is anxious for representatives from every auxiliary on the district, Adult, Young People's and Juniors.

NEW ORGANIZATION

At Tweed's Chapel on the Fairview circuit, Asheville district, a Woman's Missionary Society has been recently organized with fifteen members and the following officers: President, Mrs. S. B. Tweed; vice presidents, Mrs. P. C. Clayton and Mrs. A. B. Bagwell; Cor. and Rec. Sec., Mrs. G. S. Sroup; Treas. and Supt. Social Service, Miss Allene Clayton; Supt. Supplies, Mrs James Tweed. Postoffice address of all officers, Fletchers, N. C., Route 2.

A UNION MISSIONARY MEETING

A most delightful occasion in missionary circles of Asheville was the union missionary meeting held at Central church on Monday afternoon, May 30th, at which were present representatives from all the missionary societies of all denominations in the city. The meeting was presided over by Mrs. W. R. Harris and was opened with a most inspiring devotional service conducted by Mrs. W. F. Powell, of the Baptist church. It was a great pleasure to have present three missionaries, Misses Kate Hackney, of China, and Charlie Holland, of Japan, and Mrs. R. J. Parker, of Cuba, each of whom brought encouraging messages of the work being done in the fields they represent.

Mrs. John Dunlop, of the Presbyterian Church, who has recently returned from the Orient, gave a report of her visit and told of the splendid work being accomplished by the churches through the missionaries in China, Korea and Japan.

Miss Mary Frences Shuford delighted her hearers with a beautiful vocal solo, "This Is My Task." Two volunteers for service were presented. These two young women, Miss Lydia Pettus, of the Presbyterian Church, and Miss Emily Mathis, of the Methodist Church, both of whom are from Asheville, have chosen Africa and will leave for the Congo as soon as their education is completed. A most fervent prayer was offered for these volunteers by Mrs. H. A. Dunham.

At the close of the meeting a city federation of missions was organized. A committee was appointed to draft the constitution and by-laws by the time of the first meeting in September.

The closing prayer was offered by Mrs. Brainard Thrall, of the Congregational Church. Theafternoon closed with a social hour, at which time sandwiches and iced tea were served by the refreshment committee of the church.

ANNUAL MEETING AT LENOIR

The election of officers which had been made a feature of the afternoon resulted in the re-election of all old officers.

At 1:30 the entire delegation was driven over to Davenport College, where a most delightful musical program was given complimentary to the Woman's Missionary Society of the W. N. C. Conference. This program was well rendered and reflected great credit on the work of the musical department of this splendid school. Vocal quartettes, duets and solos, piano duets and solos and selections by the Glee Club made up the program for the afternoon, which was under the direction of Pro. F. W. Kraft, musical director of the college.

The evening devotional was conducted by Mrs. M. B. Godwin, of Morganton, with prayer by Mrs. H. K. Boyer, of Charlotte, N. C.

Miss Kate Hackney, of Asheville, returned missionary from China, who is superintendent of the Laura Haygood Normal School in Soochow, gave a most enjoyable address on her work and some of the needs of China. It was a pleasure to have Miss Hackney with us and she contributed much to the success of the program.

Following was a beautiful pageant given by the volunteers from Davenport College, entitled "A Call to Service." The girls taking part entered into the spirit of the meaning of the call and brought to us a wonderful message. Friday morning after a devotional by Mrs. J. N. Hauss, of Thomasville, N. C., the pledge was taken by Mrs. H. A. Dunham, who substituted for Mrs. Peacock, treasurer, and the total budget for 1921 was made $41,000.

Reports of committees were read and adopted, reports of delegates heard and the conference adjourned with singing "Blest Be the Tie That Binds," to meet in 1921 in Salisbury, who with Monroe had extended a most cordial invitation for the next meeting.

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LAYMEN'S WEEK
SOUTHERN ASSEMBLY
Lake Junaluska, North Carolina, August 3 to 13
Junaluska Will Help You in the Business of Being a Layman

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

W. N. C. CONFERENCE

THE FAITHFUL FEW

The Educational Movement has rightfully taken the major part of our time and there has been little thought put on Sunday School Day. But there are always the faithful few and below are given those schools that have actually observed the day and forwarded an offering to Treasurer H. A. Dunham, Asheville, N. C.:

Asheville District.

Avery's Creek	$ 8.08
Shaw's Creek	2.00
Hendersonville	15.00

Charlotte District.

Trinity, Charlotte	$58.81
Hawthorne Lane	17.34
Duncan Memorial	7.00
Seversville	7.20
Union, Waxhaw Ct.	2.90
Central, Monroe	25.00
Weddington	6.60

Greensboro District.

Main St., High Point	$ 8.18
Ramseur	11.92
West Bend	2.00

Marion District.

Gilkey	$15.98
Caroleen	8.00
Morganton	28.82

Mount Airy District.

Salem, Mt. Airy Ct.	$ 9.19

North Wilkesboro District.

Moriah's Chapel	$ .66

Salisbury District.

Central, Spencer	$12.16

Shelby District.

St. Peters, Belwood Ct.	$ 5.00
Kadesh, Belwood Ct.	5.80
Palm Tree, Belwood Ct.	7.00
Central, Shelby	30.00
Asbury, Lincoln Ct.	15.00
El Bethel, Shelby Ct.	14.06

Statesville District.

Granite Falls	$ 6.44
Pisgah, Balls Ck. Ct.	3.85
A. B. Reves	8.00
Triplett	4.77
Hiddenite	6.50
Huntersville	4.80

Waynesville District.

Palmer's Chapel	$ 1.00
Salem, Macon Ct.	4.10
Hayesville	3.10
Balsam	3.00
Cullowhee	2.37

Winston-Salem District.

Burkhead	$11.14
Cotton Grove	3.71
Brookstown	3.00
Center, Davie Ct.	3.59

CLYDE CIRCUIT

Miss Womack represented the Sunday school work at the Waynesville district conference and then came to Lake Junaluska, where I joined her to spend Sunday, May 22, with Brother Carlock Hawk, formerly one of our missionaries in Brazil, in a Sunday school institute for his charge. We had a great day in the large auditorium at "The Lake." Our meeting was largely attended and there was much response. The fine folks at Junaluska joined heartily with the three congregations of the charge and made the day one to be long remembered. Pastor Hawk is no bird; he's a giant. And he is doing a giant's task in his and adjoining charges. He will see every member on his charge personally and solicit his contribution for the Educational Movement. Of course the people like their pastor.

STIRRING SCENES

Lake Junaluska is grander every time one sees it. It never looked so wonderful to me before. And things are stirring there. The Ivey dormitory containing forty rooms is completed, one of the Sunday school dormitories is finished and the other well on the way. Soon the Sunday school cafeteria building, which is to be run by J. B. Ivey at one dollar the day, will be completed and cement walks are being laid, so that things are on the lift. An office building and fourteen cottages have been constructed since last our Sunday school people met there. J. Dale Stentz tells me that he will have ample room for our Wesley Federation and that I should get lots of folks to come. Just get on your mark. Reduced railroad rates of one and one-half fare will be available to all who get proper certificates. You will buy round trip ticket at your local station and if you have the certificate the reduction is forthcoming. Certificates can be obtained from Manager Stentz or myself.

CHILDREN'S WEEK IN CHARLOTTE

During the month of April Miss Womack directed her efforts towards the putting over of the observance of "Children's Week" in Asheville, Charlotte, Salisbury-Spencer and Greensboro. This week was observed April 24 to May 1. The following churches in Charlotte have reported to Miss Maude McKinnon, Charlotte, who in turn has reported to Miss Womack.

Tryon Street.

. Homes of all children on Cradle Roll, in Beginners, Primary and Junior departments visited by teachers.

2. Free examination of babies of Sunday schools by specialists and nurses.

3. General meeting of teachers and interested mothers and fathers. Talks made on child's religious life in the home, the community and the church.

4. Story hour held, two groups.

5. Definite forward step was the decision to build a modern Sunday school building.

Trinity.

1. Two hundred and four of the 226 elementary children in Sunday school visited.

2. General meeting of parents held Sunday morning, May 1.

3. Story hour held.

4. Definite forward step. Improvement of Sunday school equipment. Decision to see that aim of Sunday school is carried out. New building.

Hawthorne Lane.

1. "Children's Week" observed.

2. Many homes of elementary children visited by their teachers.

3. General congregational meeting ing interest of children held.

4. Forward step to be decided upon.

Brevard Street.

1. The needs of children emphasized.

2. Some visitation done.

3. Forward step. To keep Sunday school aim clear. Committee appointed for this.

Seversville.

1. Quite a number of homes visited.

2. General meeting held Sunday afternoon, May 1.

3. Forward step. To get all children not in Sunday school in school and attempt to keep them there.

Belmont Park.

1. Visitation of part of homes.

2. General meeting held.

3. Forward step. School departmentalized and adapted to new quarters arranged because of new building.

Chadwick.

1. All homes of elementary children visited by their teachers.

2. Good general meeting held. Good results from homes.

LINCOLN CIRCUIT

At McKendree, five miles out from Lincolnton, the five congregations of the Lincoln circuit came together, Friday, May 27. Pastor O. C. Fortenbury anticipated a large crowd and had arranged to have the exercises out in the open under the trees. It was really a big day with big exercises and the biggest dinner. O you eats! All five of the Sunday school superintendents were there and their reports were interesting. R. C. Lynch walked all over the ground as he made his report. Lynch is an old man, but I noticed every child was interested in what he said, and I laughed right out in meeting. G. B. Goodson, the superintendent at Asbury, and O. C. Fortenbury are a team. They have been together four years and the traces have not slacked. Lincoln circuit is worthy of the great name it carries. Brother Jordan had some good things to say about the great work being done there.

AT BALLS CREEK CAMP GROUND

Saturday following found your field workers with Brother and Sister John Green in their new parsonage at Balls Creek Camp Ground ready for the third session of "The-Four-Times-A-Year-Circuit-Sunday-School-Institute for the Balls Creek and Catawba circuits. The day's proceedings were held under the old arbor with representatives from seven churches. Brother Alva Martin, Hopewell, presided and Brother J. Q. Rowe, Concord, secretaried. Brother Rowe and his Concord crowd had the largest delegation, he having brought one family with thirteen children, one of them studying for the ministry. Our day swas ever so full and when three-thirty came there was yet some business, but we quit ready to start again the fifth Sunday in July. There were 650 miles of folks present, at least there were that many miles represented by the people who came. It was decided to have an institute for each circuit three times during the year and at mid-summer institute have a joint session at the camp ground. Alva Martin was re-elected to head the Catawba circuit institute and J. C. Davis will pilot the workers on the Balls Creek circuit. Of course Brothers Ratledge and Green, of the Catawba and Balls Creek circuits were present and kept us in heart with their hearty "Amens."

WENTWORTH CIRCUIT

Rising early Sunday morning after having got home late the night before a journey was begun to Bethlehem. Now this Bethlehem is on the Wentworth cricuit, the charge where Bro. C. F. Sherrill gets things done. The good people were a little slow arriving at Bethlehem, but when they did come they came with the prettiest flowers that ever grew. The whole front of the church looked like a fragrant bed of sweet peas and when dinner time came there was a long spread of fried chicken—yes, fried chicken, brown and crisp. The folks did not like my morning speech much, for I got after them for not having a better Sunday school. In the afternoon Brother Sherrill, Miss Womack and I spoke on the Educational Movement, and by then the morning was forgotten and three good brethren ventured to say that they had enjoyed my morning discourse. Miss Womack went great, as she always does. We are so proud of Miss Womack because of the good work she is doing. Bro. Sherrill says there is no wonder, since she comes from Rockingham county. The day with Brother and Sister Sherrill was greatly enjoyed.

Have you read through all this? Thank you.

SUNDAY SCHOOL VISITATION

We had a splendid program Sunday morning, quite a number of parents present. We feel proud of the visiting done, as our children are so scattered. Our teachers are enthusiastic over their visiting. Some say it has really meant more to them than anything they have ever done in Sunday school work.

Mrs. W. D. Holland,
Trinity S. S.

N. C. CONFERENCE

MR. E. V. HARRIS, TARBORO, N. C.

Secretary Wesley Bible Class Federation, North Carolina Conference.

Mr. Harris is the recently elected secretary of the Wesley Bible Class Federation. He is entering upon his duties with interest and enthusiasm. We are looking for great things to result from the activities of the Federation officers.

CREEDMOOR SUNDAY SCHOOL CONFERENCE

The four churches on the Creedmoor Circuit came together on the fifth Sunday in May for the purpose of organizing and conducting what is known as a Fifth Sunday Institute. A large crowd assembled for this occasion in the church at Creedmoor.

Several addresses were made during the day. Rev. J. C. Wooten, P. E., made a splendid talk on Christian Education. Rev. T. A. Sikes, associate editor of the Advocate, in his usual happy vein, linked up the Sunday schools and the Advocate in such a way as to be perfectly satisfactory to both. The field secretary made a talk on the subject, The Modern Sunday School. Prof. J. A. Pitts and Mr. Frank Parrott made everybody feel welcome and anxious to come again.

At this meeting a permanent organization was perfected, known as the Creedmoor Circuit Sunday School Conference. They plan to meet every fifth Sunday at one of the churches. A constitutio nand by-laws was adopted by the conference in business session. The following were elected officers for the year: President, Prof. J. A. Pitts; vice president, Miss Dora Jenkins; secretary, F. E. Parrott; treasurer, Miss Mamie Bullock; program committee, N. J. Boddie, J. A. Morris, H. E. Bullock.

SMITHFIELD TRAINING SCHOOL

The church at Smithfield has arranged to hold a week's training school for the teachers and officers of the Sunday school. The training school has been scheduled for the week of June 19-24. The courses and faculty for this school will be announced later.

HENDERSON TRAINING SCHOOL

At a meeting of the officers and teachers of First Church, Henderson, held after the night service, Sunday, May 29th, it was decided to conduct a training school for Sunday school workers during the first week in September. The field secretary addressed the congregation in the interests of teacher training.



MRS. R. H. EDWARDS
Goldsboro, N. C.
Treas Wesley Bible Class Federation.

Send all contributions to the Federation Baby Cottage Fund to the Federation Treasurer, Mrs. R. H. Edwards, Goldsboro, N. C.

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Fayetteville, N. C.

Epworth League Work

Rev. C. K. Proctor, Raleigh, N. C.
Miss Grace Bradley, Asheville, N. C.

ON TO MORGANTON JUNE 20-22!

Leaguers, if you don't want to miss the time of your life, just get yourself elected a delegate to our Epworth League Conference at Morganton, June 20-22. We are expecting the best program and the finest delegation in the history of the conference. We have a fine place to meet and are looking forward to enjoying the hospitality of those Morganton Leaguers.

Each Senior chapter is expected to send one delegate for every fifteen members, and one additional delegate for a fraction. No chapter shall be deprived of one delegate. All Junior and Intermediate superintendents are urged to be present, but no Leaguer under fourteen years of age will be expected.

The conference will open Monday evening and close with the consecration service Wednesday evening. The full program will be published soon.

THAT TROUTMAN LEAGUE RALLY

Brother Byrum believes in the Fifth Sunday Rally. On May 29 Vanderburg church was running over with people from all over the charge. And they did not come empty-handed, for the great table in the grove was loaded with good "eats."

The morning service was given to League work. The white and gold decorations made the church look like an Epworth League room. The profusion of lovely white day lilies added much to the occasion. Vanderburg chapter gave a splendid program followed by a pageant by the Troutman chapter. About seventy-five Leaguers were present out of the hundred and thirty members of three chapters.

At the Statesville district conference Brother Byrum challenged any charge in the district to produce any better Leagues than his. Mr. M. S. Smith, of Hickory, accepted his challenge. I haven't visited Hickory recently, but I have this to say: Mr. Smith will have to keep his eye on Troutman.

SCHOOL FOR LEADERS

Training for Work in Sunday School and Religious Education.

The fifth session of the Junaluska Training School for leaders will be held at Lake Junaluska, N. C., July 13-27, 1921. The school will open with a general meeting in the auditorium Wednesday evening. Students should arrive in time to be classified on Wednesday afternoon, July 13, in order that they may be ready to attend classes on Thursday morning.

The courses offered in the school this year are varied and the faculty is composed of outstanding leaders in the field of religious education in this country.

For complete program and further information regarding the school, write John W. Shackford, Superintendent of Teacher Training, 810 Broadway, Nashville, Tenn.

PRODUCTS OF SOUTH WANTED IN MEXICO

Fully sixty staple commodities produced in the South are wanted in Mexico in quantities while many other articles manufactured in the South could be marketed in Mexico at a profit, says E. D. Stratton, South American agent for the Southern Railway System and the Mobile & Ohio Railroad, who has just returned to his office in Chattanooga from a trip through the Southern Republic during which he spent several days in each of the larger cities and gathered a large fund of information as to conditions prevailing generally throughout the country.

"European competition in Mexico is growing stronger daily," says Mr. Stratton, "and shrewd business men predict that the United States will lose a large percentage of the Mexican trade unless its business men make a more determined effort to hold their present advantage. During the past two years, the United States has held 95 per cent of the total trade of Mexico. Many articles manufactured in the South are in demand in Mexico and my office will be glad to supply detailed information to any manufacturers or exporters who are interested."

"LAND OF THE SKY"

Mountain Scene on Handsome New Poster.

Western North Carolina, the far-famed "Land of the Sky," will be given wide advertisement by the distribution of a strikingly handsome poster just gotten out by the Southern Railway System.

The poster is 47 by 27 inches, done in colors which produce a pleasing effect, and shows a vista of mountain scenery with a Southern Railway limited passenger train on double track. and a modern resort hotel in the background. A stretch of one of the well paved automobile roads which add so much to the attractions of the North Carolina resort section is also shown.

Five thousand copies of this poster will be distributed from the Southern's offices all over the country. They will be placed personally by representatives of the Southern in public places where they will be sure to attract marked attention and will constitute a permanent advertisement of Western North Carolina.

HOT SPRINGS AND MARSHALL

Preacher Handsomely Clothed—Preaching to Other Denominations.

Things are still coming our way over here among the people of Marshall and Hot Springs charge. We have our share of preaching, marrying the lovers and burying the dead. We not only try to preach to our own congregations, but are being sent for to preach to others outside our faith. By reason of evidence in hand we are acceptable. We receive money and rations and other evidences of love.

Not long since some big-hearted business men of Marshall, who don't belong to any church, decoyed me into a place where I was told to ask no questions, but hold up my hands while an expert took my measure, selected the best he had and in a few days I was presented with a suit of clothes that cost $50.16 laid down, along with their kindest wishes and assurance that they were my friends.

Now this conduct tells a tale all its own, and I appreciate it more than if my church had led in getting it up. I pray God that I may continue a hold on these men that will finally bring them to know God and His Son, Jesus Christ. Our Sunday schools are improving, and attendance at church also. Finances are in good shape, and I think we will build a new church at Hot Springs soon. Picnics are in evidence there. Last Sunday we had a full day down there, teaching a Sunday school class, introducing that great layman, H. A. Dunham, of Asheville, who delivered a splendid address at the 11 o'clock hour upon the Education Movement. We caught a train home for dinner, after which this preacher and family were autoed to Enos, where a large Baptist congregation listened to him for 50 minues in a most attentive way. And strange as it seems, they with one voice said, "You must come back again." Then at night in our own pulpit here in Marshall we were favored with another splendid hearing. We will put on an educational drive and then launch a campaign of revival work.

Yours in Christ,
W. I. Hughes, P. C.

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A. D. Wolfinger, Pres.

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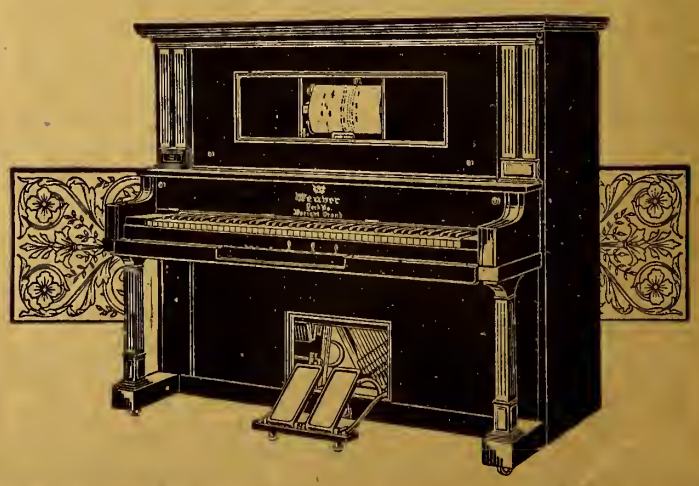
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W. N. C. CONFERENCE

Misses Iona McClure and Mamie Sprinkle, two of our girls at Davenport College the past term, and Eugene Shaver, at Guilford College, are back at The Home and have entered upon their usual duties. They say that they are "glad to get back home."

* * * *

An invitation to the graduating exercises of Reidsville High School, sent to "The Girls at The Children's Home," brings the announcement that Miss Francis Wooten is one of the successful pupils of that school and comes out with honors. She was one of our girls.

* * * *

Two of the leading churches in Charlotte—Tryon Street and Hawthorne Lane—put on a special Fifth Sunday program for May 29. This is something new in the way of creating interest in The Home, and is sure to bring good results. It carries with it a suggestion that others might follow.

* * * *

A prominent minister of our Conference was in to see us a few days ago. During the conversation he expressed some surprise that "Our preachers and people know so little about The Home." The pity is that there is so much truth in the statement. The reason may arise from the fact that "they take things for granted." Would it not be beneficial to get acquainted with your Home—to learn what it needs, and how you can help?

* * * *

Mr. C. V. Richie, New London, stopped long enough to "play a minute" with the small boys, get a view of the place and say "The old buildings ought to be torn down." Some day they will.

* * * *

Our children are beginning to get "home-made" food now. One day last week everything on the table, with the one exception of bread, was "raised at home." The farm is now our resource for fresh vegetables, and promises a good yield.

* * * *

We have been asked what one could do for The Home with a small amount of money? The answer: many things. But how does it strike you that a "memorial" can be founded with an investment in the reach of many? Say, make it possible to educate a girl at Davenport and Greensboro; a boy at Trinity, Rutherford, Weaver; provide for a Business Course for some worthy girl; give a boy an A. and E. course; make a way to give the boy who aspires to become a physician or who feels called to preach an oppotrunity to make good. O, there are just "lots of ways to do it." The material is here.

* * * *

The Centenary "went over," the Educational Campaign is being "put across," and Missions and Education rejoice together. Underpaid pastors and struggling churches are helped onward and upward; cramped-for-quarters colleges are to be endowed and enlarged, and teachers provided. We rejoice in the success, and wish it were even greater—it ought to be. But we feel a pang of sadness when we see an institution that is both missionary and educational—the child of Methodism—that is trying to educate children without a school building, trying to train them for God without a church building. And it has no part in either of these great enterprises of the church! Is Methodism big enough to see that this is no longer to be said of their Children's Home?

N. C. CONFERENCE

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ——— (here designate the bequest).....
.....

* * * *

OUR NEED

1. New seats for chapel.

* * * *

Our revival closed several days ago and was a great success in every way. The Rev. C. K. Proctor, of Central Church, Raleigh, was with us and did the preaching and led the singing. Having held our meeting two years ago, he was thoroughly familiar with our needs. He knows how to get and hold the attention of young people. His messages were simple and direct so that every child could grasp the truth. He brought them some profound truths from the Book, but they were spoken in such language that all could understand. Our officers and children will never forget his inspiring messages. The meeting proved a benediction to us all. Brother Proctor has an abiding place in our affections, and we shall always welcome him to our Home.

* * * *

Our Board of Trustees meets the last of June. I am hoping that all the Sunday schools, organized classes and individuals who are behind with their offerings will forward me their checks before that important meeting. The board is charged with a heavy responsibility and at the annual meeting the members will want to know our financial status. They will return to their homes feeling happy if they find our Methodist Orphanage meeting all of its financial obligations. This is no time to run in debt. We must pay as we go. It is well known that the ten per cent assessment on the churches does not begin to meet our running expenses. Unless we have many specials we cannot adequately finance our work. In view of these facts, let me urge all to be as considerate of our urgent needs as possible.

* * * *

There has been but little written about the Baby Cottage lately. This is the most important object before us just now that needs our serious consideration. It is true that the Wesley classes of the N. C. Conference have gone on record as favoring the erection of such a building. The Federation has other obligations to meet this summer and it will be September or October before the classes will begin to send me their offerings. I am so much concerned about the Baby Cottage I do not want to wait till the fall before beginning the actual construction. If a few of our substantial friends who have this important matter so much at heart would send me liberal contributions, we could begin within the next few weeks. In addition to a few large gifts, a large number of smaller contributions would be very acceptable. Let's not wait on the Wesley classes till next fall, but begin doing something now!

* * * *

I attended the graduation exercises of Greensboro College for Women. Two of our orphanage girls were in the graduating class. As I sat on the platform and saw these girls receive their diplomas I was deeply impressed. They made for themselves an enviable reputation both among the faculty and student body. Mrs Mattie Jenkins, who has done so much for them, was one of the happiest persons in the audience. The impress of her noble life is forever fixed in their character. No greater blessing can come into the lives of our orphanage children than to have Mrs. Jenkins to train them in the formative years of their lives. I also thought of another person who had made such a contribution to the lives of these two young ladies. They could not have enjoyed the privilege of going to Greensboro College for Women had Brother S. C. Vann not established a loan fund at the orphanage for the higher education of our boys and girls. The more I think of this loan fund the more I am impressed with the wisdom of it. Back of that gift was a genuine desire to render a large service to our orphanage children. I wished so much that Brother Vann could have been present on that happy occasion and witnessed the graduation of our two daughters. The investment which he has made in the education of our young people will yield him the largest possible dividends in this as well as the life to come.

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OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe, Greensboro, N. C.

THE FIRST HAIR CUT

Jimmy's had a hair cut!
How the folks all stare!
It's so short you see his skin
Showing through his hair.
'Twasn't what he had before,
Cut all round a bowl;
It was in that barber store
By the candy pole.

Jimmy's had a hair cut!
We were there to see,
Looking through the window pane—
All the boys with me.
He was worried there alone,
Trying hard to grin,
On a kind of great big throne,
Wrapped up to his chin.

Jimmy's had a hair cut!
'Course it scared him some.
All those shears and cups and things
Sort of struck him dumb.
Jimmy's mother saved a curl—
She feels bad, I know,
That he wasn't born a girl,
And could let them grow.

Jimmy's had a hair cut—
My! It made him proud,
Walking out, while all of us
Followed in a crowd!
He got pretty rich that day
'Fore he went to bed;
He made every fellow pay
Just to smell his head.
—Burges Johnson, in The Youth's Companion.

CONUNDRUMS

If a farmer can raise two hundred and fifty bushels of wheat in dry weather, what can he raise in wet weather?

An umbrella.

If there are five birds on a tree and a hunter kills two of them, and they fall down, how many are left in the tree?

None; the rest flew away.

When is a woman dressed like an Indian war-chief in all his feathers?

When she is dressed to kill.

When is a farmer cruel to his corn?

When he pulls its ears.

When do 3 and 3 not make six?

When they make 33.

Black within, red without, four corners all about.

A chimney.

What do you take from six to leave nine?

S(ix.)

Why is the letted k like flour?

You can't make cake without it.—Exchange.

THE CITY OF NOT AT ALL

"Tomorrow I'll do it," says Bennie;
"I will, by and by," says Seth;
"Not now—pretty soon," says Jennie;
"In a minute," says little Beth.
O, dear little people, remember
That, true as the stars in the sky,
The little streets of Tomorrow,
Pretty Soon, By and By,
Lead one and all
As straight, they say,
As the king's highway,
To the city of Not At All.
—Selected.

WAS SHE COURTEOUS?

"Hasn't she the nicest manners?"

Ethel asked the question, addressing it to Phoebe; but it was answered by the youngest aunt, who apparently had been reading while the girls chattered.

"Did I understand you were speaking of Carolyn?"

"Yes," they answered in a breath, and Phoebe added, "She always knows the proper thing to do and to say."

"Hm-m," mused the youngest aunt. "My ideas of what's proper seem to be all wrong. I'm sure Carolyn was one of a group of girls I saw in the car today who were so perfectly unaware that they were disturbing the peace, I wanted to shake every one of them."

"Why?"

"Well, to begin with, they talked in the sharp, high voices that go through my head like a knife, and are worst of all in a public place, and were so noisy that no one else could talk or think, I'm sure it was Carolyn who, when she finally got a seat, sat there and let an old lady stand."

"She's always very careful to get up when any older person comes in the room."

"That shows good training, yes. But I saw her at that concert with you, Ethel, and I'm sure no one within six seats of her could have heard the music, she was in such perpetual motion, and her bracelets jingled so."

"But all the girls wear bracelets."

"I know they do, unfortunately, I wear one myself, but it can't jingle, all alone. Wasn't Carolyn the girl in white furs who sat next you in Sunday school yesterday?"

"Yes."

"Well, I saw her deliberately move the pile of books from one chair to another next her, when the Collins girl came in, so that she needn't have the stranger sit next to her."

"But, auntie," objected Phoebe, "those things aren't manners."

"What are manners? Do you mean simply the question of the angle at which to shake hands, and such surface things? Or do you mean the real courtesy that lies beneath? For courtesy makes its owner just as polite to the poor as to the rich, just as considerate of strangers as of friends, just as well bred in public as among those who know us well. And courtesy isn't just surface politeness. It's based entirely on consideration for the feelings of others. The girl who does not think how her little actions affect the comfort of others never can be said to have good manners."

You girls who read this, stop and think. What is your rule for good manners? Is it the desire to appear well? or is it the desire to contribute to the peace and comfort of all those whose lives touch yours in any least way?—Selected.

AN AX TO GRIND

When I was a little boy, I remember, one cold winter morning, I was accosted by a smiling man with an ax on his shoulder. "My pretty boy," said he, "has your father a grindstone?" "Yes, sir," said I. "You are a fine little follow," said he. "Will you let me grind my ax on it?" Pleased with the compliment of "fine little fellow," "Oh, yes sir," I answered; "it is down in the shop."

"And will you, my man," said he, patting me on the head, "get me a little water?" How could I refuse? I ran and soon brought a kettleful. "I am sure," continued he, "you are one of the finest lads. I have ever seen; will you just turn a few minutes for me?" Pleased with the flattery, I went to work; I toiled and tugged till I was almost tired to death. The school bell rang, and I could not get away; my hands were blistered, and the ax was not half ground. At length, however, it was sharpened; and the man turned to me with, "Now, you little rascal, you've played truant; be off to school, or you'll rue it!"

"Alas!" thought I, "it is hard enough to turn a grindstone, but now to be called a little rascal is too much." It sank deep into my mind, and often have I thought of it since. When I see a merchant overpolite to his customers, methinks, "that man has an ax to grind."

When I see a man, who is in private life a tyrant, flattering the people, and making great professions of attachment to liberty, methinks, "Look out, good people! that fellow would set you turning grindstones."—Benjamin Franklin.

LETTERS RECEIVED

Here is another list of boys and girls who responded to my request for letters. I am going to suggest that those who wish to correspond with boys and girls in other towns look over these lists being published from time to time, pick out some one you think you would like to know, then sit down and write that one a letter. Perhaps you may add to your vacation pleasures that of making a new friend.

Pearl Higgins, Bald Creek; Helen Calvard, Orion; Annie Brooks, Candler; Bill Proffitt, Bald Creek; Ruth Ostwalt, Statesville; Sudie Virginia Midyette, Fairfield; Alma Powers, Bear Creek; Dolly Barker, Hubert; Willie Lew Crowder, Rutherfordton; Dixie Elliott, Lawndale; Florence Nance, Cerro Gordo; Paul Sessoms, Stedman; Florence Payne, Madison; Elizabeth Crawford Edmundson, Stantonsburg; Helen Watkins, Hillsboro; Archie Fay Gantt, Henry; Essie and Lessie Denson, Nashville; Cardella and Lillie Bostian, China Grove; Pines Cranford, Albemarle; J. D. Gibson, Franklin; Bruce Pannill; Margaret Watkins, Reidsville; Lucy Oliver, Mt. Olive; Odell and Edgar Brewer, Roxboro; Viola Upright, Mt. Ulla; Elizabeth Tally, Fayetteville; Mary Templeton, Troutmans; Maie Greene, Norman; Margaret Lancaster, Pinetops; Alda Gertrude Stiles, Mooresville; Nina Fletcher, Gibson; Lois Smathers, Canton; Minnie Grad Stephenson, Angier; Robert F. and Craige Barringer, Salisbury; Norwie Westbrook, Newton Grove; Margaret Smith, Spencer; Edna Lee Fussell, Rosehill; Ruth Maness, Parkton; Thelma Hague and Grace Hamilton, Tryon; Fannie Reid Mann, Fuquay Springs; Beulah Freeman, Crouse; Lucille Scroggs, Moravian Falls; Charlotte Sutherland, Creston; Carl S. Pugh, Jr., Wanchese; Annie Mae Warner, Ruffin; Gaye Cook, Nillie Sherrill, Mildred Sherrill, Ena Cook, Huntersville; Nannie Wiggins Tadlock, Woodard; Myrtle Rothrock, Walnut Cove; Florence Williams, Angier; (Carl Jugh, Jr., wishes to know where he can get "The Golden Windows." The book is by Laura E. Richards and I imagine our publishing house in Nashville, 810 Broadway, would send it to you.—Mrs. Rowe.)

THE ECHO

"Hop! Hop! Hop!" shouted little Henry as he was playing in a field near the wood.

"Hop! Hop! Hop!" came an echo in reply.

"Who's there?" asked Henry, for he never heard an echo before.

"Who's there?" replied the echo.

"Foolish fellow!" cried Henry at the top of his voice.

"Foolish fellow!" was the reply from the wood.

At this Henry got very angry and called out many ugly names.

The voice from the wood repeated every word Henry could not tell who it was speaking from the wood, so he ran home and told his father that a boy hid in the wood had called him bad names.

"Ah, Henry, you have heard nothing but the echo of your own words; the bad names came first from your own lips. Had you used kind and gentle words, you would have had kind and gentle words in return."

"Remember that kind words bring back kind echoes."—Alma Kriege in Rhymes and Tales.

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Dear Advocate:

I suppose that I am a great deal like many other pastors in thinking that I am just a little busier than anyone else, therefore I have delayed writing for all these five months. Not that I have been unmindful of the fact that I should make mention through the Advocate of the many kindnesses shown us since we have been on the Goldston work.

We arrived here December 1st at almost dark. We found some good ladies patiently waiting with a warm supper and kindling and fuel ready to build a fire. Not knowing for sure we would arrive that evening, they had deferred that part. Bro. A. M. Womble, the wide-awake next door neighbor to the parsonage, was soon on the job helping to supply our needs for the night. We got through the first night and the first day without anything happening, but as we sat by the fire at the beginning of the second night and were beginning to make ready to go to bed, (and that is some job, too, at the Methodist parsonage at Goldston for we are nine in number), we happened to look in the direction of the front window and we saw a light coming in the direction of the parsonage; but when we went to the door there was more than one light, the which we had not discovered because of the throng. They asked admittance and also to be shown to the dining room, and when that multitude of free-hearted folks had cleared the dining room that table was one more sight to behold. It was laden with good things to eat, from butchered chicken ready for the pot, to most anything you can think of. All for which we were thankful far more than we knew how to make mention of. And that was only the beginning of what seems to be a long drawn out pounding.

Among the last, but not by any means the least of gifts, comes from Bro. H. C. Watson, a big-hearted and good-hearted member of our church and a Sunday school teacher—all the farm land our two sons will want to cultivate free of rent, for which we are very grateful to Bro. Watson. Bro. J. C. Elkins furnished wagons, teams and men to put our household goods in the parsonage, and also has furnished us a horse for long hard drives when the roads were too bad for a machine, and volunteered a horse to plow our gardens, and all without charge.

We do not forget Bro. J. D. Willett for the loan of a horse and buggy during the time of the deep snow. All of these kindnesses certainly help to enlarge the already warm place in our heart for these kind-hearted people. And we gratefully remember how heartily all denominations have joined in substantial expressions of appreciation of our labors.

And then as we go out on the work we see the footprints and the fingerprints of our beloved Bro. E. C. Maness, who was appointed to watch over the souls on the Goldston circuit last year. We hear many good things said of Brother Maness, but not a single word have we heard spoken against him.

As for myself I have had quite a variety of duties to attend to. I have conducted the funeral services of almost a dozen of our members since I have been here. On the 22nd of December, in the afternoon when the rain was pouring in torrents, two buggies came to a halt in front of the parsonage, the occupants alighted and came in, and it seemed that neither the weather nor the occasion had unnerved them in the least. The two couples deliberately stated that they wanted to be made husband and wife. I stood the two couples on the floor and in a few brief moments proclaimed them husband and wife.

But on the 27th of April we had a real variety of duties to take care of. To begin with, at 10 a. m. I took part in Sunday School at our church at Goldston, at 11 a. m. I preached the baccalaureate sermon at the academy at Goldston, at 2 p. m. I conducted a funeral service at Antioch, a Christian church near Goldston, at 3 p. m. I filled my regular appointment at Bethlehem about nine miles from Antioch, and back to the parsonage to marry a couple at 4:30 p. m. If I am advocating more than one thing, the second is punctuality. So the only thing that I had time to fear was that I might break the speed limit in trying to be at each place on time. But after all we are enjoying the work greatly. So far this is the best year of our life—every day is a full day. Just now, amid the many other things, we are painting the parsonage. We are also planning to give it a thorough going over from bottom to top on the inside. And may I say just here that I like very much the suggestion that the pastors plant fruit trees and vines, that they may have them at home instead of having to buy them or depend on the people to give them. I believe the people are willing to do for the pastors the things they cannot do for themselves.

I am certainly glad for the great number of new subscribers to the Advocate. I think the time spent in the contest was a great achievement. If we could get our own people as much in love with our church paper as some of them are with certain papers that bear the name of, and Advocate, their politics—well, it would just be wonderful, especially when some of them carry their party paper in their pocket until it is worn out, and will not subscribe for the Advocate. We are heartily in sympathy with the idea that the church organ should be in every Methodist home. May the Lord bless the Advocate and turn the mind of our people toward it.

Shanklin Salyer.

SYSTEMATIZE OUR SCHOOL WORK

We are Methodists, and why not use our methods in our educational work? Instead of letting our schools and colleges happen very much as the cattle paths happened in the wilderness, have a method to follow. For instance, as it is, it may happen that two or three schools may try to exist in one district while others may have none. Again, we may have too many of the same kind compared with others. We need the high school, the junior college and the higher colleges and universities. When left to chance it is liable to happen that these will not be in right proportion. I feel rather presumptuous in venturing a suggestion as a policy for the Western North Carolina, yet I have several years of grinding experience in connection with this kind of work, which would naturally cause some thought along the line.

This is what occurs to me to be at least a working basis: One high school in every presiding elder's district, and enough junior colleges to take care of the graduates of these high schools. (I am thinking only of our secondary schools.) Free tuition ought to be offered in both classes of these institutions. The financial support of the system to be as follows: Put an assessment on each presiding elder's district to support the high school in the district. The junior college school be endowed. The work ought to be carefully supervised and worked only as financial conditions permit. Of course all this will be strictly observed, so for further details address M. T. Hinshaw, Rutherford College, N. C.

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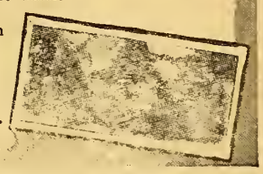
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IN MEMORIAM

HALE—In the space allowed we can only announce the death of Mrs. Sudie S. Hale. The end came, after many months of suffering, on the night of May 17. She was one of our best mothers and wives. She leaves six children, husband, eight sisters, three brothers and father to miss her. A Methodist from maidenhood, she was ready. She sleeps beneath the beautiful flowers and brings heaven nearer.

She was the wife of Brother R. A. Hale, of Kenly. May His presence fill the vacancy. J. E. Holden, Pastor.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His wisdom has seen fit to recently take from the Ladies' Aid Society, Liberty M. E. Church, Liberty, N. C., our co-worker, Mrs. Claud E. Jones, resolved:

First, That in the death of Mrs. Jones our society has suffered an irreparable loss, and while we bow with reverence and submission, yet we cherish her memory of a faithful and consecrated woman, whose influence will abide with us.

Second, We shall miss her; but in our sorrow let us remember that her life was spent absolutely for the Master and we shall do well to follow Him as she did. We thank our Father for the life of such a woman. Mrs. Jones was a tower of spiritual strength to the members of our Aid Society. That the taking of such a life leaves a vacancy deplored by each of us.

Third, That we extend to loved ones our heartfelt sympathy, and commend them to the loving Father, who is too wise to err, and too good to be unkind.

Fourth, That a copy of these resolutions be sent to the family, the Christian Advocate and the county paper for publication, and a copy placed on our minutes.

Mrs R. A. Smith,
Mrs. H. C. Johnson,
Mrs. J. H. Johnson,
Committee.

A FUNERAL IN THE MOUNTAINS OF WILKES

A saint of God was laid to rest beside her kin on the top of a beautiful hill overlooking the church of her childhood and the Yadkin river, May 16th, 1921. She was nearing her eighty-sixth birthday when the angels came to carry her home Peacefully as the sun goes down on a calm day in a clear sky her spirit took its flight to God. She was tenderly cared for by the granddaughter, Mrs. G. McN. Miller, whom she reared, and was loved by all her kin and acquaintances. She was a devout and loyal Methodist, loved her church and contributed liberally to its support. It was a beautiful sight to see the neighbors come from their homes and fields at the noon hour on a week day, fill the church, cover the casket with domestic and mountain flowers, sing the old hymns, and then carry the remains up the hill where conveyances could not go and put her away to await the resurrection of the just.

The subject of this sketch was Mrs. Susan Matilda Gibbs, daughter of Joel Gibbs and first cousin of the late Rev. T. L. Triplett, who gave himself and two sons to the Western N. C. Conference. She was first married to T. C. Carlton. Some years after his death she married Robt. J. Gibbs. To each of these unions two daughters were born. She also had four granddaughters. The writer assisted her pastor, Rev. E. E. Yates, in the simple but beautiful service of our church. 'Tis not far from a saint's dying bed in North Wilkesboro to the crown in the Savior's hand.

The memory of the just is blest.
W. R. Ware.

COPPEDGE—Mrs. Jane Wilkins Coppedge was born September 14, 1826, in Guilford county, North Carolina, daughter of James Wilson Doak and Hannah Ogburn.

In early life she joined the Methodist church and remained a loyal member devoted to its faith and communion to the end.

She was educated at Edgeworth College, in Greensboro, of which her father was one of the first trustees.

August 1, 1849, she was happily married to Patrick James Coppedge, and lived in Wadesboro, N. C., to the close of her earthly life, April 8, 1921. She is survived by the following children: Mrs. Emma L. Plunkett, A. Walsh Coppedge, Charles N. Coppedge, Mrs. Elizabeth D. Kilgo, and Miss Mattie A. Coppedge.

It is impossible to fully characterize any life; all we can do is to catch the dominant notes. In the life of this child of God we seem to hear best the music of the following verses: "Blessed are they that hunger and thirst after righteousness," "Blessed are the pure in heart," and "When ye shall have done all those things which are commanded you, say, we are unprofitable servants." She exceeded in hunger for righteousness, purity of motive, and humility of spirit. Her aspirations always outran her achievements, and often caused great suffering of soul.

A simple little incident some years ago portrays the unselfishness of her nature as no assertion of mine could do. Her missionary society had made her a life member, and when the certificate was presented, not realizing its full import, but knowing that some honor was being bestowed, she said: "Oh, don't give it to me, let Sister Smith have it." (Sister Smith was her pastor's wife.) The writer doubts not that when her eyes beheld the place prepared for her, the same impulse of surprise was again willing that the higher seat should be awarded someone else.

A sweet childish spirit of dependence and love pervaded her whole life; with this was a naive humor that produced a most attractive personality. She made friends easily and was greatly beloved. Her last pastor, Rev. C. A. Wood, said he had never known anyone with such affectionate reverence for the ministry. To her the preacher was a man of God, no matter who he was.

Let it be a matter of encouragement to young parents that the life of this faithful Christian and her sainted husband is continuing in their children and children's children to the fourth generation.
Elizabeth Doak Kilgo.

BASNIGHT—C. C. Basnight was born in Dare county July 4th, 1850, died April 8th, 1921. He moved to Tyrrell county when he reached manhood. I knew him fifteen months, but knew him to love him. Uncle Cliff was a steward loyal and true. He suffered much but never complained. The esteem in which he was held was attested by the throng of people who attended his funeral His home was the pastor's home, as others can testify. He was a kind-hearted, sweet spirited Christian gentleman. We may not see his like again. Peace to his ashes.
J. M. Jolliff, Pastor.

GROSS—Mrs. J. W. Gross, wife of J. W. Gross, died at her home in Forest City, April 14, after a lingering illness. Mrs. Gross was 31 years of age. She had been in declining health for about two years. She was a consecrated Christian woman, a member of Pleasant Grove Methodist church and her remains were interred in the cemetery there. Mrs. Gross was a daughter of Mr. and Mrs. C. L. Williamson, of West End, and was a woman of many noble traits, and her friends are numbered by her acquaintances. Besides her parents, she is survived by her husband and two children, Margaret and Walter, several brothers and sisters, to whom the sympathy of the town and community goes out in this, their great sorrow. Parker Holmes.

FREEMAN—Mrs. Nollie Black Freeman, born August 11, 1900, died March 7, 1921; was married December 24, 1919.

Nollie professed faith in Christ when a child and joined the Dilworth Methodist church of Charlotte, N. C., while under the pastorate of the Rev. W. C. Jones. She was the youngest child of the large family of Mr. and Mrs. J. R. Black, one of the staunchest of Dilworth's family of members. She was loved by everybody and lived a life of purity and holiness. No sham or guile was found in her spotless soul. It seems a tragedy for one so young and pure and promising to be taken from us. We cannot from the mere human viewpoint understand the providences of God; but we must simply bow and say: "Thy will be done," and learn to kiss the hand that smites us, for afterwards when we shall really know the truth we shall see that "God doeth all things well."

The present pastoral relationship has not been in existence but a short time, yet I have known the family quite well all the deceased's life; hence I take great pleasure in testifying to the fact tnat the good training Nollie received during her formative period of life was appropriated and builded into a very beautiful Christian character as she was blooming out into young womanhood and motherhood. If the world was blessed with such homes as the one in which this young woman was reared, and the one she had begun to build the great problem of taking the world for God would soon be an accomplished fact. A family of twelve children—among them men and women living and leading in several different communities. Who can measure the influence of this one pure home from whence these came?

A fond and broken-hearted husband, a beautiful six weeks' old babe, a large family besides a very large number of intimate friends and acquaintances are mourning the sudden taking away of one so loving and kind. We are separated now but we expect to see her in "Beulah Land." Lee A. Falls, Pastor.

EDGE—Bro. J. W.. Edge departed this life March 11, 1921, age eighty-four years.

Brother Edge was converted and joined the church in early youth and "he continued in the faith" till death.

He was a Confederate soldier, serving well the cause of the South, but first and last a good soldier of Jesus Christ, ever trying to bear the banner of the Great Captain on to victory.

He served as steward for more than fifty years, "even until death," doing well the work set before him.

His death is mourned by wife, six sons, three daughters and a host of friends.
J. A. Tharpe, P. C.

HOGUE—Mrs. Dulcinia Hogue, the oldest member on the Shelby circuit, being a member of Sulphur Springs circuit, died April 21, 1921. She was about 94 years old.

She had been a member of the Methodist church for more than 80 years. During all of these years she lived faithfully in the service of her Lord. She was rich in the grace of God. She was of a sweet disposition and retained her mental vigor until the last of life.

She was the mother of nine children. She had 39 grandchildren, 76 great-grandchildren and eight great-great-grandchildren.

There was a very large congregation at her funeral. The floral tribute was beautiful. J. C. Keever.

PIKE—Joseph Pike was born April 27, 1921, being 48 years old. He was a loyal member of Hatcher's Chapel Methodist church, Ararat circuit. In the last few years he has served in the following places in his church: Sunday school superintendent, Centenary treasurer and teacher. He was loyal to all things that were for the betterment of the community. For several years he has not missed a quartely meeting on the charge and only two or three preaching services at his church. He leaves a wife and eight children, all at home, to mourn his death.

May God bless the home and help all to live so as at death, like father, there will be nothing in the way. In his last hours he expressed his confidence in God and spoke of the city that was in reach of him. He was a true friend and helper to his pastor. The funeral was conducted at Hatcher's Chapel by his pastor, assisted by a short talk by Rev. James Nester, of the Baptist church, and prayer by Rev. Roy Smith, of the Presbyterian church. He will be greatly missed.
Geo. W. Clay, Pastor.

GREGG—Joseph Wesley Grebb, the son of Mr. and Mrs. W. T. Gregg, of Greensboro, N. C., passed from this life on the morning of May 10, 1921, at the home of his mother in West Bragg Extension. Had he lived until the 12th of May, he would have attained his sixteenth birthday. Shortly after the death of his father several years ago, he with his mother and two sisters spent a number of years at the Methodist Children's Home, Winston-Salem, N. C., the mother having a position in that institution.

Joseph Wesley was no ordinary boy. Had he been blessed with robust health, he would no doubt have taken a prominent and useful place among men. He seems to have been a natural born leader among those whom he knew. While quite young he developed a weak heart and for a number of years was constantly confined to his home. His life was not lived in vain, though it was brief and filled with much physical suffering. He left a rich heritage to all who knew him and especially the members of his family. He evermore carried with him the spirit of good cheer. When one entered his presence it was like passing into the sunshine from the clouds. He was an optimist of the first order for one so young. His days were no doubt prolonged because he saw the bright side of life and had no difficulty in revealing it to others. The law of kindness was written upon his brow and poured forth from his pure heart. His kind consideration of others was of the highest order. Being an invalid so long seemed to bring out the finer and purer qualities of his life. No one who knew him could fail to see the unusual qualities he possessed. That which gave poise, purpose, consieration and sunshine to his life was an abiding faith in God. He loved his church and was always greatly interested in what was going on especially in the Sunday school and Boy Scouts. Blessings on his memory, and may we who knew him evermore perpetuate the noblesness of his life by living in the rare spirit which he manifested to all. G. T. Bond,
Pastor Spring Garden St. M. E. Ch.

BARKER—John T. Barker, of Semora, N. C., was born August 30, 1855, and died April 12, 1921. In his early years he professed faith in Christ and became a staunch member of the Methodist church. His was a life of service both to the church he loved and to his fellowmen. For twenty-five years he served as a steward in his church, and was always at the helm when she entered into any undertaking.

In the home Brother Barker was father and companion and friend, setting a worthy example for those entrusted to his care. Many times during his last days he assured his loved ones that he "knew in whom he believed" and that he was ready to leave it all to Him. Besides a large number of friends he leaves to mourn their loss a devoted wife, two sons and four daughters.

May the blessings of God comfort the bereaved family.
A. J. Hobbs, Jr.

CROWDER—On April 22nd the entire Palm Tree community was made sad by the sudden death of Miss Katie Lee Crowder. Had she lived until the 13th of May she would have been nineteen years of age. From childhood she had been a noble girl. At the age of ten she gave her life to Christ and joined the Methodist church. She was active in church work, being the efficient teacher of the young ladies' class.

She was graduated from Piedmont High School last year, and chose as her life's work that of teaching, and she was held in high esteem by all her pupils. Her funeral was conducted at Palm Tree church Sunday afternoon, April 24th, by her pastor, assisted by her former pastor, Rev. J. F. Moser, and her body laid to rest in the church cemetery. Her grave was completely covered with beautiful flowers. May the Holy Spirit comfort the broken-hearted father and mother.
Dwight W. Brown. P. C.

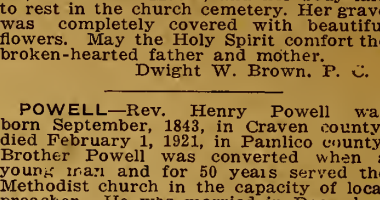
POWELL—Rev. Henry Powell was born September, 1843, in Craven county; died February 1, 1921, in Pamlico county. Brother Powell was converted when a young man and for 50 years served the Methodist church in the capacity of local preacher. He was married in December, 1890, to Miss Virginia Edwards, who preceded him June 18th, 1920. To them were born two children. Brother Powell volunteered in the Southern army and served through the Civil War. It has been my privilege to know Brother Powell a number of years. He was a good man and it may be truly said of him that he did all he could for the promotion of Christ's kingdom in the earth. May the blessings of God rest upon the bereaved ones, and may they follow in his footsteps and hold out faithful to the end is the prayer of his pastor.
J. A. Morris.

LANE—Joseph R. Lane passed to his deserved reward May 4th, 1921. He was 69 years old, leaves a devoted wife and three grown sons to mourn his loss. In the eath of this good man a saint has truly gone home to glory. Brother Lane was converted and joined the Methodist church in the country more than 30 years ago and lived a consistent Christian through the years. He was superintendent of a Sunday school for many years near his country home. He moved to Rocky Mount a few years ago, and he, wife and two sons joined Clark Street Church. His mantle has fallen upon worthy shoulders, that of one of the sons, L. F. Lane, who is now the efficient superintendent of our Sunday school. Like Enoch, this brother "walked with God." His funeral was conducted by the pastor from the home in the presence of a large concourse of sorrowing friends May 5th, and the remains were buried in the country. God's blessing be upon the bereaved ones. J. A. Dailey.


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W. E. Webb, Secretary,
Statesville, N. C.



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WHEN TWO CRANKS MEET

Some time ago I was preparing land for Irish potatoes. A man drove up in a two-horse wagon. A woman whom I took to be his wife was with him. I was very busy and he stopped for a conversation. Evidently this was his opportunity to find out something about the Germans. (I wonder where that lie started that I was from Germany.) He began:

"What are you going to plant here?"

"Irish potatoes first, maybe corn next."

"All that in Irish potatoes?"

"Yes, it's only half an acres."

"Is that the way they farm over yander?"

"Over where?"

"Over yander."

I caught on. I said: "Do you mean in Germany?"

"Yes, them folks who are so bad to fight."

I said: "Yes, when they are not fighting this is the way they farm."

"How long have you been over here?"

"Two or three hundred years."

"You don't look like you were that old."

"I am not. I mean my ancestors came from Germany two or three hundred years ago. I was born here in Rowan county, N. C., where I was very young about sixty-seven years ago. But my ancestors were from Germany."

"Ansisters; and what is that?"

"Ancestors, the people you sprung from."

"Well now, I've been hearn that over at the college they said that we sprung from somethin' else. But I believe we've been folks all the time. So you think the Germans came from ansisters?"

"Yes, I reckon they did."

"Maybe that's the reason they are so bad to fight."

"Maybe so; I never thunk of that."

"Tell me, do the Germans eat each other?"

"No; you are wasting time listening to such stuff."

"Well, I heard it."

"You were a fool for hearing it. I have no time to waste with you if you listen to such lies as that."

"One more question: Was Adam an ancestor?"

"Yes, I suppose he was."

"Well I don't believe it. If Adam was here now I believe he'd be just like he was when the Lord made him. That's my doctrine."

"We'll have to defer that till we see him."

"There ain't no defers about it. That's done settled with me. Good-bye." D. L. Earnhardt.

(The headline above this story is as Brother Earnhardt wrote it. Perhaps there was only one crank present. Puzzle: Find which one it was. —Editor.)

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District Appointments

SHELBY DISTRICT
J. H. Jordan, P. E., Gastonia, N. C.
THIRD ROUND

June
Lowell, South Point, 11 a. m. 18-19
McAdenville, 8 p. m. 19
Bessemer, 11 a. m. 26
Main St., 8 p. m. 26

July
Dallas, Hardin, 11 a. m. 3
Ranlo, 8 p. m. 3
King's Mountain, 11 a. m. 10
South Gastonia, 8 p. m. 10
Mayworth, 11 a. m. 17
East Belmont, 3 p. m. 17
Belmont, 8 p. m. 17

Mr. O. V. Woosley and Miss Womack, our Sunday School secretaries, will be with me at the following places: South Fork, Lincolnton, Belmont, Polkville, Shelby Ct., Shelby, Central, LaFayette St., Rock Springs, Cherryville, Crouse, Lincoln Ct., and Lowesville. Special emphasis will e given to our Sunday School work, and I am very anxious to have a full deegation o fthe officials and Sunday School teachers at all of the meetings.

It is desired that provisions shall be made for the Sacrament of the Lord's Supper at every Sunday service announced above except where it is regularly observed.

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
THIRD ROUND

June
First Church, morning 12
City Road, night 12
South Mills, Sharon 18-19
Currituck, Asbury 25-26

July
Pasquotank, Hall's Creek 2-3
South Camden, Wesley's 6
Plymouth, Amesville 9-10
North Gates, Hebron 16
Gates, Harrell's 17-18
Perquimans, Epworth 23-24
Edenton 27
Chowan, Bethany 30-31
Hertford, night 31

August
Kennekeet, Rodanthe 3
Hatteras, Hatteras 5
Roancke Island, Manteo 7
Dare, Mashoes 8
Kitty Hawk, Nag's Head 10
Pantego & Belhaven, Pantego 14
Roper, Pleasant Grove 21-22
Columbia, Scuppernong 27-28

September
Tyrell, Gum Neck 3-4

District Conference will be held at Wesley's Church on the South Camden Circuit July 5-6. The opening sermon will be preached on Monday night, and the conference will convene on Tuesday morning at ten o'clock.

GREENSBORO DISTRICT
A. W. Pyler, P. E.
508 Summit Ave., Greensboro, N. C.
THIRD ROUND

June
Randleman 18-19
Wesley's Memorial, morning 19
Randolph at Ebenezer 25-26
Main Street, night 26

July
Pleasant Garden at Liberty 2-3
Centenary, night 3
Coleridge at Mt. Zion 9
Ramseur & Franklinville, Ramseur 10
Ashboro, night 10
West Market 17
Gibsonville, night 17
Bethel, night 20
Wentworth at Wentworth 23
Park Place 24
Spring Garden, night 24

MARION DISTRICT
D. M. Litaker, P. E., Marion, N. C.
THIRD ROUND

June
Trinity College Summer School 12

Note: On third round 3 per cent assessments for District Parsonage will be due.

Salem 19
Davie St., 11 a. m. 2-3
Thomasville, Main St., 3 p. m. 10
Linwood Ct., Cot. Grove, 3 p. July 24, Q.C.

It is desired that provision shall be made for day service announced above except where it is regularly observed.

ROCKINGHAM DISTRICT
J. H. Sharp, P. E.
THIRD ROUND

June
Laurel Hill, Tabernacle 17
St. John Gibson, Gibson 18-19
Laurinburg 19-20
Aberdeen, Hoffman 26

July
Biscoe, Marcus 8
Montgomery, Zoer 9-10
Troy 1 9-10
Troy 10-11
St. Paul, St. Paul 15
Elizabeth, Purdies 15
Raeford, Parkers 23-24
Red Springs 24-25
Rowland, Asbury 29
Caledonia, Caledonia 30-31
Maxton 31

August
Mt. Gilead Ct. 6-7
Mt. Gilead 7-8

WILMINGTON DISTRICT
J. M. Danle, P. E., Wilmington, N. C.
THIRD ROUND

June
Burgaw, Watha, a. m. 10
Scott's Hill, Rocky Mount, a. m. 11-12
Wilmington, Grace, a. m. & p. m. 19-20
Wilmington, Seagate, p. m. 10-22
Wilmington, 5th Ave., a. m. & p. m. 26-27
Wilmington, Epworth, p. m. 26-6

July
Tabor, Bethesda, a. m. 2-3
Chadbourn, Fair Bluff, a. m. 1
Hallsboro, Shiloh, a. m. 9-10
Whiteville, Mishops Spgs., p.m., a.m. 10-11
Carver's Creek, Carver's Creek, a.m. 16-17
Wimington, Trinity, p. m. 17-18
Swansboro, Bethlehem, a. m. 22
Onslow, Pollocksville, a. m. 23-24
Magnolia, Carltons, a. m. 29
Rose Hill, Charity, a. m. 30-31

August
Town Creek, a. m. 5
Shallotte, a. m. 6-7

The District Conference will convene at Chadbourn on June 29th, 9 a. m. and continue through June 30th. The opening sermon will be preached on Tuesday night, June 28th.

ASHEVILLE DISTRICT
W. H. Willis, P. E., Weaverville, N. C.
SECOND ROUND

June
Summer School 12
Leicester, Teague 18-19
Mill's River, Avery's Creek 25-26
Saluda 26

July
Antioch 2-3
Roseman, Toxaway 9-10
Brevard, Oak Grove 9-10
Mars Hill, Laurel 10-17

WARRENTON DISTRICT
E. M. Snipes, P. E., Weldon, N. C.
THIRD ROUND

June
Warren, Prospect 17
Warrenton, Hebron 18-19
Rich Square, Roxbobel 21
Conway, Sharon 25-26

July
Henderson 2-3
N. & S. Henderson, night 3
Norlina, Union 8
Middleburg, Tabernacle 9-10
Ahoskie, Aulander 14
Murfreesboro & Winton, Harrelsville 15
Bertie, Mt. Gould 16-17
Northampton, Pleasant Grove 23-24
Williamson & Hamilton 29
Scotland Neck 30-31

August
Roanoke, Calvary 6-7
Littleton, night 7

CHARLOTTE DISTRICT
H. K. Boyer, P. E., Charlotte, N. C.
THIRD ROUND

June
Lilesville, Olivet, 11 a. m. 10
Weddington, Heron, 11 a. m. 11-12
Waxhaw, Pleasant Grove, 3 p. m. 11
Ansonville, Sedar Hill, 11 a. m. 18-19
Thrift-Moores, Moores, 11 a. m. 26
Seversvilyle, Seversville, night 26

July
Trinity, 11 a. m. 3
Matthews, Bethel, 3 p. m. 3
Dilworth, 11 a. m. 3
Polkton, Mt. Moriah, 11 a. m. 9-10
Wadesboro, 11 a. m. 17
Morven, Pleasant Hill, 3 p. m. 17
Morven Q. Conf. 10 a. m. 18
Hickory Grove, 11 a. m. 24
Duncan Memorial, night 24

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E.

June
Goldston, Asbury 18-19
Sanford, night 19
Siler City, Mt. Vernon 25-26

July
Carthage, Carthage 2-3
Buckhorn, Buckhorn 9-10
Glendon, Carbenton 11
Parkton, Sandy Grove 16-17
Hay Street 24
Lillington, Parkers Grove, 3:30 p.m. 24
Jonesboro, Memphis, 11 a. m. 26
Roseboro, Hally, 11 a. m. 29
Stedman, Bethabara 30-31

August
Hemp, Mt. Carmel 14-15
Pittsboro, Brown's Chapel 20-21
Haw River, Ebenezer, 11 a. m. 22

NORT HWILKESBORO DISTRICT
J. W. Williams, P. E.
THIRD ROUND

June
No. Wilkesboro Ct., at Miller's Ck. 11-12
Wilkesboro Sta. at Wilkesboro, ngt. 12-13
Wilkes Ct. 18-19
N. Wilkesboro St. at N. Wilk'br, ngt. 19-20

The District Conf. will convent at Honson's Chapel June 21-23.

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N.C.
THIRD ROUND

June
G'desbr-Elm St. & Pks-vl-Elm St., 11a. 19
Golrsboro-St Paul, night 19
Craven Ct., Rhems, 11 a. m. 25-26
Jones Ct., Oak Gve, 3 p.m. & 11 a.m. 26-27
Pamlico Ct., at Dist. Conf. 29
Oriental Ct., at Dist. Conf. 30
Vandemere Ct., at Dist. Conf. 30

July
Beaufort, 11 a. m. 3
Morehead City, night 3
Grifton Ct., Epworth, 11 a. m. 6
LaGrange Ct., Seven Spgs., 11 a. m. 9-10
Kinston-Queen St., night 10
New Bern-Centenary, night 14
Dover Ct., Cove City 17
Newport Ct., Newport, night & 11 a. 17-18
New-Riverside, night 21
Snow Hill Ct., Tabernacle 23-24
Hookerton Ct., Maury, 3 p. & 11 a. 24-25
Atlantic & Sea Level, Sea Level, ngt. 27
Ocracoke & Portsmouth, Portsmouth 30-31

August
Straits, Harker's Island 3
Harlowe, Ct., Tuttle's Grove 4
Mt. Olive, Falling Creek 6-7
Mt. Olive & Calypso, night 7
Goldsboro Ct., Mt. Carmel, 11 a. m. 13-14
Goldsboro, St. John, night 14

MOUNT AIRY DISTRICT
W. F. Womble, P. E., Mt. Airy, N. C.
THIRD ROUND

June
Summerfield, Pisgah 11-12
Danbury, Vade Mecum 18-19
Dobson, Pleasant Ridge 25-26
Mayodan, Centenary 2-3
Madison—S. Price 3
Walnut Cove, St. Mark 9-10
Yadkinville, Boonville 16-17

WAYNESVILLE DISTRICT
J. H. West, P. E., Waynesville, N. C.
THIRD ROUND

June
Robbinsville, Trinity 9
Bryson-Whittier, Whittier 11-12
Shoal Ck. & Ecchota, Lufty, afternoon 12
Judson, Japan, Sunday 19
Shady Grove 25
Waynesville Ct. 26

July
Bethel, Ivey Hill 2-3
Fines Creek 9-10
Highlands 16-17
Glenville 17-18

WINSTON-SALEM DISTRICT
Frank Siler, P. E., Winston-Salem, N. C.
THIRD ROUND

July
Farmington Ct., Huntsville, 3 p. m. ... 3
Thomasville Main St., 11 a. m. 10
Quarterly Conf., night 10
So. Thomasville, night 10
Denton Ct., Pleasant Grove 16-17
Lexington, First Church, 11 a. m. 24
Quarterly Conf., night 22
Linwood Ct., Cotton Grove, 3 p. m. ... 24
Quarterly Conf., 11 a. m. 1 p. m. 23

RALEIGH DISTRICT
J. C. Wooten, P. E.
SECOND ROUND

June
Zebulon, Middlesex, 11 a. m. 9
Edenton St., 8 p. m. 21
Central, 8 p. m. 22
Epworth, 8 p. m. 23
Jenkins Memorial, 8 p. m. 24
Millbrook, Oak Grove, 11 a. m. 25-26
Clayton, 8 p. m. 29

July
Tar River, Kittrell, 4 p. m. 3
Franklinton, 8 p. m. 3
Garner Hollands, 11 a. m. 6
Oxford, 8 p. m. 8-10
Oxford Ct., Marrows, 11 a. m. 9-10
Princeton Ct., Ebenezer, 11 a. m. 16-17
Selma, 8 p. m. 17
Cary, Holly Springs, 11 a. m. 23-24
Youngsville, Rock Spring, 11 a. m. 30-31
Louisburg, 8 p. m. 31

August
Granville, Calvary, 11 a. m. 6
Creedmore, Grove Hill, 11 a. m. 7
Benson, 4 p. m. 12
Four Oaks, 11 a. m. 13-14
Smithfield, 8 p. m. 14
Kenley, Buckhorn, 11 p. m. 20-21

REPORT OF ADVOCATE CAMPAIGN

The report of the recent Advocate campaign for new subscribers has been delayed in being published because of the fact that it was necessary for us to give all space possible to the cause of the educational campaign. The following is as near a correct list as is possible for us to secure, and includes all renewals and new subscribers received by the Advocate between the first of February and March 31st. A number of the brethren sent in a number before the campaign opened, and others after it closed. These are not included in this report. The management wishes to again thank all who contributed to the success of the campaign, and assure all that their efforts in behalf of the Advocate are fully appreciated:

NORTH CAROLINA CONFERENCE

DURHAM DISTRICT

N. C. Yearly, Director.

	R.	N.
W. B. North—Burlington	7	
J. F. Starnes—East Burlington	9	11
D. A. Petty—Burlington Ct.	7	2
J. A. Russell—Brooksdale	8	6
E. McWhorter—Chapel Hill	2	
J. A. Martin—Branson	11	15
S. E. Mercer—Calvary	30	24
H. C. Smith—East Durham	20	17
W. C. Ball—Lakewood	2	
M. Bradshaw—Memorial	24	37
D. M. Sharpe—Pearl Mill & Eno	2	1
A. D. Wilcox—Trinity	2	3
J. W. Bradley—West Durham	6	36
J. C. Humble—Durham Ct.	11	20
G. M Daniel—Graham & Haw Rv.	4	1
J. E. Blalock—Hillsboro	6	7
S. F. Nicks—Leasburg	4	1
N. C. Yearby—Mebane	21	30
A. J. Hobbs, Jr.—Milton Ct.	18	12
R. E. Pittman—Mt. Tirzah & Rougemont Ct.	6	20
J. O. Long—Orange	5	1
B. C. Thompson—Person Ct.	23	12
J. B. Hurley—Roxboro	27	42
E. C. Sell—E. R'xbro & Longhurst		
W. R. Hardesty—S. Alamance	9	2
J. S. Stanford—Yanceyville	9	6
Total	273	305

ELIZABETH CITY DISTRICT

T. M. Grant, Director

J. L. Midgett—Chowan	14	10
J. L. Smith—Columbia	7	7
J. J. Lewis—Currituck Ct.	14	7
R. N. Fitts—Dare		4
H. I. Glass—Edenton	1	
H. E. Myers—City Road	10	24
J. M. Ormond—First Church	3	
W. J. Watson—Gates Ct.	27	8
D. A Watkins—Hatteras	2	14
T. M. Grant—Hertford	20	21
J. A. Johnson—Kennekeet Ct.	2	
McD. McLamb—Kitty Hawk	4	
J. Bascom Hurley—Moyock Ct.	1	
J. C. Wheedbee—N. Gates Ct.	13	4
T. E. Davis—Pantego & Bellhaven	6	7
E. L. Stack—Pasquotank Ct.	6	9
C. P. Jerome—Perquimans	12	27
W. C. Benson—Plymouth	2	15
L. M. Chaffin—Roanoke Island	9	8
E. L. Hill—Roper	11	2
A. W. Price—South Camden	3	11
J. L. McNeer—South Mills	10	25
J. M. Joliff—Tyrrell		
Total	177	203

FAYETTEVILLE DISTRICT

W. V. McRae, Director.

J. W. Dimmette—Bladen Ct.	5	1
E. W. Downum—Buckhorn Ct.	7	
G. W. Perry—Carthage Ct.	4	1
N. M. McDonald—Duke	3	23
J. H. Buffaloe—Dunn	4	1
W. V. McRae—Hay Street	1	1
E. C. Maness—Person & Calvary	4	1
R. F. Taylor—Fayetteville Ct.	4	6
J. C. Cummings—Glendon Ct.	1	
S. Salyer—Goldston Ct.	13	6
J. W. Autrey—Haw River Ct.	3	2
H. E. Lance—Hemp Ct.	4	
C. R. Ross—Jonesboro Ct.	7	3
J. H. Frizelle—Lillington Ct.	4	1
G. H. Biggs—Newton Grove Ct.	3	
W. L. Maness—Parkton	9	6
J. J. Boone—Pittsboro	18	8
R. F. Munns—Roseboro Ct.	3	15
W. R. Royall—Sanford	8	8
H. B. Porter—Siler City Ct.	19	18
J. A. Tharpe—Stedman	4	
Total	129	101

NEW BERN DISTRICT

R. H. Broom, Director.

(Atlantic and Sea Level)	2	
R. F. Bumpas—Beaufort		
D. A. Futrell—Craven Ct.		
S. A. Nettles—Dover Ct.	5	10
H. L. Brown—Elm St. & Pk'ville	3	
J. W. Potter—St. John	2	5
G. T. Adams—St. Paul	3	2
K. F. Duval—Goldsboro Ct.	2	
C. H. Caviness—Grifton Ct.		
J. H. Carraway—Harlowe Ct.	1	
R. H. Broom—Hookerton	16	2
C. A. Jones—Jones Ct.	12	8
C. S. Read—Queen St.	20	19
J. R. Edwards—Caswell St.	4	2
R. G. L. Edwards—La Grange Ct.	2	
O. W. Dowd—Morehead City	3	
G. B. Starling—Mt. Olive & C'lpso	8	15
W. F. Craven—Mt. Olive Ct.	2	2
H. A. Humble—New Bern Cent'y	7	31
Guy Hamilton—Riveride & Ghent	2	8
R. A. Bruton—Newport Ct.	5	5
J. K. Worthington—Ocracoke & Portsmouth	3	2
R. R. Grant—Oriental	10	14
J. A. Morris—Pamlico		
B. W. Barfield—Pink Hill Ct.		1
E. W. Glass—Straits Ct.	8	26
C. T. Rogers—Snow Hill Ct.	16	50
W. E. Hocutt—Vendemere Ct.	4	1
Total	140	203

RALEIGH DISTRICT

C. K. Proctor, Director.

D. N. Caviness—Cary Ct.	24	34
E. M. Hall—Benson	24	34
C. T. Thrift—Clayton	8	12
V. A. Royall—Creedmore Ct.	13	24
E. B. Craven—Four Oaks Ct.	33	
S. A. Cotton—Franklinton	17	2
J. C. D. Stroud—Garner Ct.	4	
F. B. Nobbitt—Granville	5	2
J. E. Holden—Kenly Ct.	2	3
G. F. Smith—Louisburg	32	5
J. C. Williams—Millbrook Ct.	10	5
R. C. Craven—Oxford	14	9
B. H. Black—Oxford Ct.	13	5
W. G. Farrar—Princeton Ct.	3	1
C. K. Proctor—Central	3	
W. W. Peele—Edenton St.	13	4
H. M. Jackson—Epworth	2	1
L. B. Pattishall—Jenkins Mem'l	1	8
G. B. Perry—Selma	8	14
D. H. Tuttle—Smithfield	32	64
W. L. Loy—Tar River	9	2
E. R. Clegg—Youngsville	6	7
G. W. Fisher—Zebulon	4	3
Total	256	205

ROCKINGHAM DISTRICT

C. B. Culbreth, Director.

C. B. Culbreth—Aberdeen	16	47
A. S. Parker—Biscoe	21	22
Frank Culbreth—Caledonia	5	7
F. A. Lupton—Elizabeth Ct.	5	6
N. B. Johnson—Ellerbe Ct.	3	18
W. C. Martin—Hamlet	17	60
J. G. Johnson—Laurel Hill	6	20
W. A. Cade—Laurinburg	10	27
R. C. Beaman—Lumberton	15	46
Lindsay Frazier—Lumberton Ct.	2	36
J. A. Hornaday—Maxton	12	31
N. L. Seabolt—Montgomery Ct.	2	1
A. J. Groves—Mt. Gilead Ct.	2	4
W. H. Brown—Mt. Gilead	18	9
L. M. Hall—Piedmont Ct.	1	2
B. P. Robinson—Raeford Ct.	16	8
O. I. Hinson—Red Springs Ct.	20	8
D. A. Clark—Richmond Ct.	4	30
G. C. Wood—Roberdel Ct.	5	5
A. L. Ormond—Rockingham	59	52
W. F. Trawick—Roberson Ct.	18	7
W. C. Merritt—Rowland Ct.	15	6
A. J. Parker—St. John & Gibson	34	26
G. W. Starling—St. Paul Ct.	30	24
J. W. Harrell—Troy	16	9
L. H. Joyner—Vass	20	43
Total	372	554

WARRENTON DISTRICT

M. Y. Self, Director.

L. E. Sawyer—Asheville Ct.	18	4
W. G. Lowe—B'tlboro & Wh'tkrs	6	1
B. F. Boone—Bertie Ct.	17	10
J. B. Thompson—Conway Ct.	16	10
E. N. Harrison—Enfield & Halifax	5	2
Wm. Towe—Sarysburg Ct.	8	4
L. E. Thompson—First Church	27	20
W. N. Vaughan—N. & S. Hend'sn	4	5
J. P. Bross—Littleton	7	12
E. D. Dodd—Middleburg Ct.	23	12
R. M. Price—M'frsbro & Winton	18	10
Marvin Self—Norlina Ct.	33	16
J. M. Wright—Northampton Ct.	9	1
H. M. Eure—Rich Square Ct.	15	7
N. M. Wright—Roanoke Ct.	7	3
L. B. Jones—Roanoke Rapids		
C. M. Lance—Rosemary Ct.	3	14
N. E. Coltrane—Scotland Neck	8	5
J. T. Draper—Warren Ct.	11	9
J. T. Gibbs—Warrenton Ct.	48	16
L. D. Hayman—Weldon	21	16
L. C. Larkin — Willimaston & Hamilton	6	1
Total	310	178

WASHINGTON DISTRICT

Daniel Lane, Director.

Rufus Bradley—Aurora Ct.	12	6
T. G. Vickers—Ayden	15	9
J. A. Johnson—Bailey Ct.	2	1
L. C. Brothers—Bath Ct.	9	10
W. E. Troutman—Bethel Ct.	1	2
S. T. Moyle—Elm City	3	
F. B. McCall—Fairfield	9	1
J. L. Rumley—Farmville Ct.	10	19
W. T. Phipps—Fremont Ct.	9	36
Walter Patten—Jarvis Mem'l	5	3
E. T. Ipock—Grimesland Ct.		
H. L. Witten—Mattamuskeet	2	2
L. L. Smith—McKendree	4	2
E. C. Few—Nashville	8	3
C. M. Pegram—Robersonville Ct.	3	
J. F. E. Bates—Rocky Mount	3	6
J. A. Dailey—Rocky Mt. Clark St.	4	7
I. T. Poole—South Mocky Mt.		8
N. B. Strickland—Rocky Mt. Ct.	3	4
David Lane—Stantonsburg Ct.	19	74
W. P. Constable—Spring Hope Ct.	3	3
L. T. Singleton—Swan Quarter Ct.	21	16
B. B. Slaughter—Tarboro	4	10
E. C. Durham—Vanceboro	1	31
J. H. McCracken—Washington	31	11
F. S. Love—Wilson	14	29
J. H. Miller, Jr.—Calvary	1	10
Total	196	303

WILMINGTON DISTRICT

M. J. Cowell, Director.

O. P. Fitzgerald—Burgaw	2	2
T. W. Siler—Carver's Creek	1	11
B. E. Stanfield—Chadbourn Ct.	30	12
E. H. Davis—Clinton	8	
E. C. Glenn—Faison & Warsaw	4	2
B. F. Watson—Hallsboro	2	1
B. H. Houston, Jr.—Ingold	10	22
B. T. Hurley—Jacksonville & Richland	21	15
J. W. Hoyle, Sr.—Kenansville	8	8
S. E. Ragland—Magnolia	30	15
M. W. Hester—Onslow Ct.	4	
R. E. Atkinson—Scott's Hill Ct.		2
W. J. Underwood—Shallotte Ct.	7	
M. D. Hix—Southport	2	
W. B. Humble—Swansboro Ct.	12	8
C. N. Phillips—Tabor Ct.	1	
Samuel Johnson—Town Creek Ct.	5	7
J. R. Moose—Wallace & Rose Hill	16	11
P. D. Woodall—Whiteville		2
J. W. Hoyle, Jr.—Epworth	2	22
G. Stanley Frazier—5th Ave.	4	6
W. A. Stanbury—Grace	2	34
V. P. Scoville—Trinity	7	12
M. F. Hodges—Wilmington Ct.	2	4
Total	180	196

WESTERN NORTH CAROLINA CONFERENCE

ASHEVILLE DISTRICT

E. W. Cox, Director.

P. L. Shore—Asheville-Bethel	9	8
R. P. Fikes—Biltmore	3	4
E. K. McLarty—Central	12	65
W. F. Cann—Chestnut St.	2	2
J. H. Bradley—Haywood St.	33	33
H. R. Deal—Mt. Pleasant	2	6
E. W. Fox—W. Asheville	10	30
D. Atkins—Asheville Ct.	3	19
J. J. Gray—Black Mountain	7	19
A. S. Raper—Brevard	11	14
G. A. B. Holderby—Fairview	2	11
J. H. Brendall—Flat Rock and Fletcher	4	7
M. F. Moores—Hendersonville	10	36
J. G. W. Holloway—Henderson Ct.	5	7
H. L. Powell—Hominy Ct.	5	13
W. I. Hughes—Hot Sps.-Marshall	18	14
C. M. Carpenter—Leicester	3	1
J. S. Mitchell—Mars Hill	1	
J. M. Folger—Mills River	4	2
W. A. Thomas—Rosman	1	4
J. O. Cox—Saluda-Tryon		11
R. L. Beasley, Spring Creek	2	
D. A. Lewis—Swannanoa	1	6
H. M. Wellman—Walnut-Antioch	1	
O. P. Ader—Weaverville	6	13
M. W. Dargen—Weaverville Ct.	1	
Total	136	325

CHARLOTTE DISTRICT

E. Myers, Director.

A. R. Bell—Ansonville Ct.	17	10
W. B. Davis—Charlotte-Bl'mt Pk.	4	9
W. R. Shelton—Brevard St.	3	12
J. A. Sharpe—Calvary	4	3
R. L. Forbis—Chadwick	4	
L. A. Falls—Dilworth	11	22
J. A. Smith—Duncan Mem'l	1	3
L. D. Thompson—Haw. Lane	11	24
B. F. Hargett—Seversville		1
J. H. Armhurst—Spencer Mem'l		
W. A. Jenkins—Trinity	7	12
H. G. Hardin—Tryon St.	23	65
E. Myers—Hickory Grove	4	40
W. S. Cherry—Lilesville	4	2
J. J. Edwards—Marshville	16	17
S. M. Needham—Matthews	7	27
C. C. Weaver—Monroe-Central	31	16
J. R. Warren—North Monroe-Icemorlee	8	
S. Taylor—Morven	51	14
T. J. Houck—Pineville	16	20
L. H. Griffith—Polkton	12	1
R. K. Brady—Prospect	5	1
C. L. McCain—Thrift-Moores	17	6
T. J. Huggins—Unionville	4	13
C. A. Wood—Wadesboro	33	20
D. C. Ballard—Waxhaw	15	2
J. E. McSwain—Weddington	14	14
Total	320	348

GREENSBORO DISTRICT

A. C. Gibbs, Director.

A. C. Gibbs—Ashboro	9	12
F. W. Cook—Coleridge	15	12
T. A. Plyler—Deep River	6	10
C. H. Rose—Gibsonville	12	10
C. P. Goode—Greensboro—Carraway Memorial	2	1
H. C. Sprinkle—Centenary	6	35
H. M. Blair—Bethel	5	2
Jesse Hipps—Glenwood	2	12
W. O. Goode—Park Place	5	24
G. T. Bond—Spring Garden St.	14	16
A. Burgess—Walnut St.	4	4
J. H. Barnhardt—W. Market St.	31	83
D. R. Proffitt—E. Greensboro	18	10
T. J. Rogers—W. Greensboro	10	16
A. L. Lucas—High Pt.—East End	10	3
S. T. Barber—Main St.	16	22
W. A. Lambeth—Wesley Mem'l	12	26
W. C. Jones—J'mtwn & Oakdale	21	41
A. G. Loftin—Pleasant Garden	13	5
W. M. Smith—Ramseur & Franklinville	47	88
J. A. Cook—Randleman	15	35
J. E. Woosley—Randolph	14	37
R. D. Sherrill—R'dsville—Main St.	47	13
H. F. Starr—Ruffin	4	4
W. B. Thompson—Uwharrie	8	4
C. F. Sherrill—Wentworth	8	7
Total	354	532

MARION CIRCUIT

R. L. Foster, Director.

J. M. Price—Bald Creek	4	
D. S. Richardson—Broad River	7	14
D. F. Carver—Burnsville	3	4
L. L. Smith—Bostic Ct.	8	4
A. J. Burrus—Cliffside and Allendale	8	6
W. F. Elliott—Connelly Springs	20	21
M. G. Ervin—Enola Ct.	1	
Parker Holmes—Forest City and Pleasant Grove	3	7
A. P. Brantley—Glen Alpine	7	38
J. B. Tabor—Henrietta-Caroleen	24	18
J. P. Hipps—Marion	18	40
P. L. Terrell—Marion Ct.		3
J. P. Hornbuckle—Marion Mills	6	5
P. H. Brittain—McDowell Ct.	14	25
T. W. Hager—Micaville	5	4
W. J. Hackney—Mill Spring	2	
C. M. Pickens—Morganton	36	76
J. A. Fry—Morganton Ct.	8	5
H. E. Stinson—N. McDowell	2	1
R. L. Foster—Old Fort	19	50
E. N. Crowder—Rutherfordton	19	13
J. C. Postelle—Spruce Pine and Bakersville		8
M. W. Heckard—Spindale and Alexander	3	44
G. C. Gentry—Table Rock	4	4
Elmer Simpson—Thermal City	7	1
Total	228	391

MT. AIRY DISTRICT

T. V. Crouse, Director.

G. W. Clay—Ararat	3	
J. J. Eads—Danbury	4	1
T. S. Coble—Dobson	10	7
J. W. Campbell—Draper	6	5
A. P. Ratledge—Elkin	50	36
R. A. Trulitt—Jonesville	1	
G. A. Stamper—Leaksville	39	17
J. E. Gay—Madison-Stoneville	16	8
J. M. Green—Mayodan	1	7
W. B. West—Mt. Airy—Central	49	69
G. W. Williams—Mt. Airy Ct.	2	21
J. W. Combs—Pilot Mountain	4	4
L. P. Bogle—Rural Hall	6	
W. L. Dawson—Spray	10	11
T. V. Crouse—Stokesdale	19	9
A. G. Canada—Summerfield	5	12
J. A. Snow—Surry Ct.	1	2
J. W. Kennedy—Walnut Cove	4	24
T. J. Ogburn—Yadkinville	10	2
Total	240	235

NORTH WILKESBORO DISTRICT

W. R. Ware, Director.

L. C. Delp—Avery Ct.	5	7
G. C. Brinkman—Boone	10	7
(Supply)—Creston		
J. A. Howell—Elkland	1	
J. S. Gibbs—Elk Park	5	3
W. E. Moretz—Helton	1	
T. E. Wagg—Jefferson	11	25
R. F. Wellons—Laurel Springs	3	
W. R. Ware—N. Wilkesboro	34	13
E. D. Ballard—N. Wilkes Ct.	2	8
J. S. Folger—Sparta	1	1
J. P. Morris—Watauga	8	2
T. S. Roten—Warrenville	2	1
R. E. Hunt—Wilkesboro	7	5
E. E. Yates—Wilkes Ct.	2	
Total	92	72

SALISBURY DISTRICT

J. Frank Armstrong, Director.

R. S. Howle—Albemarle—Central	8	23
N. R. Richardson—First St.	11	21
C. M. McKinney—Albemarle Ct.	15	10
G. W. Vick—Badin	2	50
R. F. Honeycutt—Bethel	4	22
S. E. Richardson—China Grove	4	12
Z. Paris—Concord—Central	30	54
M. H. Vestal—Epworth	24	15
J. F. Armstrong—Forest Hill	5	8
F. O. Dryman—Harmony	5	28
W. S. Hales—Kerr St.	3	2
D. P. Grant—Westford		
N. C. Williams—Concord Ct.	5	4
E. M. Avett—Gold Hill	6	8
A. R. Surratt—Kannapolis	2	13
J. C. Brown—Kannapolis Ct.	1	2
B. Wilson—Mt. Pleasant	7	
J. W. Strider—New London	3	6
Ira Erwin—Norwood	22	13
R. O. Eller—Salem	6	10
J. E. Abernethy—Salisbury—First	7	23
A. C. Tippett—North Main	2	15
H. H. Robbins—Park Ave.	4	9
W. B. Shinn—South Main	21	34
C. R. Allison—Salisbury Ct.	7	21
E. E. Williamson—Spencer—Cen.	12	13
R. C. Kirk—E. Spencer	12	11
J. C. Umburger—Woodleaf	4	31
Total	232	458

SHELBY DISTRICT

D. W. Brown, Director.

J. E. Thompson—Belmont	4	8
C. C. Totheron—East Belmont	5	14
D. W. Brown—Belwood	77	22
J. A. Peeler—Bessemer	11	12
J. F. Moser—Cherryville	20	18
J. E. B. Houser—Crouse	18	50
J. O. Ervin—Dallas	11	44
W. T. Albright—Gastonia—E. End	3	16
W. M. Robbins—Franklin Ave.	28	38
A. L. Stanford—Main St.	21	50
R. A. Taylor—S. Gast'na & Trin.	2	26
E. S. Bradley—Ranlo	2	
E. L. Kirk—King's Mountain	39	18
J. T. Mangum—Lincolnton	31	6
D. C. Fortenbury—Lincoln Ct.	19	13
R. H. Kennington—Lowell	24	39
J. A. Bowles—Lowesville	37	22
W. A. Rollins—Mayworth	2	16
C. M. Campbell—McAdenville	19	40
C. M. Short—Mt. Holly	8	12
L. T. Cordell—Polkville	18	32
J. R. Walker—Rock Springs	47	86
W. E. Poovey—Shelby—Central	57	71
E. P. Stabler—Lafayette St.	12	13
J. C. Keever—Shelby Ct.	16	11
W. M. Boring—South Fork	4	5
A. Sherrill—Stanley	2	
Total	528	592

STATESVILLE DISTRICT

P. W. Tucker, Director.

M. A. Osborne—Alexander	7	
John Green—Balls Creek	1	
J. T. Ratledge—Catawba	28	3
R. A. Swaringen—Cool Spgs.	22	95
M. B. Woosley—Davidson	8	76
B. C. Reavis—Dudley Shoals	7	13
A. C. Kennedy—Elmwood	3	13
H. G. Allen—Granite Falls	21	8
C. S. Kirkpatrick—Hickory—First	46	45
G. W. Fink—West End	3	12
D. A. Oakley—Hiddenite	3	4
R. C. Goforth—Hudson	16	5
Y. J. A. Smith—Huntersville	2	
D. C. Thompson—Iredell		
E. R. Welch—Lenoir—First Ch.	40	45
M. H. Tuttle—South Lenoir	2	
Fred H. Price—Lenoir Ct.	4	12
D. H. Rhinehart—Maiden	4	7
L. B. Abernethy—Moor'vl—First	17	9
J. H. Capps—Dixie	2	3
D. P. Waters—Mooresville Ct.	4	4
T. C. Jordan—Mount Zion	53	49
P. W. Tucker—Newton	42	22
R. L. Melton—Olin	2	
B. F Fincher—Rhodhiss		
J. W. Moore—Statesville—Brd St.	12	113
T. A. Groce—Race St.	36	64
J. I. Spinks—Statesville Ct.	5	3
J. W. Ingle—Stony Point	11	17
H. C. Bynum—Troutman	5	27
Total	406	649

WAYNESVILLE DISTRICT

G. D. Herman, Director

M. T. Smathers—Andrews	8	29
J. O. Banks—Bethel	8	1
R. F. Mock—Bryson—Whittier	3	8
A. L. Aycock—Canton	26	28
Carlock Hawk—Clyde	4	7
L. B. Hayes—Franklin	23	49
R. E. Ward—Franklin Ct.	9	12
T. G. Williams—Fines Creek	3	11
W. T. Hawkins—Greenville	2	6
S. H. Hilliard—Highlands	4	6
Gay Bryant—Hiawasse	1	3
E. J. Poe—Haywood	3	1
C. E. Stedman—Hayesville	3	5
A. L. Latham—Jonathon	8	7
J. D. Pyatt—Judson	1	
J. E. Womack—Macon	9	8
M. B. Clegg—Murphy	2	15
C. A. Johnson—Murphy Ct.	1	1
G. F. Wright—Robinsville		
O. J. Jones—Sylva	13	23
J. R. Church—Shoal Ck. & Echota		
G. D. Herman—Waynesville	32	52
D. V. Howell—Waynesville Ct.	7	17
Elzie Myers—Webster-Cullowhee	2	5
Total	178	294

WINSTON-SALEM DISTRICT

J. F. Morris, Director.

J. M. Varner—Advance	6	7
C. W. Bowling—Cooleemee	6	5
C. C. Kennerly—Davidson	11	44
J. B. Fitzgerald—Davie		
N. M. Modlin—Denton	7	10
J. W. Vestal—Farmington	17	4
J. C. Cornette—Forsyth	5	8
E. O. Cole—Kernesville—Oak Rdg.	8	8
John Cline—Lewisville	16	20
W. L. Hutchins—Lexington—Fst.	26	104
W. R. Jenkins—Linwood	2	9
W. L. Sherrill—Mocksville	25	12
O. P. Routh—New Hope	4	9
R. G. Tuttle—Thm'vl—Main St.	38	64
J. C. Richardson—S. Thomasville	1	4
T. B. Johnson—Thomasville Ct.	7	9
P. L. Kennerman—South Side Ct.		
M. W. Mann—Walkertown	10	12
T. E. Pierce—Welcome	4	3
W. J. S. Walker—W. Davie		3
J. S. Hiatt—Win.-Salem—B'khd	24	51
Z. E. Barnhardt—Centenary	31	92
T. P. Jimison—Grace	7	16
A. C. Swafford—Salem	12	9
J. A. J. Farrington—Southside	4	4
R. H. Daugherty—West End	15	21
Total	286	528
Grand totals, new	6,681.00	
Grand totals, renewals	5,037.00	

NANCY HALL AND PORTO RICO POTATO PLANTS, April and May delivery. Prepaid parcel post: 500, $2; 1,000, $3; express collect: 500, $1.50; 1,000 and over, $2.50; 5,000 and over, $2.25; 10,000 and over, $2 per 1,000. Tomato plants, $2.50 per 1,000. F. E. Hull, Rock Hill, S. C.

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NORTH CAROLINA
Christian Advocate

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PURSUE OR BE PURSUED

As vacation time approaches and dwellers in the city begin to contemplate a temporary flight into the wild, it is well for them to remember that, when they escape from their accustomed annoyance, they fly to others no less active and incessant. Along with the delight and freedom of the country come spiders, flies, fleas, gnats and insects of every kind. Perfect ease is not obtainable anywhere on this earth.

It is best that it is so. David Harum, the home-spun philosopher of upper New York, said: "A certain amount of fleas is good for a dog; it keeps him from brooding on being a dog." A still better reason is that it keeps him scratching. Life in the tropics would be one continual round of indolent amusement but for the fact that the same conditions that favor luxuriant growth of food-stuffs also cause the marshes to teem with insects that must be exterminated or fought off if life is to be endured.

Since energy is required either to offset the inconveniences of annoying circumstances or to remove the cause, the alternative is always present of either remaining on the defensive and warding off as best one may the aggravating onslaughts or assuming an aggressive attitude and meeting the enemy with a positive offensive. It is either pursue or be pursued—swat the fly or shoo it off. The melancholy prince of Denmark could not decide whether "to suffer the slings and arrows of outrageous fortune, or to take up arms against a sea of troubles, and by opposing end them."

Take up arms. Face the situation resolutely and meet its difficulties like a man. There is a lesson in it, and a course of action indicated by it. The housewife looks out over a scene of unwashed dishes, unmade beds and unswept floors with a feeling of dismay, but soon after she goes into action order begins supplant disorder and at last she sits down in a tidy room with the consciousness of worthy achievement glowing in her soul.

People are getting over the spree of war and find themselves in a badly disarranged world. "Little Boy Blue, come, blow your horn; the cows are in the meadow, the sheep in the corn." No use to grumble and grouch and growl, or lie flat on the back like a beetle and claw the air. The good God made man to overcome and placed him in the midst of conditions that continually test what metal his blade is of.

Vexation is the only sure preventive of stagnation.

GOING NORTH FOR IT

For more than a generation higher education has been carried on in the South under teachers whose special training has been received in the North. There has been a reason for it. The war left the Southern States impoverished, and, as pointed out by Judge Clark long ago, the system of pensions, which has taken money from the whole country and distributed it among soldiers who have occupied only one part, has aggravated that poverty, just as the farm, which has the stable fertilizer derived from the hay of the whole distributed on only one part, will continually grow richer where the fertilizer is distributed and poorer where it is not.

Higher education costs money—a great deal of money, and since the enriched North had it and the South did not have it, great institutions sprang up where the money was, and the Southern young man had to get his training where it could be given. He had to go North for it, if he got it at all, and it has been far better for the Southern boy to share with his Northern countryman the schools of that section than it would have been for him to wait until schools could be built at home.

But thanks to the recuperative energy of the South, assisted by a favorable climate and fertile soil, the time has come when this section can no longer be said to be poor. Agriculture has become a science, and great manufacturing establishments have sprung up, rewarding many with wealth and all with a competence, and there is now nothing to hinder the South from developing educational centers, which may become the equal of any in the world. And this must be done. No country or section of country can permanently depend upon other people to train its leaders of thought and retain its ideals, its independence and its self-respect.

Not that there is any objection to going to other countries or sections for training. Indeed, there ought to be a commingling of the peculiar culture of all sections, in order that a narrow provincialism might be overcome, and it would be well for each section of the country to attract students from every other, so that a wholesome interchange might bring about the highest possible type of citizenship. That such may be brought about the men of wealth in the South will be obliged to use more and more of their money in providing for higher education.

The Methodist church needs to teach its young people to be Methodist, but not sectarian, American, but not jingo, Southern, but not sectional. Denominational loyalty is not inconsistent with universal Christian fellowship, national feeling is not incompatible with the idea of a family of nations, and love of native section increases the stability of the nations as a whole.

DOOMED TO THINK

The Catholic priest and the Protestant minister find themselves occupying widely separate positions in their relation to the truth as public leaders and teachers. While the sacrificium intellectus required of the former takes something very fine out of life, it furnishes a place of safety from the perils of thinking. With the priest, there is no responsibility for the truth, except to receive, understand and pass on to his hearers what has been officially committed to his care. Making no ventures, he takes no risks and encounters no dangers. He is as safe as the hierarchy whose bidding he does without question.

But the minister has not signed away his right to think or found a way of escaping the responsibility, for there is no one who is willing to assume the role of infallible church and take control of the minds of others. Young men today look in vain for a leader, whose ipse dixit can be blindly accepted, and they are told candidly that they must bring to every discussion their own active contribution, without which it is impossible for the truth to touch their souls with its quickening power.

While there are certain recognized standards of religious thought, these serve their purpose in being wrestled with more than by being slavishly followed. Free from the fiction of infallibility, Protestantism does not aim at entire consistency, but presents the truth in the expectation that the reader will read, mark, inwardly digest, assimilate and discriminate for himself. Twenty years ago, that great compendium of theology, Watson's Institutes, was still in the conference course, although the part dealing with geology was two generations behind, and no student was expected to absorb it without using his mind.

The same is true of the conference course now. It is composed of a list of admirably selected books, prescribed by the Bishops, no one of whom could give his unqualified endorsement to every statement made. But in the main and on the whole, that course furnishes the young preacher with the best historic background and the most favorable outlook for preparation as a good minister of Jesus Christ.

There are two extremes to be avoided. On the one hand there is a rigid and unyielding conservatism that fails to take into consideration the movement of the world, and on the other there is an impatient and unappreciative radicalism that would abandon the ship that has brought men thus far on their way. As we sail the glad sea of Christian experience in search of better adaptations of the truth to the age, let us not crash on the Scylla of blind resistance to change or allow ourselves to be swallowed up by the Charybdis of unexamined, erratic notions. Let us think—and think humbly, carefully, patiently, prayerfully, confident of the guidance of the Spirit of Truth.

WHY NOT BUILD A MILL?

Intimate association with all classes connected with industry will convince any observer that the great majority desire to do the right thing. Few manufacturers deliberately intend to "keep down labor" or to "grind the faces of the poor," and few employes wish to take by force what belongs to another or to receive wages that have not been justly earned. The man at the machine is willing for the organizer of the enterprise to reap the legitimate reward of his business ability, and the organizer is also willing for every worker to receive a fair share of the profits made.

This is especially true in the South, where the gospel of Jesus Christ is still preached and believed, and the ten commandments are still the basis of moral conduct; where a man's worth is measured by spiritual qualities rather than by his economic status, and the dictatorship of the "proletariat" has not been advocated as the remedy for economic ills; where ther is still hope of a practical realization of the truth of the brotherhood of man, and a growing desire to regulate all action by the Golden Rule.

But the question of a just distribution of profit—or losses—is a very complex one and gives rise to many honest differences of opinion, as each man looks at it from his own point of view and with the facts with which he is most familiar in mind. There is room in every case for widely conflicting views as to just what profits have been made in a given time and just what wages should be paid.

A year or two ago stories of fabulous profits made by certain mills were in circulation, and stock in these mills was then leaping skyward, but when the abnormal demand for their products ceased and prices fell, these same mills found themselves bearing enormous losses. When profits were large, labor shared largely in them through increased wages and bonuses, but when the slump came and all were compelled to share a loss, there arose a sharp contention as to how great the cut in wages should be, and consequently quite a number of mills are now standing idle.

This much is certain: There is a point downward below which wages cannot fall without depriving the worker of his living and robbing him of his just dues, and there is a point upward above which wages cannot go without robbing the owner of his property, destroying the business and "killing the goose that lays the golden egg." How to avoid both extremes makes the present industrial problem.

It might go far toward a solution for the workers themselves to build a mill—or to buy one already built, for several are now for sale at considerably less than the cost of erection. One hundred thousand people could take as many shares at ten dollars each and run a million dollar plant, choosing their own managers, marketing their own goods and receiving the profits in dividends on their stock. Such a plan would combine the points of view of employer and employee, form a point of contact between the worker and the market and help him to ascertain the highest wages that the industry could stand. It might be well worth trying.

Meanwhile, all other plants would continue to run as already organized, and all concerned would watch the experiment, ready to profit by any solution that it might offer.

AN HOUR WITH BISHOP KILGO

During our visit to Charlotte last Sunday the assistant editor called to see that prince of preachers and one of the most loyal souls of earth, Bishop John Carlyle Kilgo, D. D., at his home in the Chatham estate. We found the bishop greatly improved physically and firmly believing that he will soon be well again and able to take up his work which he was forced to lay down nearly two years ago. It is a real joy to the soul to sit and listen to that great man talk even for a little while. He has lost none of his old time mental and spiritual vigor. His faith in the final triumph of right is as strong today as it was when he took the lead years ago in the defense of the church and especially in Christian education, and the fire that burned on the altar of his soul in those days is just as warm now as then. Let it be said now that when the final history of the movements of the Methodist church in this state is written it will be found that the name of John C. Kilgo will have a prominent place near the top of the list of the great men of Southern Methodism.

We found that the bishop keeps in touch with every interest of the church, and follows "his boys," those under him at Trinity, with a father-like love. He called dozens of them by name, and in speaking of them his love for them overflowed with tears of real joy.

It would be hard for any normal man to be in the presence of this good man without feeling a desire creeping over him to be a better man in the future. Here's hoping that "Marse Jack" may be spared to the church for many years. My prayer is that he may soon be able to go out as in other days to inspire the hearts of young men to undertake large things and to swing thousands into the Kingdom of God.

REACH QUOTA BEFORE STOPPING

The report on the results of the every member canvass of the Christian Education Movement appears elsewhere in this paper. In the face of adverse conditions the church has attempted to carry through an enterprise that is the greatest Southern Methodism has attempted until now. Many congregations and many individuals have made records worth while; many others have failed to use the opportunity given and have failed of their obligation. If our Methodism lives and grows it will be because of the faith and the devotion of the Methodists who answered the call of God in this day of testing.

Let no congregation feel that the "drive" is over until its quota has been reached. First, it is not fair to the congregations that have secured their quotas to have other churches as well able fail to meet their obligations. Then, the amount asked represents the minimum of the needs of our schools; we must provide the $33,000,000 if our schools meet present day demands. We must complete this task, must redeem the pledge made by our church, if the Methodist Episcopal Church, South, have right to be counted among the live churches of today.

These are trying times, it is true. But it brings us our opportunity for sacrificial giving—sacrificial, at least, as compared with former giving. It is our opportunity to make a venture of faith—to give what we believe will be ours under the blessing of God. What right have we to ask for a return of prosperity unless we pledge to use it in helping to build the Kingdom of Christ? The times demand men and women of faith if we come out of this period of depression. Let's attempt something worthy of a great church and thus prove our right to live.

If your conference is over on its quota the record is not clear if your church has failed to meet its obligation. Take up in earnest the task and keep at it until the work is done, until the record of your church is clear. Do not have it written that in the supreme test for Southern Methodism your church failed to make good.

ECHOES OF THE SUMMER SCHOOL

"Who is the brother in a long overcoat on a hot day in June?" "Why, that is Dr. Robertson; he sweats like a horse, when he talks." The editor's ignorance was pardonable, for a class at the same period had prevented him from sitting on Dr. Robertson's class. Sweating over Greek texts! The editor had often done that and had seen others do it, but when he heard that Dr. Robertson was going to discuss them at the Summer School, he expected something quite different. Bishop Pierce once said that "an eloquent and scholarly discourse" would act like moon beams on an iceberg and try in vain to break a heart or convert a soul. Dr. Robertson evidently gets warmed up in his discussion of the first Epistle of Peter and sees more in it than Greek forms.

Dr. H. C. Morrison talks with the fervor of a prophet, the insight of an apostle, the tact of a diplomat and the humor of Mark Twain. His magnetism is irresistible, and his breadth of sympathy causes his audience to take its place at once in his great heart of love. "Be sure of your conversion, your call, and your message," was the theme of his first lecture, and it was good to be there. How the brethren do sing when Dr. Morrison is present! He carries a camp-meeting with him wherever he goes.

Dr. E. E. Beauchamp, of Drew Theological Seminary, is doing some fine work in leading the discussions concerning the rural church. He doesn't claim to know it all, and he loves to have the class help him with opinions and questions. He has a delightful personality, as well as a wealth of study, experience and observation. The managers were very fortunate in being able to secure him for the term. If some of our preachers fall as thoroughly in love with country work as they have with Dr. Beauchamp, great will be the results in the rural fields of the Old North State.

"Old Man Billy," officially known as William Ivey Cranford, Ph. D., Carr Professor of Philosophy, is the discovery of the session. "Why," said one of the brethren, "we've got as good as there is in the world right here." He gripped his audiences with such themes as "Personality," "The Personality of God," and "The Nature of Evil." Caught unawares and thrust into the breath, he talked out of his great soul, and where the brethren could understand, they said it was so, because they saw it, but when they couldn't see it, they still said it was so, because "Old Man Billy" (a term of endearment, by the way, and not an indication of age—he is in the early fifties) said so. He started out with deep philosophy and wound up with great preaching. He said—but the editor is going to get the substance of that series for the Advocate or know the reason why.

MOVEMENTS AT DILWORTH

Dilworth is one of the beautiful residential suburbs of Charlotte. Out in that section of the city you will find some of the most beautiful homes in the state. The streets and avenues are all hard surfaced and are flanked with a wealth of beautiful shade trees. When that part of the city was first laid out Methodism was among the first to take up its residence there, and has always done business on the corner of Worthington Avenue and Cleveland streets, and until a few years ago, the best it could do was a little old, out-of-date, one-room wooden building, and the church has always had a hard struggle to keep soul and body together. A few years ago a nice, comfortable brick house was erected to take the place of the wooden structure that had stood for two decades and more, and the congregation took on new life and every department of church work developed rapidly. The congregation has now outgrown the present church building and it has been determined to erect a new building, but not on the present site. Down on the Boulevard, the principal avenue of that section of the city, immediately in front of the magnificent home of Mr. E. D. Latta, the founder of Dilworth, is the most choice lot of all that section and by some means, seems to us providential, nothing has ever been erected on it. It is a whole block facing the boulevard and as near ideal for a church as anything we have ever seen. This has been secured for the purpose of erecting what will be the best church plant in the city of Charlotte. The new building is assured, and will cost somewhere in the neighborhood of $200,000, and will be the last word in church architecture. Mr. J. B. Duke, the hydro-electric king, and who is building a most magnificent residence for himself a short distance away from the new church property, made a donation to the new enterprise of $50,000 the other day. The old church property can be sold for about $30,000 and the membership of the church feel that it will be an easy matter to raise the remainder of the amount necessary to carry the new enterprise to completion possibly free of debt. Several families living in that section of the city but who have held their membership in one of the up-town churches, will move over to Dilworth, thus strengthening the membership sufficient to make that one of the first appointments in Southern Methodism.

It was the pleasure of the assistant editor to preach last Sunday night for the Dilworth congregation, and to look into the faces of a few former parishioners, as he had served that church for a little while prior to transferring to the North Carolina Conference. We found all enthusiastic over the prospects of the new church plant. Bro. Falls, the pastor, is in high spirits and is facing the future with a faith and determination that cannot fail.

SOME CONTRIBUTORS THIS WEEK

The reader will note with pleasure that Dr. D. Atkins appears again, this time with an article on the beginnings and growth of Methodism. While the doctor does not claim to have been an eye-witness of the events recorded, the editor can testify that his aperance over thirty years ago was just the same as now. May he continue for many years to bless the church with his faithful work and kindly spirit.

Brother W. L. Hutchins has discovered that our Publishing House has on sale some books favorable to Soviet Russia and thinks that probably something ought to be done about it. If John Wesley could find in the industry of Satan something worthy of commendation, perhaps it is not out of place for his followers to seek for something to commend in the present government of Russia. If anybody can find anything good to say about the dictatorship of Lenine and Trotsky, let him say it. They surely need it.

A writer by the same name as the editor, but evidently of bolder mind, has some excellent thoughts on the influence of environment. The Advocate wonders whether Mr. J. Vance Rowe, of Trenton, is a married man, for if he is, the neighbors may listen for something to happen over at his house soon after this week's paper arrives. Of course, Brother Rowe was simply drawing remarks from general observation, but Mrs. Rowe is going to suppose that the public will infer that he is writing out of his own experience, and—well, hereafter the brother from Trenton will always make it very clear that he writes from general observation.

The reader will be instructed as well as entertained by the excellently written article on "Judaism and Christianity Contrasted," by Mr. A. C. Fellman, of Brooklyn. It has long been a matter of wonder that Jew and Gentile have remained apart through all the centuries, but that is another story. The editor has known Mr. Fellman for several years and listened to his lucid explanationstions on many subjects. He knows Judaism, for he is of that race; he also knows Christianity, for he has been a Christian for several years.

The treatment of Reform Judaism recalls these closing words of the sermon preached by Rabbi Edward N. Calisch, at Richmond, Va., on Christmas Eve of last year:

"It is at this season the idea of Jesus appears at its best—because kindliness, sympathy, helpfulness, service to fellowmen are in the foreground and dogmatic assertion and disputation are put out of thought. It is this spirit of enlightened good will that can bring about a change in the general attitude of the Jews toward Jesus, and in that of the followers of Jesus toward the Jews. The Jews are glad to recognize all that Jeus has meant to the world—the wonderful influence, the comfort, hope, help he has been to uncounted millions of lives. They are happy to realize that much of what makes him so fascinating a figure in history, of such universal appeal and command, is the fruit of the Jewish soil in which he was planted and of the Jewish atmosphere in which he grew to manhood. It is to be hoped that as his teaching becomes better known and the substantial facts of his career better understood, he may be the means of uniting and not separating Jew and Christian and all of us will glory in placing his figure in the pantheon of the world's greatest teachers, prophets and benefactors."

So Jesus appeared at first to His disciples, and seeing him so, they learned Him at last as God's Eternal Son and universal Savior.

Presiding Elder Newell, of the Statesville district, called to see us on his return from Trinity commencement.

PEOPLE AND THINGS

Dr. Plato Durham delivered a series of addresses before the South Carolina State Sunday School Convention last week.

At the first meeting in June, the Ministers' Association of Maxton elected Rev. J. A. Hornaday to succeed himself as president.

The Fayetteville District Conference will be held in Carthage, N. C., June 30, 9:30 a. m., to July 13 inclusive. A more extended notice next week.

Mr. O. V. Woosley, the hardworking Sunday school field secretary, was in to see us Friday. Woosley will not always agree with a fellow, but he is all to the good, and nobody is more welcome to this shop than he.

Friends will read with interest of the marriage of Ruth J. Liles, daughter of Mr. and Mrs. John R. Liles, of Littleton, to Winfield W. Warren, of Aurelian Springs, on February 22, 1921, Rev. J. C. Moore, of Whitakers, officiating.

Sunday School Day was the feature of the morning services at the Methodist church in Norwood last Sunday. A large audience was present and the exercises were greatly enjoyed by all, and a fine offering was made to the Sunday school work.

When it comes to "pinch hitting" for an absent speaker Joe Seapark is just about the best on the team. He was put in that position to hit for the Honorable Frank Linney down at the Alumni banquet at Trinity the other day, and made a home run on the first pitched ball. His speech was fine.

The Star says that Rev. W. E. Poovey is preaching a series of strong sermons, the last of which was on the subject, "The Girl With the Tambourine," and that these sermons are attracting much attention and favorable comment. Wonder what that inventive gentleman is up to now.

Rev. G. B. Starling, of Mt. Olive, seems to be in the midst of a great pastorate. He has recently closed a fine meeting with his people. Since going there just after the last session of conference Brother Starling has received fifty on profession of faith and twenty by certificates. We rejoice with him in the advancement in the church work that is going on under his leadership.

Rev. O. W. Dowd, pastor of the Methodist church at Morehead City, was married near Elkin Thursday, June 9th, to Miss Virginia Callaway, Rev. A. P. Ratledge officiating. Miss Callaway is the daughter of Mr. and Mrs. J. H. T. Callaway, of State Road, N. C., and has been teaching in the graded schools of Morehead City the past year. The Advocate extends felicitations.

It is a disappointment to many that the meeting place of the North Carolina Conference had to be changed from Elizabeth City. The city down on the Pasquotank had so well taken care of the conference three times in recent years that all were anxious to go back. But New Bern has for a long time been a favorite, hence all with one accord, will be glad to spend a week on the Neuse-Trent.

It was painful news that came to us that our good friend, Mr. N. E. Edgerton, of Raleigh, had died. Brother Edgerton had not been real well for some time, but had been able to attend to his large business interest till about two weeks ago, when he was taken seriously ill and never rallied. He was one of the foremost men of the state. His business career was a phenomenal success and he had accumulated large holdings. But he never lost interest in his church, but always had plenty of time to devote to its advancement, and gave largely of his means to its support.

It is distressing news which comes to us from Rev. J. E. Underwood, who for more than a quarter of a century has been one of the strong forces of the North Carolina Conference. At the session of that conference, held at Rocky Mount, Brother Underwood asked for the superannuate relation, and went to Goldsboro to make his home. He has not been well all the year, and it has become necessary for him to be taken to a sanatorium in Richmond for treatment. The probabilities are that it will be necessary for him to remain there for some time. We are sure that a line from his friends will be appreciated. Address him in care of Westbrook Sanatorium. Let the prayers of the church be offered in behalf of this good man.

Rev. E. C. Glenn, pastor of Faison, ran out from Winston-Salem, where he and Mrs. Glenn are on a visit, early this week, and ran into pass the time of day. Brother Glenn is always cheerful and scatters sunshine wherever he goes.

Rev. A. L. Lucas, of East Church, High Point, returned home last week from Dobson, where he had been helping Rev. T. S. Coble in a meeting for two weeks. He reports 15 conversions and the whole church revived.

The Advocate rejoices to hear that Prof. D. Matt Thompson, who was injured last winter in an automobile accident, and for some time has been recuperating in a Richmond hospital, has so far recovered that he expects to be able to return home in a few days.

According to the Marshall News-Record, Rev. W. I. Hughes preached an "able and forceful sermon" at the English family reunion on Memorial Day. The members of this family get together at the old home in Madison county once a year, and a part of the annual program is a sermon.

Rev. L. B. Bridgers, one of the church's general evangelists, is to hold a tent meeting in Statesville, beginning July 3rd. The friends of Bro. Bridgers throughout the church will be interested to know that Asbury College at its recent session conferred upon him the honorary degree of Doctor of Divinity.

It is painful to note the fact that Rev. N. C. Williams, the successful pastor of the Concord circuit, was stricken with appendicitis last Friday and it became necessary for him to submit to a surgical operation. We are pleased to note that Bro. Williams is doing nicely and hopes to soon be himself again. He is in the hospital at Concord.

If Col. J. F. Bruton, that hightoned and consecrated layman, of Wilson, will forgive this little betrayal of confidence, we should like to quote him as saying that he is more than pleased with his new pastor, the Reverend F. S. Love. Love, says the colonel, is preaching great sermons and to great congregations.

Their many firends throughout the state are delighted to know that President Few of Trinity College, and Mr. Joseph G. Brown, chairman of the Board of Trustees, both have recovered from their recent sickness and that they were at their post during the commencement, looking fine and seemingly benefited by the little rest they had taken.

Dr. W. H. Morse, of Hartford, Conn., having spent some time in this state on a visit, favored the Advocate with an entertaining article on Valdese, which appears in this issue. The Waldensian village, near Morganton, is one of the most picturesque places in the South.

Rev. H. C. Byrum and his good people had a circuit Sunday school institute for the Troutman man charge at Vanderburg church on the fifth Sunday. They had big doings up there, and a dinner worth while. It did not seem like there was ever heard so much as there are hard times when that great dinner was spread. There were several good addresses and lots of fine singing.

Well, sir, if you haven't seen Jeems Daniels since, you just orter see him. It hain't hurt him a bit; the truth is it has helped him, and he even knows his old friends, and looks just like the same Jim. And they say down on the Wilmington that he is a sure-to-goodness elder. Well, Jeems, you may just as well fix up for it, for we are both going to accept the invitation. We are already negotiating with friends to look after the Advocate that week. We will put our feet under the table up on Grace street, and we want collections to be good before that time. We will want to go to the beach two or three times a day. But you know just how to fix things up. So get ready.

Professor Holland Holton, director of the Summer School for Teachers to be held at Trinity College, Durham, from Tuesday, June 28, to Saturday, August 6th, announced before an audience of preachers last week that preparation was being made for 400 students this summer. Two years ago preparation was made for 75, and that number attended; last year 200 were provided for and 200 attended; and the full 400 are expected this year. The Summer School at Trinity College provides for classes composed of superintendents, supervisors, and teachers, besides offering numbers of courses leading to the M. A. degree, and has the same recognition from the State school authorities that the Summer School at the University has.

Rev. J. A. Cook, of Randleman, was a visitor in the Advocate office for a short while Thursday. He is always happy and makes every fellow feel better when in his presence.

Rev. Geo. W. Williams, pastor of the Mt. Airy charge, same through Greensboro last week in company with Rev. J. A. Snow, of the Surry charge, and looked in on the Advocate. They were on their way to the Summer School.

Judging from the audiences that assemble in the Y. M. C. A. here to listen to the speakers, the attendance at the Summer School this year is decidedly larger than ever before. The hall is practically full.

Miss Mamie Louise Braswell, daughter of Dr. and Mrs. M. R. Braswell, will be married to Mr. Hyman Llewellyn Battle on Wednesday, the twenty-second of June, at the First Methodist Episcopal Church, Rocky Mount. At home after July 10, at Rocky Mount, N. C.

Rev. J. W. Williams, the happy and diligent elder of the North Wilkesboro District, called at the Advocate office Monday afternoon. He drove down in his car from Jefferson. Brother Williams is planning for large things over at Henson Chapel next week when his district conference will be in session.

The report on Centenary receipts up to May 31 shows that the North Carolina Conference stands sixteen in the list with a payment of $566,355 on a quota of $1,599,721. The Western North Carolina Conference is number twenty-seven with a payment of $460,579 on a quota of $1,750,000.

Rev. Harry North was captain of the North Carolina men and star batter for that side of the game between the two conferences at Durham last Saturday. He certainly played well, considering the fact that it was the first time he had had on a baseball suit during the present century.

Rev. J. Frank Armstrong, small of stature but large of brain and heart, and who is exceedingly popular at Forest Hill, Concord, is in the midst of what promises to be a far-reaching series of meetings in his church. This is the fourth meeting that Brother Armstrong has preached through in that church, and still the people flock to his ministry. Rev. H. G. Allen is directing the singing during the meeting.

Rev. J. H. Armbrust, pastor of the Spencer Memorial M. E. Church in North Charlotte, is now in a meeting with Bro. Smith at Huntersville. The present indications are that a community moving revival is on. By the third night of the meeting the church would not accommodate the crowds and the services were moved to the school auditorium. Bro. Armburst's gospel team is with him nearly every night to give testimony of the saving power of the gospel. The singing is led by Bro. Hillman, a ministerial student. Pastor Armbrust is booked for meetings during every month till conference.

The Advocate is in receipt of the following. "Mr. and Mrs. Quinton Foreman Poole announce the marriage of their daughter, Elsie, to Mr. Ashley Horne on Saturday, the eleventh of June, one thousand nine hundred and twenty-one, at the Horne Memorial Methodist Episcopal Church, Clayton, N. C." Mr. Horne, the groom, is the only son of Mr. and Mrs. Charles W. Horne, who are strong supports in the Methodist church at Clayton, and a grandson of the late Hon. Ashley Horne. Mrs. Horne is one of Clayton's most popular and beautiful young women. The Advocate extends good wishes.

That genial spirit who has for four years so splendidly filled the place as pastor at Cherryville, Rev. J. F. Moser, was in our office for a few minutes Thursday. Brother Moser's presence anywhere at any time would be a joy to the soul. He radiates sunshine and pleasant zeyphrs, but when he was in our office Thursday he seemed to be just a little beyond himself. We were in the dumps when he came, but when he left we felt like that nothing had ever happend on the wrong side of life. He was just back from the commencement at Trinity, and that fine son of his, Claud, had won the most coveted medal given at Trinity, the Wiley Gray, and had finished way up about the top, and has several flattering offers to prosecute his studies in some of the leading educational institutions in the country. Moser hesitated long enough to say tbat the Advocate is popular up his way.

JUDAISM AND CHRISTIANITY CONTRASTED

A. C. Fellman

When we speak to the Jew, we find that his ideas of Christianity are distorted and grotesque; and when we speak to the Christian, we find to our amazement that he generally knows as little of Judaism as the Jew does of Christianity. No wonder that the Jew is not drawn to Christianity, and that the average Christian believes either that the Jew is all right without the Gospel or that he can never be reached with the message of salvation. This trouble is not only confined to church members, but with notable exception, it is also affecting the ministry. We would illustrate from experience, but we will save time and space.

Our subject, therefore, is timely and practical, and we will proceed to contrast Judaism and Christianity. But how can we contrast things that entertain a living relationship? Is not Judaism the root and Christianity its fruit? Is not Judaism the mother and Christianity the daughter? Yes, indeed. But through the pervisity the two, which in the mind of God ought to lovingly supplement each other, have become antagonistic one to the other. We are thus forced to speak of a contrast instead of a relationship.

Speaking generally, we can say that Judaism is divided into Reform and Orthodox branches.

Reform Judaism and Christianity.

The Reform Jews usually represent the so-called better class among that people. They dress like the Christians; they eat and talk and live like the Christians among whom they dwell. The Jewish reformers of the last century did not see in the national ideal anything worthy of the tremendous sacrifices the Jew of the dispersion is bound to bring in order to conserve it. So they say: "Let us be Germans among Germans, Frenchmen, etc., but Germans and Frenchmen of the Mosaic faith." They thus begin to conform to their Christian environment. Is the Christian minister a man of modern culture? So is the Reform rabbi. Does the minister preach at every service? So must now the rabbi. Do the Christians have an organ in the church? So the Jews in the Reform temple. The Orthodox Jew looks upon his people as exiles who are waiting with instrumental music until the coming of the Messiah and the restoration of the temple at Jerusalem. But the Reform calls his synagogue the temple because he hopes for no other. Have Christians mixed choirs? So have the Reform Jews—the orthodox have only male choirs. Among the Christians both sexes sit together. So among the Reform Jews. The orthodox have their women screened and hidden away so as not to be seen. Christians worship with uncovered heads. So the Reform Jews. The Orthodox, on the other hand, think it is a sin to uncover your head at any time. Whilst with the Orthodox only the boy of 13 becomes "a Son of the Law," girls not being counted at all, the Reform Jew, imitating the Christians, has introduced CONFIRMATION of both boys and girls. So he has been shaping his eultus according to the model of the Protestant Christian Church. He even introduced Christian chorals, substituting, of course, God for Christ. So a Reform Jewish temple, with the exception of the "Holy Ark," is not any different from any Protestant Church.

(2) But whilst there is similarity in externals, there is a wide contrast in matters essential.

The Reform Jew does not believe in the inspiration of the Scriptures. Moses and the prophets are great leaders and poets, but had no more claim to inspiration than Milton and Schiller. They believe in no original sin; no atonement; no personal Messiah. Israel is the Messiah and will bring about a Messianic time. There are no miracles and no resurrection. They talk patronizingly of "The Nazarene, but they scout the unique character and especially the deity of Jesus.

No wonder that Rabbi Schaefarber in Chicago had to say lately: "We Jews gave religion to the world but have none ourselves. We gave God to the world and little of Him ourselves. We gave to the world a Bible and know little of ourselves. We are afflicted with three pests—that of atheism, materialism and Christian Science."

We have not contrasted Reform Judaism with Christianity for the purpose of pointing the finger of scorn at the Jew. God forbid! There are noble people among them and we love them dearly. But what a blessing would they all be to the world if their intelligence, their energy and their perseverance were all consecrated to the Lord Jesus and His cause among men!

This fine people need Christ as much as any cultured Hindu or Japanese or Chinese. For there is no other name given among men whereby we must be saved, but the name of Jesus (Acts 4, 12,) and He is nothing to them.

Orthodox Judaism and Christianity Contrasted.

(1) As to the inspiration of the Scriptures. Whilst they believe with us that the Old Testament is inspired, yet this faith is vitiated by their acceptance of the Oral Law as of equal authority with the written law. "Moses," they teach, "received the law (written and oral) from Siani; he delivered it to Joshua; Joshua delivered it to the Elders; the Elders to the Prohphets, and the Prophets to the men of the great Synagogue." Thus the rabbis foisted on them 613 commandments—all from Sinai. The very heart of Orthodox Judaism is legalism. His reverence for law, oral or written, borders on odolatry. He not only kisses the Tora or Scroll of the Law brought out of the "Holy Ark," but he believes that a certain watch of the night Jehovah Himself dons His prayer shawl and puts on His Phylacteries and studies the law. Here the Jewish mind Judaises God and brings Him under the law as interpreted by the rabbis.

Whilst Biblical Christianity, then, believes that all the cannonical scriptures are inspired and they alone, and, therefore, that Scripture must be interpreted by scripture, Orthodox Judaism teaches that their traditions are of the same authority as the Scriptures and the latter must be interpreted by the former.

(2) As to the concept of God. Judaism and Christianity believe that God is One, but whilst Christianity accepts on the authority of the Old and the New Testament a development of God's revelation of Himself to man as Creator, Redeemer and Sanctifier, calling these three-fold manifestations "Trinity," traditional Judaism since it rejected the Christ of God has developed its concept of God into a bare, abstract, transcendental unit. When the Jew repeats his "Shama Israel" he dwells on the word "Echad." This means in the English "The Lord is One. God being strictly One and not entering into living and loving relationship with man, as we believe He did in Jesus, it follows that man's conduct before God is simply an attitude before Him instead of a fellowship with Him and in Him.

I knew God in Judaism and I never loved Him. I learned to know Him in Christ and He won and changed my heart. I thus not accepted another God, a rival God to Jehovah when I accepted Christ as my all in all, but the same Jehovah who was a stranger to me before, because in Jesus my all in all. In Christ God came to possess me and I Him. Before God was to me an "It," a power which I at best feared, now He is a person manifested in the loving and redeeming Christ, dwelling in my heart through the Holy Spirit. But whilst Jewish atheists are still considered members of Israel, Jewish believers in Christ are cursed and cut off from the nation. This is extremely sad for Israel.

(3) As to the Doctrine of Sin. Reform and Orthodox Judaism have both a very vague idea of the influence of sin. In spite of the bitter cry of the Psalmist, "Behold I was shapen in iniquity and in sin did my mother conceive me," the Jew believes in no original sin. In his prayers he tells God that the soul He has given him is pure.

(4) Justification. No wonder that when he thinks of justification, he thinks at once of Merit. He can merit righteousness by almsgiving and good works, and if he has not enough of such good deeds, he can draw upon the good works of the Fathers and of the Saints on whom he calls for whose sakes he calls upon God to forgive and justify.

Naturally, there is no assurance of salvation in such makeshifts as these. Therefore, the dread and gloom in the face of death and the sadness and powerlessness in times of trials.

From this miasmatic valley the believer in Christ is translated and lifted into heights of joy and cheer where he triumphs. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. "We glory in tribulation also." Rom. 5, 1-2.)

(5) Prayer for the dead. In one breath the Jew is the thought that he is saved because he is a Jew or because of his good works and the merits of the Fathers, or because of his death which atones for his sins, and in the next breath he is thought to rely for his redemption from hell on the Kadish, a certain prayer that his son is to offer for eleven months after his death. If he is saved simply because he is a Jew or because of his good works, or because of his own atoning death, why the anxiety of having the son or some one else hired to say "Kadish?" The whole thing has not the least foundation in Scripture nor in reason. It is simply a fearful groping in the dark.

Judaism that has rejected the light of God thus like all other natural religions began with some truth and light, but ended in darkness. Not evolution upward, but evolution downward is the law of the natural heart unaided by the Spirit of God.

And yet there are thousands of Christians who tell you that the Jew does not need the Gospel. Maybe they have no Gospel to proclaim; but, thanks to God, we have.

"God made Him to be sin for us who knew no sin that we might be made the righteous of God in Him." (2 Cor. 5:21.) "As many as receive Him to them gave He power to become the sons of God, even to them that believe in His name." (John 1:12.) "If any man sin we have an advocate with the Father, Jesus Christ, the righteous, and He is the propitiation for our sins, and not for ours only, but also for the sins of the world." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is, and every man that hath this hope purifieth himself even as He is pure." (John 2:1, 2; 3:2, 3. Here is free and full provision for time and eternity, and all so true, so simple, so sublime. "How shall we escape if we neglect so great a salvation?" But there is another side to it. "Let him who heareth, say come." "As ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also not believed that through your mercy they (the Jews) also may obtain mercy." (Rom. 11, 31-32.) "Arise shine; for thy light has come." (Isa. 60:1.) Israel shall shine when they have received the light, which is in Christ. They shall be as life from dead, the budding of spring. (Rom. 11:15.) "Israel shall blossom and bud and fill the face of the world with fruit." (Isa. 27:6.) Israel shall be a missionary nation and shall declare His glory among the nations who never heard of Him. (Isa. 66:19.) But as long as Israel is without the light of the Gospel, with what shall they shine?

No wonder they are against missions. In their present condition they have nothing to give. But it must not always remain so, God says. "And it shall come to pass that as ye were a curse among the goyim (nations), O house of Judah and house of Israel, so will I save you, and ye shall be a blessing." "Fear, not let your hands be strong." (Zech. 8:13.) For the Jew not to accept is just as much rebellion as for the Church not to offer it. Neither can expect God's approval on their hearts. Both are retarding the consummation of God's saving purposes with the world. We thus beg church and synagogue to meet on the common ground of a common Saviour. The church must make loving and persistent advances to the whole house of Israel. The church must correct the wrong impression that she is idolatrous. The true church detests idolatry just as the Jews. Her worship of Jesus is the worship of the God of Abraham, and Isaac, and Jacob, who came into tthe flesh to redeem. It is too late in the world's history to ignore this wonderful Saviour. Still to cast mud at Him as the Orthodox Jew, is wicked and silly. To patronize Him the "Pious Jew of Nazareth" will bring the Reform side of the house no nearer to God than before. Christ is God and God is Christ. This is attested by Scriptures, by history and experience. Not to receive Him is to remain separated from God; to open our hearts to Him is to receive with Him divine life and pardon and sonship and blessing. May the Lord bless this testimony to Jew and Gentile alike. Let us all join with Paul, in His prayer, that all Israel might be saved.

Prof. R. L. Flowers delivered the address before the thirty-two graduates of the high school at Lexington last Friday evening. He and Rev. W. L. Hutchins were in a group of dinner guests at the home of Mr. and Mrs. E. B. Craven, two of whose sons, John and Earle, are among the number of the present crop of high school graduates that will enter Trinity College next fall.

BEGINNINGS AND GROWTH OF METHODISM

D. Atkins.

It has been just 182 years since the fires of Methodism began to burn in England in the year 1739, the date generally designated as the origin of Methodism. Just 27 years from this beginning a spark caught and kindled in America, when Philip Embury began to preach in New York and formed the first society in 1766. Three local preachers, Philip Embury, Capt. Webb and Robert Strawbridge, carried on the work for three years without leadership, with little concert as they were moved and led by the Holy Ghost, with no thought of what they were starting. In 1769 they were joined by two missionaries sent over from England by John Wesley, Richard Boardman and Joseph Pillmore. A little later the force was augmented by John King and Robert Williams, local preachers who came on their own account.

In 1771 Francis Asbury and Richard Wright arrived, sent by Mr. Wesley, and two years later Thomas Rankin and George Shadford, Rankin to be superintendent, and now after seven years of rather desultory, but very earnest, preaching and labor during which time preaching had been established and societies formed in New York, Philadelphia, New Jersey, Baltimore, Norfolk and Petersburg, the first conference met in Philadelphia, June 1773. There were ten preachers and 1160 members. The preachers who composed this first conference were Thomas Rankin, George Shadford, John King, William Walters, Francis Asbury, Robert Strawbridge, Abraham Whitworth, Joseph Yearby, Richard Wright and Robert Williams. I mention these names because every Methodist must be interested in the men who stood at the fountain head of this great movement in America, and they are names with which every one should be familiar. Seven years had elapsed since the first society had been formed. There had been informal conferences among the few workers and the work was established in New York, New Jersey, Philadelphia and Virginia. This seems to have been the first formal conference of which there is any record. It was just three years before the Declaration of Independence, so that Methodism in this country took an even start with the new republic.

It is most remarkable that for eighteen years up to 1784 Methodism did not play the part of a church. They did not baptize, did not administer the Lord's Supper. In 1784 the church was organized, ministers were ordained and the Discipline was adopted, with the 25 Articles of Religion, the general rules and general regulations as furnished by Mr. Wesley. Thomas Coke and Francis Asbury were elected general superintendents and it was named Methodist Episcopal Church. The membership had increased to 13,340 and the traveling preachers to about 80.

In 1775, two years after the first conference, Asbury crossed the Roanoke river and introduced Methodism into North Carolina and preached to large and attentive congregations. In 1776 the first circuit was reported from North Carolina with 683 members, which was a good harvest from the sowing of one year, and indicated how fertile was this soil for the new faith. The first preachers sent into North Carolina were Edward Drumgale, Francis Poythress and Isham Tatum. Next year John King, John Dickins, Leb Roy Cole and Edward Pride were the quartet who wrought so well that it became necessary to form three circuits, Roanoke, Tar River and New Hope. In 1780 Yadkin circuit was formed, and in 1783 Guilford, Caswell, Salisbury, March, Bertie and Pasquotank. When the church was organized in 1784, 2781 members or one-fifth of the whole church were in North Carolina—the work of eight years and that during the Revolutionary War.

Up to this time there were no presiding elders, no districts, no annual conference boundaries, no circuits or stations by name. The list of appointments were like this: Holston, Henry Walters; Yadkin, Philip Bruce, John Baldwin; when Holston meant all East Tennessee and Yadkin all the country on the upper waters of the Yadkin. The preachers preached almost every day in private houses, under trees, anywhere, everywhere.

The French Broad circuit to which Brother Price refers in the Advocate of the 24th must have been much lower down on the river, as it appears in the minutes in connection with Holston, New River and Greenbria under Edward Morris, Elder. New River was in Southwest Virginia, 400 miles around. Greenbriar was in what is now West Virginia. Holston and French Broad were in East Tennessee. After this one mention the name French Broad drops out and does not appear until 1803, when it is still in the western conference and Holston district.

VALDESE

W. H. Morse, M. D.

Class in geography!

"Where is Valdese?"

"Valdese?"

"Yes. Where is Valdese?"

"Valdese! Valdese? It is— is it—? Is it in—in—Persia?"

Really, now, where IS Valdese? There are not wanting good people in North Carolina who do not know of that interesting little town within the borders of the State. The word "interesting" is hardly adequate. Some one calls it "the open air village." Expressive? Yes, when you undestand the full expression—"open air Italian village." We are not accustomed to think of the Italians in this country as being very far away from city life, with its skyscrapers, its tenements, the public works and the deafening noise of machinery. But Valdese is, really, an open-air, out-in-the-country village.

Its neighbors do not know it very well, I fear, judging by the fact that inquiry at Asheville resulted in two different answers as to the best way to reach the village.

"Itallan village of Valdese?" repeats the Italian at the station. "No; i nostri!" That is, he says, "No, those are not our people!" He is certainly right. They of Valdese are not "just ginnies," "only dagoes." They are Waldensians, the children of the Israel of the Alps, a class of Italians not "just like." They have come out of the Piedmont valleys, perhaps; at least they are out of the Italian cities. They never saw Naples, or maybe it was Palermo, until the day they sailed, terza. They are open-air Itallans, and Valdese is "all right with its sunny fields, with North Carolina's beauty in good setting.

Wait! I am not tempted to do the tourist's stunt and enter into any description, or any account of my visit. Go, see for yourself. It will "pay." Go, just as an American friend. Go, as you would go to any other village in the State, as you would to Snowhill, Sylva or Lenoir. But you will not find in any county anything just like Valdese.

Go as an American, as a friend of American enterprise. If you are a paid member of a society, or a church worker, put your badge in your pocket. Go in the morning. "Good morning! Have you used 's soap?" You may expect the answer to be "Sure, Si!" after the manner of "those of Italy;" but, instead, it is the American, "You bet!" Ah, yes, they have used soap. Valdese is clean. Go in and out among the people. Do not say Itallan-Americans; these are, rather, American-Italians. At once you see and say, "What a difference!" Italians, but! That "but' 'is serviceable. I tell you what it is; if one was to see Valdese before seeing a city's "east side," the appreciation of the "sunny" would be 'way up the thermometer. What are they like? Go, see for yourself. It will do you good. For once in your life you will get a "gude conceit" of the "quarter-million Italians who come to us every year." These are they who are "different." They sing "O patria mia, di te!" (My country, 'tis of thee!) and they mean "America." America is their country now, not Italy. Have a look at their school reports! Bright children; bright people.

Why?

You will be sure to ask the question. The answer is before you. They are "different" because—there is the church. There is no cross on it. There, in every home, is the Bible. It has no chain. The Waldensians have kept the Bible all the centuries, and keep it still. Transplanted to America, they have it still. Hear them sing! The joy of Italy is in them, and unmixed with sorrow. Itallan Puritans they. There to worship, and to enjoy the Christly life. Accustomed to having the Italians talk about "going back home after making the money," I said something about this. What did they say? It was that they were here "to stay," to be North Carolina Americans.

"We love our old country," they say, "but we love our new country best."

"If we go back to the old home, it is but for one purpose, you know!"

And that purpose? It shows the heart on the canvass. This:

"That which would take us back to Italy would be to carry the Gospel in our hands and hearts, to those who do not have it."

The missionary spirit!

Hartford, Conn.

A PRAYER FOR THE SUPERANNUATE

Dr. Watson B. Duncan.

Our Heavenly Father, let thy richest blessings ever abide upon Thine honored servant, the Superannuate Preacher. In answer to thy divine call, given him in the days of his youth, he turned away from the prospects of worldly honors and success to serve Thee, the true and living God. Like young Moses, he chose rather to suffer with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt. Now grant him divine honors and recompense him with the reward of the just.

In the spirit of self-sacrifice, O God, he gave himself to a life of unselfish service. He became the servant of others, toiling in the daytime and in the night, in the heat and in the cold, in the sunshine and in the rain. He had not only to bear his own cross, which at times was so heavy that it cut into the quivering flesh, but he had to get under the burdens of other people and help to strengthen other lives and to comfort other hearts. Out of his impoverishment many have been enriched. Now, Lord, bestow upon him heaven's richest treasures.

Help us, O Lord, to realize our indebtedness to this hero of the Kingdom. He labored and we have entered into his labors. He pioneered the way and we have easily followed in the trail; he cleared the field and sowed the seed and we have reaped the consequent harvest; he laid the sure foundation and we have been able to build the superstructure. Grant us the grace of gratitude. Give the church the spirit of honesty in dealing with this servant of the Most High who lingers with us to bless us and to test our righteousenss.

> "God of our fathers, known of old,
> Lord of our far-flung battle line,
> Beneath whose awful hand we hold
> Dominion over palm and pine;
> Lord God of Hosts, be with us yea,
> Lest we forget, lest we forget!"

Thy servant, Gracious Father, hast made the Most High his habitation, therefore let no evil befall him. Give thine angels charge over him to keep him in all his days. Let them bear him up in their hands last at any time he dash his foot against a stone. He has set his love upon Thee, therefore deliver him; set him on high because he hast known Thy name. Be with him in trouble and answer him when he calls; satisfy him with long life and show him Thy ultimate salvation.

O God, the Superannuate has faithfully toiled and heroically suffered and patiently climbed the rugged hill of life and service. Sometimes his feet have been pierced and his pathway marked with blood. Now he is beyond the hill-crest and is looking toward the west, slowly descending toward the sunset of life. Grant, O Lord, that it may be light at evening time. May that glorious Gospel which he has so faithfully preached to others now illuminate his own pathway with the light of eternal day. Thou knowest, Lord, that many of the rejoicing spirits among the redeemed in heaven were sent there through his ministry. Send them forth to welcome him. Let the gate of Paradise swing wide that he may have an abundant entrance into the City of God! Amen.

Dillon, S. C.

During the present semester of this year, that is, since March, the Department of Teacher Training has issued the following awards of the General Sunday School Board for the successful completion of units of the Standard Training course to a class of 61 young women in Woman's College of Alabama, Montgomery; 350 certificates, 12 diplomas, 44 blue seals, and 16 gold seals. This class has been taught by Prof. C. A. Bowen. There are great possibilities for teacher training in our church colleges.

LEADS GREENSBORO DISTRICT

I notice you give our church credit for $6,000 on the Christian Education Movement. It is more than $6,500 and so far as I can learn we have raised the largest per cent over our quota on the Greensboro district. We have organized two Epworth Leagues in our church this month. Our average attendance in Sunday school for the five Sundays in May was 413, which is a hundred more than the average for last year, and things are looking good here. S. T. Barber.

Main Street, High Point.

In behalf of the missionary societies and the churches which are carrying on missionary work in the famine area of northern China, Mr. Robert E. Speer, as president of the Federal Council of Churches and chairman of the Church Committee co-operating with the American Committee for the China Famine Fund, stated today (Wednesday) that these church agencies would go forward with the work of re-establishment in northern China, caring for orphans and helping the people to return to their villages and farms and to restore their homes, and that for such purposes and for the work of future famine prevention the churches would receive and administer through their agents in China whatever funds could be secured for these ends.

CHINESE FAMINE NOW OVER

Futher Contributions Will Be Used to Develop Plans for Prevention.

The American Committee for China Famine Fund, Thomas W. Lamont, chairman, announced last week that it had just received a cablegram from Peking confirmed by the American minister to the effect that the recent generous contributions by the Chinese people in excess of estimates, together with the fact that abundant rains have insured harvests where none was thought possible, have fortunately brought about a radical change in the famine relief situation. This change means that the pressing needs have now been met. The American Committee feels, therefore, that the task for wbich it was appointed has been accomplished, and plans for demobilization including the gathering in of monies now in the hands of the local committees will at once begin.

The American Committee, upon the suggestion of the committee in China, has been studying how best to develop plans for the prevention or relief of future famines in China, and such funds as are received in excess of actual famine relief needs or as may be contributed to the China Famine Fund by reason of activities now under way will be devoted to that purpose or such other post-famine problems as the committee may decide.

The Foreign Missionary Boards and other permanent agencies which have contributed so largely to the success of the camnaign, have before them the solution of serious post-famine problems. In whatever work of this kind they decide to undertake they will receive the hearty co-operation and sympathy of the American Committee, and in any such work the committee hespeaks for them the support of the American peonle.

Mr. Lamont, in giving out the statement, said that he felt that the value of the American effort toward relief of the famine in China could hardly be overemphasized, both from the point of view of the relief of millions of starving peoples, and as an exnression of the great sympathy of the United States for a sister nation in trouble.

A DAY IN OUR FIRST PASTORATE

In the fall of 1899 the assistant editor received his first annointment as an itinerant preacher, and was sent to Belmont Park church, which is in the suburbs of the city of Charlotte. At that time there was an unfinshed frame building which was used as the house of worship for that new charge. As we remember there were about fifty members with a Sunday school of ahout the same number. The year before we were sent there that church paid to the support of the ministry the sum of $253. The board of stewards made us an allowance of $300. There was an appropriation of $150 and Mr. E. A. Smith, owner of the Louise Mills in that community, gave us another $150, which made our salary $600 for that year. The church took on new life during the year. We had large congregations for that day and our Sunday school grew and the whole church work went forward at a rapid rate. From that time till now Belmont Park has been increasing in numbers, in achievements for the Kingdom of God, and the material department has ever kept pace with other departments. Under the pastorate of Rev. L. A. Falls the little frame building gave way for a beautiful brick structure which was adequate, as they thought, for a number of years. But not so. The growth has been so rapid that it became necessary to enlarge again, and that brave and heroic congregation determined that it would enlarge the main auditorium and build a Sunday school equipment that would be second to none in that whole section. Every one was interested, and all took their coats off and went to work. The scene around Belmont during the past six months was just about a repetition of the scenes around Jerusalem when Nehemiah and his helpers were rebuilding the walls around that city. Men, women and children worked and the sound of the hammer and saw was heard from early morning till late at night. A number of those good women showed us, with a degree of pardonable pride, the blisters that were on their hands as a token of the fact that they had worked hard to get the building ready for the opening service on last Sunday. But it was ready. All the old pastors had been invited to be present, as was also every old member of the church. Only three of the former pastors could be there to rejoice in person with those good people, Revs. J. A. Baldwin, W. L. Nicholson and the writer. But old members and friends of the congregation and the present membership went out in large numbers and filled every available space in the main and Sunday school auditoriums. Mr. Fred Rich, one of the stronger of the present members of the church, read a brief historical sketch of the church from the beginning up to the present. Rev. J. A. Baldwin spoke from memory of the struggles of Belmont in its infancy. The church grew from a prayer meeting that was held in the dining room of Mr. B. G. Shannonhouse, who became one of the first officers and for a long time was treasurer of the church.

The sermon on this glad occasion was preached by the writer and he had one of the finest hearings of his ministerial life.

The present church plant is today worth, we should say, not less than $60,000, and the congregation has been so sacrificial that the debt is reduced to the minimum. The equipment consists of a large main auditorium with a comfortable seating capacity of about four hundred and a Sunday school auditorium nearly as large and twenty-five well arranged Sunday school class rooms. Belmont thus assumes new responsibilities and is determined to meet them and help in a large way to swing that whole community into the Kingdom of God.

Rev. W. B. Davis is in his first year at Belmont and it is beautiful to see how the people rally to him. They are devoted to him, and are ready to follow his leadership, and Brother Davis is wise in his plans, consecrated to his Master, and has placed himself afresh upon the altar of a larger service than he hitherto rendered. That church is destined to be one of the first appointments of the conference.

PERMANENT INVESTMENTS

The appeal of the Christian Education Movement is one for permanent investments. Our people are not asked to give $33,000,000 to be used even in service to their own generation. It is to go into endowments, buildings, lands, scholarships, and the establishment of chairs or departments in our Methodist schools. A small percentage of the total is to be used for equipment, this alone representing in any measure investments other than permanent ones.

This makes powerful appeal to the man or woman who is concerned, and rightly so, as to the use of money given for the furtherance of the enterprises of the Kingdom of Christ. Whether the gift be in hundreds of thousands of dollars or tens of dollars, it is to be used for the years to come. Thus will it keep alive the influence of the donor as it is used for the better equipment of men and women who will serve the world in the spirit of the Master.

The Dunn Dispatch says: "The series of revival meetings conducted at Divine Street Methodist church came to a close Sunday night when the congregation, prompted by D. H. Hood, gave a special offering for the pastor, Rev. J. H. Buffaloe, and the organist, Mrs. John C. Hodges. The offering was given because the pastor had conducted the meetings without any outside help and Mrs. Hodges had made it unnecessary to call in outside musicians. The meetings were among the most successful ever conducted in the church and were greatly pleasing to the church leaders."

A NOTABLE VICTORY

The Campaign Continues Until Entire Quota Is Raised.

The Christian Education Movement has achieved marvelous results. The church has gone forward on its knees and in faith has subscribed millions. Our people have shown new faith in Christian Education as an essential part of the work of the church and their set purpose to raise the entire thirty-three million dollars. They have done this in the face of the greatest financial depression in history. The people of America have lost thirty billons in the last nine months and the American farmer has received the hardest blow in history.

Many people have felt it unwise in these times to subscribe more than they could pay the first year; they purpose to continue payments each year as circumstances will permit. Many people, while in deep sympathy with the cause, have conscientiously felt that they could not at this time incur further obligations, but have given assurances that later on they will make liberal contributions. Many churches that have not as yet reached their quotas do not know what failure means; they assure us that they will take care of it later on. Leaders all over the church insist that they will "fight it out along this line" until their churches, districts and conferences contribute their full quotas.

Let the whole church, therefore, be assured that a great victory has been won, and that the campaign will be continued, perhaps with rest periods, until the full thirty-three millions are raised. Of course, the every member canvass should be continued in every church until every member has been given an opportunity to subscribe.

J. H. Reynolds.

RESULTS OF CANVASS FOR RESULTS

The following report has been received from Dr. J. S. Chadwick, after having been made up from figures received at the central office up to June 13. The results coming through a week's extension of the time for the drive have not been reported.

Conference.	Quota.	Amt. Pledged.
Alahama	1,088.000	750.000
Baltimore	767.000	192.000
Central Texas	1,127,750	474,000
Denver	10.000	
East Oklahoma	594.500	246.012
Florida	774.500	784.500
Holston	1,705.000	717.166
Illinois	10.000	3 300
Kentucky	520.000	263 478
Little Rock	1,103.000	418 983
Los Angeles	153.000	21.345
Louisiana	1,027.500	453.000
Louisville	600.000	80.000
Memnhis	1.021.500	315 343
Mississippi	1,280.500	500.000
Missouri	771.500	115.773
New Mexico	40.000	30.000
North Alabama	1.342.000	907.032
North Arkansas	879.000	228.000
North Carolina	1.322.700	502.133
North Georgia	1,765.000	700.000
North Mississippi	928.500	375.000
North Texas	1,181.400	510,000
Northwest	80.000	
Northwest Texas	566.000	425.000
Pacific	211,000	23.000
St. Louis	792.500	200.000
South Carolina	1,217.000	480.010
South Georgia	1,650.000	487.106
Southwest Missouri	656,000	63.000
Tennessee	860.000	305.780
Texas	948.900	675.000
Upper South Carolina	1,065.000	446.000
Virginia	1,978,000	1,276.007
West Oklahoma	594.500	243.255
West Virginia	600.000	373.000
West Texas	651,750	125.000
W. North Carolina	1,607,300	700.000
Totals	33,484,300	13,828,165

BLUE TO BLUE

BOARD OF EDUCATION

The Board of Education will hold its annual meeting beginning June 22 at nine o'clock at McKendree Church, Nashville, Tenn.

HOME-COMING DAY

The fourth Sunday in June will be home-coming day at South Main Street M. E. Church, Salisbury. All former pastors and members are invited to attend and take part in the services. Services morning and afternoon with dinner on the ground. Come and worship with us.

S. T. Ogburn, Chmn. Com.

COMING REVIVALS

Our revival meeting will begin at Swansboro Sunday, June 26, and continue until July 10, with Bro. A. B. Crumpler and his singer as evangelist in charge. Let all who read these lines pray that we may have a great and mighty victory over sin and Satan.

Also our meeting will begin at Queens Creek, July 11, with E. M. Hoyle, of Kenansville, as helper.

W. B. Humble.

SOUTHERN GIVES NAMES TO FAST FREIGHT TRAINS

Fast long distance freight trains operated by the Southern Railway System are now known by names which enable shippers to identify them and the service they give more easily than when trains are designated by the numbers shown on the working time cards.

Following is a list of the named trains, showing the service afforded by each of them:

Potomac Special—New Orleans, Birmingham, Atlanta to Potomac yards.

Fruit Special—Jacksonville, Columbia, Charlotte to Potomac yards.

Stock Special—Chattanooga, Knoxville, Asheville to Potomac yards.

Long Leaf Special—Selma, Anniston, Atlanta to Potomac yards.

Clyde Special—Charleston, Columbia, Spartanburg to Atlanta and West.

Wiregrass Special—Atlanta, Macon to South Georgia and Florida points.

Eastern Special—Memphis, Chattanooga to Bristol and East via N. & W. through Hagerstown.

Southwest Special—From the East via Hagerstown and N. & W. to Bristol, Southern Railway to Memphis.

Florida West Indian Special—Cincinnati and Louisville to Jacksonville.

Orange Special—Jacksonville to Cincinnati and Louisville.

Live Stock Special—Birmingham to Cincinnati.

Packing House Special—Meridian to Atlanta.

Petroleum Special—Shreveport via Vicksburg Route to Meridian and Southern Railway to Atlanta.

DID IT JUST HAPPEN?

When news came to us that our presiding elder had called our pastor, who was sent to us from the last annual conference to another field of service, we will never forget the feeling that came to us.

Sheep without a shepherd; we wondered why. The first thought that came to us was that Brother Wilson did not love us as he did his other people. The next thought was that he and our good Bishop knew their business and that God was guiding and directing.

Knowing that "all things work together for good to them that love God," we claimed the promise.

It came to us in the person of Rev. H. L. Witten, young and full of zeal and holy ambition. Measuring him not by the amount of money he raises but by the Bible standard of service rendered, we are expecting him to be a great man of God.

We are glad he began his work among us. The writer being old enough for his mother and always wanted a preacher-son has adopted him, but he does not know it and might object if he did, so will not give any name.

Anyway, did it just happen? We think not.

One of the Flock.

DISTRICT CONFERENCE NOTICE

The Wilmington District Conference will convene in Chadbourn, June 29th and 30th. I am very anxious to get the names of all the visitors and connectional men who expect to attend. Please notify me at once. Also let those who are coming on trains via Wilmington take notice: Train No. 55 for Chadbourn leaves Wilmington at 3:30 p. m., and train No. 51 leaves at 5:30 a. m. and it is about two hours run, being only 54 miles. If any are expecting to come in their automoble let me know. B. E. Stanfield.

Chadbourn, N. C.

ADDITIONS TO LOAN FUND

The secretary of the Board of Church Extension, Dr. S. H. C. Burgin, reports additions to the Loan Fund capital as follows:

A loan fund for $10,000 has been established by John A., George J. and Alice Faucette, of Hillsboro, N. C.

The Robert Newell and Ann Elizabeth Wright Loan Fund for $300, to be used within the bounds of the Kentucky Conference, has been established by Rev. J. A. Wright and other members of the family.

The R. L. and Julia Jones Loan Fund, previously established for $5,000, has been increased by a bequest of $3,383.31, which has just been paid by the administrator of Brother Jones' estate at Los Angeles, California.

SOUTH MAIN, SALISBURY

First Church in District Over in Both Centenary and Education—Young Men's Class Gave Over One Thousand Dollars.

With a record of being the first church in our district to report over the top with both Centenary and the educational campaign, it will probably be of interest to the church generally to learn something of what South Main Street Church in Salisbury is doing.

The first challenge of any great movement is a challenge directed to the vision of men and our pastor, Rev. W. B. Shinn, realized this when he began the campaign for Christian education some months ago. The whole campaign has been one of instruction, and our people have received lasting benefit from it.

The plan laid down by our board at Nashville was followed in detail and it worked fine. When the day arrived for us to start our financial drive our organization worked like a well oiled machine.

In the face of very adverse financial conditions (many of our people have not worked for six months and a still larger number have not worked since March 1st) with not a single big subscription we finished our canvass the first afternoon except a few who were away from home.

Our pastor took no part in the canvass for funds. In fact, some of the members said that Brother Shinn rested that afternoon for the first time since the campaign started.

We have three missionary societies and a Ladies' Aid Society which really aids. (They are now painting the parsonage.)

We have a partly graded Sunday school and as rapidly as possible will finish the plan.

We have thirteen organized Wesley classes.

We have an average attendance of eighty-five per cent on our enrollment.

We have recently built a social building which is used every night in the week and we are making plans for using it in the afternoons. This building is equipped for basket ball and volley ball and has a good working equipment for general gymnastic activities. It is equipped with a portable stages which can be very quickly changed to dining tables to seat one hundred and fifty people. A kitchen is also provided for.

By actual experience we find that this building is paying us big dividends and up to this time we have never used as effectually as we hope to do after we are better organized.

One very promising group in our church is the class of grown men. This class alone subscribed over one thousand dollars to Christian education. This group numbers about forty and they are honestly trying to prepare for leadership in the church and in the community. In this class is a Wesley Brotherhood which meets one night in the week for social, physical and religious activities.

Last but not least we are beginning a mid-week training class in which we hope to enroll every Sunday school teacher and every member of the board of stewards as well, as every member of the church who wants to do effective Christian work. We realize that this is a big task, but the prospect is very bright at this time.

One of the Workers.

PERSHING ON THE Y. M. C. A.

There is just one man who can speak officially and with authority concerning the welfare work of the Y. M. C. A. in France during the World War. That man is General Pershing, and he spoke in the straightforward and unequivocal manner which the people have learned to expect from him, at the thirty-fourth annual meeting of the International Committee of the Y. M. C. A. at the Waldorf in New York City. In the presence of a notable gathering of 1200 men and women he paid a rare tribute to the Association, for he had seen its work not only in France but in earlier days among the army men on the Mexican frontier and in the Philippine Islands. He made it as plain as positive declaration can make it, that the canteen business was taken over by the Y. M. C. A. by his request at a critical juncture of affairs in France; that the canteen failures were due to lack of transportation for which the Y. M. C. A. was not responsible and could not help; and that criticism for alleged shortcomings in France was unjust, and taken undue advantage of by rival organizations with far less responsibility and covering only special areas. He said this feature of the Y. M. C. A. work deserved great praise instead of criticism, and he expressed his deep appreciation of the results obtained. Received with an ovation when he arose to speak, he was greeted with repeated applause as he made his strong statement regarding an organization which he hoped would have not one million but ten million members. In the great audience before him were the men of affairs from all sections who had invested their money and themselves as well in the building up of the Y. M. C. A. into an institution of world-wide outreach and helpfulness as a branch of the Christian church set for a specific task.

General Pershing said:

"It was in the World War that we came in closest touch with the organization. Your representatives were already in the field when our advance troops reached France. They were ready and anxious to be of every possible service Supported by your patriotic membership here at home and under the leadership of that able administrator, Mr. Carter, the organization began to expand at once to meet our needs. We all had our hands very full in these trying days. The army had to be organized, and a great general staff had to be built up to handle the multitude of details as to plans of operations, supply and transportation. It was in the midst of these preparations that I called up Mr. Carter and asked the Young Men's Christian Association to take charge of the army canteents to follow our troops; he responded promptly and entered upon the work as a duty.

This placed the Young Men's Christian Association on a business basis, involving direct responsibility to the A. E. F. for an immense undertaking. They had to buy and sell without profit just as the army would have done. At first Mr. Carter's request for a certain allowance of tonnage was granted, but as time went on and our limited shipping became less and less able to carry out actual needs in war material, his quota of monthly tonnage was very much reduced even in the face of increasing demands. So through lack of transportation facilities, he was unable to provide the canteens with all they required. Furthermore, the personnel of the Young Men's Christian Association had to be expanded in almost the same proportion as the army, had to be organized to conduct this large business, which was only one of its numerous activities, with such untrained personnel as could be hastily mustered here at home.

All these things were a tremendous handicap, and when its work came to be compared with that of other welfare organizations operating with far less responsibility and covering only special areas, there arose some unjust criticism of which other organizations too often took advantage. But as a matter of fact this feature of the work of the Young Men's Christian Association deserves great praise, and I should like to express here in this presence my deep appreciation of the results obtained."

SERVE THE PEOPLE

In thinking of the Master's work among men and women of modern times, I have sametimes wondered if we church people and Baraca class men were really awake to the wiles of the devil as trying to spoil everything good. For instance, we all have been asked to help the cause of the Salvation Army and most church and non-church people did. Now as to the use of that money: When I gave my "mite" I said I hope and pray that the devil will not get himself made chairman of the building committee and spend that money which represents centralized energy of people who meant well.

To build a fine showy building and make it Salavation Army Hall and thus cause those men, women and children who feel down to pass by and say: "They once did the Lord's work and loved the Lord and His poor, but the devil has handed over some money and they are too much like the city church."

Let us have plain, roomy, comfortable Salvation Army halls, but not a whited tomb to drive away the real work begun by Booth. Just here it seems to the writer that we Methodist people may well consider.

There are at this time men, women, young and old, donating to better education who never had a day in college. Such of us who do that want to consider that money as the Lord's money, and we hope to see men and women better equipped for work in His vineyard, and we pray that this money will not be spent for outside show to the neglect of inside work.

Robt. S. Ferebee.

Winston-Salem, N. C.

LAYMEN'S WEEK
SOUTHERN ASSEMBLY
Lake Junaluska, North Carolina, August 8 to 17
Junaluska Will Help You in the Business of Being a Layman

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

N. C. CONFERENCE

NEW BERN DISTRICT MEETING

The district meeting of the W. M. S. will be held in Snow Hill June 21-22, beginning the night of the 21st. We are hoping that a large delegation will be present as letters have been sent to eacb president in the district, urging a good attendance. If you have not already done so, please send names to Mrs. C. T. Rogers, Snow Hill, at once. Bright Jewel Bands and Young People's societies are urged to send delegates. Miss Lillie Duke, our Supt. of Y. P., wll be wth us, and I know will like to meet as many of the Young People as will come. I want a meeting of all presidents on Wednesday afternoon, June 22.

Snow Hill is gladly waiting for you. Come.

Yours,
Mrs. Flora M. Kendall,
District Secretary.

ANNUAL MEETING OF WOMAN'S MISSIONARY SOCIETY, N. C. CONFERENCE

The sessions of our Missionary Conference meeting in Fayetteville, May 17-20, were so well and fully reported by Miss Lamb, tbrough tbe daily papers—the Fayetteville Morning and Evening Observers, the Wilmington Star, the Raleigh News and Observer, the Cbarlotte Observer, the Greensboro News, to whose editors and Miss Lamb we express our most cordial thanks for their courtesy and kindness—it does not seem necessary to give a full account of it in these columns, especially as it is our purpose to make the first issue of our conference paper, a Conference issue, giving reports of all our work and the messages of our officers almost in full.

Ever since we have known it, the beautiful, bistoric little city by the Cape Fear has been noted for its hospitality, but we are sure that hospitality must have reached the climax of its expression at this time. Homes of all denominations were opened wide to the more than 300 Methodist women, delegates and visitors present, and we were made to feel that the town was our town, the homes were our homes, and they themselves the big-hearted people, were our people, to have and to hold for our comfort and pleasure.

A most delightful social feature was the reception extended the conference by the hostess, Mrs. Fred Poag, the officers and "soldier boys" at Camp Bragg. The spacious hostess house, cheerful and homelike in its pretty, brigbt furnishings, was opened wide to receive our women, many of whom had, without doubt, had sons who had been cheered and encouraged in just such homes during the long, hard years of the war, and we earnestly hope that for so long as there shall be a necessity for keeping our boys in camp, arrangements will be made to provide the hostess house in every camp with its gracious, gentle, refined, good woman to make it home for those boys who must be separated from the good influences of home and mother. The officers were delightful, as our officers always are—their band played, they sang and talked to us, and served us delicious ice cream, and we enjoyed every minute of the time we were there. Not the least pleasant contribution to the occasion were the Fayetteville men who drove us in their own cars over the splendid road to the camp, to whom we would express our appreciation of their gracious kindness.

It was our good fortune to have with us Mrs. W. A. Newell, of Statesville, Council Supt. of Social Service, whose clear and forceful exposition of different phases of social service as taught in the Bible, at her noon Bible hour service, in addition to her splendid address on Social Service, greatly strengthened one of the weak places in our work—weak because of its comparative newness in our schedule of work, and of our lack of a thorough understanding of it. She was also most belpful to us in our business deliberations and decisions.

Mrs. P. L. Cobb, who has charge of the Young People's department of the Missionary Voice, came to us from Nashville as one of the strongest speakers engaged in our mission work, representing our literature. Her fine presentation of the Woman's Missionary work of the Southern Methodist Church, its beginnings, organization and continuous growth, with vivid word pictures of our pioneer women, was thrilling to the imagination, and stirring to the pride in Methodism of every Methodist who heard her. Her clear thought on all subjects before us, with her varied experience in the different departments of the work, were most helpful to us in our discussions and decisions.

Throughout the whole conference it was our privilege and pleasure to have with us Miss Clara Steger, Missouri Conference, principal of Virginia School, Huchow, China, and Miss Annette Gist, Florida Conference, head president of the Woman's Evangelistic Plant, Oita, Japan. Their addresses on their work, their Bible lessons and prayers with their gracious charm of personality, have given us a memory of them that will never fade in its spiritually uplifting influence upon us. Tbeir furloughs will soon be over, they will return to their mission fields in August—let us pray the Father to have them constantly in His keeping tbat no evil thing come nigh them.

There is another way than in speaking to present the Christ in the beauty of His Holiness, and that way is in singing. Certainly very few voices we have heard have been in ricbness of quality, in purity of tone, in sweetness of appeal, greater sympathetic vehicles for expressing lofty feelings, than is that of Mrs. Henry Ware of Greensboro, deligbting us over and over again in tbe solos so suitably selected. She belonged to us for a little while, and we are so sorry to have to give her back to the Western Conference. And we are so glad to expresss our appreciation and enjoyment of the beautiful special music prepared for us by tbe Hay Street Church choir and its friends—the lovely vocal and violin solos, and anthems, added very much more than we can express to the pleasure and spiritual uplift of us all. We wish we could have thanked them each one personally.

Among the good things prepared for us by our hostess auxiliary was the program on Thursday evening by the children and young people, under the direction of Mrs. Holland and Mrs. Motz, and Mrs. A. L. Thompson and Miss Lizzie Dell Sutton. The songs and recitations of the little Bright Jewels were beautifully done, reflecting great credit upon their leaders, and filling every mother heart there with sympathetic pleasure. The pageant, "Methodist Womanhood's Great Adventure," a short historic drama, showing the beginning, the organization, and the growth of the Woman's Missionary Society, was most artistically staged and splendidly played by the young people of the church, the scenes, in which the characters were dressed in the style of each particular period, following one another easily and smoothly with appropriate music between.

Rev. H. M. North made a short but very strong talk in behalf of Christian Education, appealing earnestly for the financial and moral support of the women for the movement. Rev. J. D. Bundy, presiding elder of the Fayetteville District; Revs. T. H. Sutton, W. V. McRae, pastor of Hay Street Church, E. C. Maness, and R. F. Taylor were faithful and sympathetic attendants upon our meetings, administering the holy sacrament of the Lord's Supper at the morning session, Wednesday, the 18th, and helping us by the confidence given us in the consciousness of their presence, their prayers, their benedictions.

Mrs. Mattie Atwater Jenkins spoke to us of our orphanage and children. It is needless to say she was listened to with responsive hearts, for our orphanage is one of our heart interests and receives our loyal support.

This conference was one of the best in its history of 42 years. All departments showed splendid growth, and bigger things have been planned for the coming year. The spirit of the women engaged in this magnificent work of missions, is a spirit of service, of sacrifice, of love, in such degree as must result in greater effort, larger giving and deeper consecration to speed the coming of God's kingdom over the whole earth.

W. N. C. CONFERENCE

CUMBERED ABOUT MUCH SERVING

Luke 10:40-42.

"Martha, Martha!"
Did I hear my Saviour's voice calling me?
Have I grown anxious—overburdened —full of care?
And have I given up my seat
At tbe dear Master's feet?
O loving Jesus, gentle Lamb,
Pity and forgive
And let me live
More unto Thee!
Didst Thou not say witbin thy blessed word,
Tbat of all the servant is the greatest?
Then bid me serve, but let me still
Await on Thee.
Forbid that I should go astray.
Or wander out of reach of thy dear voice;
And, while my willing hands shall serve,
O let my heart be in thy keeping.
And sometimes, let me rest awbile
At thy dear feet.
And wben my task is done,
My serving at an end,
Then take me, Lord, within thy love,
And let me find at last
Dear Mary's better part.

Mrs. E. M. Anderson.
St. Petersburg, Fla.

DISTRICT MEETINGS

Two district meetings are in session this week, the Asbeville District at Chestnut Street, Asheville and the Charlotte District at Lilesville. We trust that both of these meetings will be entirely successful and may prove helpful and profitable to all wbo may attend them.

WAYNESVILLE DISTRICT MEETING

The annual meeting of the Woman's Missionary Societies of tbe Waynesville District will be held at Waynesville, June 28-29. Mrs. M. D. Cowan, district secretary, wants a full represenation present and urges that each auxiliary elect their delegates at once. Let every Adult, Young People and Junior Society send a representative. A program of interest has been arranged and the meeting will be one of interest and profit.

YOUNG PEOPLE'S LITERATURE FOR THIRD QUARTER

The young people's literature for the third quarter has been received and distributed to the various young people's auxiliaries in our conference. This literature to be used in connection with our "Missionary Tour" is most interesting. We are indebted to Miss Mabel Howell, Council Secretary for the Oriental Fields for tbe July program, "A visit to the Lambuth Memorial Training School" in Kobe, Japan. Miss Howell writes out of the abundant and accurate knowledge of the work obtained in her recent visit to the Orient, and makes a most attractive and entertaining program for our young people for tbat month. "Seeing Songdo" is the title of the August rpogram which has been prepared by Miss Ellasue Wagner, one of our Korean missionaries, with such editorial adaptation as to make it fit excellently into the idea of the "Missionary Tour."

The social service program for September with its title of "Seeing Rural Korea on Pack Ponies" is most tbrilling and is going to prove a most interesting part of our tour. This program is prepared by our two missionaries, Misses Cordelia Erwin and Carrie Una Jackson. We want to urge on our young people's societies to carry out tbese programs as suggested and they will find them highly interesting and of great profit.

ATTENTION, DISTRICT SECRETARIES

We want to know what was done at that district meeting held recently on your district. We are anxious to hear of the good things that your auxiliaries enjoyed during those days and we are asking that you send us a report of the meeting, for publication, just as soon as it is possible. Our readers will enjoy these reports, we are sure.

OUR SUPPLY DEPARTMENT

One of the most important departments in our missionary work is the supply department and each year as we learn through out conference superintendent of supplies, Mrs. J. N. Hauss, of the growth of our work in tbat department our hearts are made glad and we rejoice in its success. As we look over Mrs. Hauss' report for 1920 we find that tbere were 111 donations valued at $12,932.76. Let us quote Mrs. Hauss: "Behind tbese figures, however, is a heart-throbbing story of suffering on tbe one hand, of compassion on the other. Never before in the history of the Western North Carolina Conference has tbere poured out from the hearts of our missionary women so large an expression of love and sympathy for the unfortunate. Surely you have showed yourselves 'approved of God,' workmen 'that needeth not to be ashamed.'"

WHAT THE MISSIONARY SOCIETY MEANS

It means an afternoon out, a pleasant walk in the open air and bright sunshine, which is so cheering and invigorating to the tired housewife. It means a change from the busy routine of household duties and cares to a social hour, a friendly handshake, a bearty exchange of thoughts in conversation for mutual benefit, drawing me nearer to my sisters in Christ, uniting us as one family, and lastly, bringing me in closer touch with my dear Saviour and His blessed work.

It means that I make one more at the meeting, and my presence cheers, strengthens and inspires others to be present; also that I am encouraged and inspired by them to lend a helping hand in the work. It means that I step out of self for a while at least, and think of others and what I can do to brighten their lives or bring them to a saving knowledge of the "One altogether lovely." It means that I have never yet attended a meeting and returned to my home feeling sorry that I went, but always have felt that I have passed an oasis in the desert or stopped for a draught from a wayside spring and, having been refreshed went on my way rejoicing.

It means that the auxiliary is the channel through which my bark sails out to home and foreign lands laden with my efforts, my money and my prayers, which I trust will aid in brightening dark lives, relieving the suffering, raising the fallen, and rescuing the perishing through the gospel of Jesus Christ.—Selected.

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

W. N. C. CONFERENCE

WATCH SEVERSVILLE

You should visit us again very soon. During the last few weeks our school has grown by leaps and jumps from the average attendance of seventy-five to double that amount and more. Yesterday's attendance was 176. "Watch Seversville Methodist Sunday school grow!" E. M. Propst.

Charlotte.

O YOU TROUTMANITES!

I wish you had been with us yesterday. We put one over on the Belwood charge. We had a large attendance and a fine institute. Interest growing all the time. It will take some time to get all done that is needed, but we have started. I think by the time we hold our next institute we will show up much better. Arrange to be with us on the fifth Sunday in July if you can. You ought to stress this work till every circuit in the conference holds the "Four-Times-A-Year-Circuit-Sunday-School-Institute."

H. C. Byrum, Pastor.

MORE PEP, MORE WORK

I wish to say that I have heard Sunday's service discussed every day since last Sunday and every word is one praise, and you may rest assured that your day with us was one of profit. Some of your suggestions and ideas will be put right into service, and I actually believe this day will give inspiration in our vicinity for more work, more pep, and more real religion in our Sunday schools. We love our Sunday school. That is what our house stands for. We believe the Sunday school is the greatest branch of our church work and we thank you for coming and spending the day with us. T. H. Redmon.

Farmington.

Redmon is a fine fellow, a real fellow, but I understand that his wife goes him one better. Mrs. Redmon was sick the day we were at Farmington, but her work was not sick. Her class, juniors, was a revelation as the young lady substitute taught in line with Mrs. Redmon's instructions. Every member of the class brought a Bible and could find choice parts of the Book with the greatest ease and dispatch. Honestly, I had rather be a real Sunday school teacher like that than even a preacher, especially since I can't preach. The Dedmon children are chips off the old block.

WHOOP, WHOOP, WHOOPEE!

Hurrah for the W. N. C. Conference Federation of Wesley Classes! Place, Lake Junaluska; time, July 11, 12, 13; travel, one and one-half fare for round trip; entertainment, forty cents for each meal at Sunday school cafeteria; rooms, two to room, single beds, fifty cents to one dollar and up per day; program, eighteen speakers and plenty of discussion; recreation, stunts of every conceivable nature. Come to the Federation and get the wrinkles out of your system. Can entertain four hundred, Western North Carolina's noble four hundred.

JORDAN AND THE OLD SHELBY

Presiding Elder H. H. Jordan and the old Shelby district are close to our Sunday school hearts. Your field workers have had the good company of the presiding elder in a tour of the circuits of Gaston, Lincoln and Cleveland counties in one day Sunday school institutes. And we have had such a good time! At the close of each day the quarterly meeting for the charge was held and the young people got to really know about the management of our church life. Bro. Jordan had each charge to vote to feature each quarterly meeting with a big Sunday school institute. Some of these days I am going to tell you why Jordan is such a Sunday school presiding elder. I am going to head the paragraph, "The One Galus Boy."

CHERRYVILLE CIRCUIT

Wednesday, May 25, at Mary's Grove the Cherryville circuit came for a Sunday school institute—quarterly meeting time. Every church was represented and Mary's Grove had on her glad rags. I had got up at four that morning and with little breakfast had hurried to the train, leaving the widow sick in bed and of course was not in the best frame of mind. However, as Pastor J. F. Moser drove us up to the church the fine young people were singing such good songs in such a good way that the frown went its way and the smile was irresistible. Do you know J. F. Moser? If you do not, get acquainted with him on first sight. You will have to take a little time to find him for he is a bit reserved, but the time is well worth while. And think! there are ten young Mosers coming along, chips off the old block. Of course Mrs. Moser beats them all; not with a stick, but with common sense and loyal devotion. Cherryville likes the Mosers and is building a $40,000 church to show it. If there is a more loyal band than at Cherryville trot 'em out.

CROUSE CIRCUIT

Rev. J. E. B. Houser, the thoroughgoing pastor of the Crouse circuit, is a fine fellow, and he is doing such good work on the Crouse circuit. Our day with him and his people at Pleasant Grove was indeed pleasant and profitable. The "Elder" could not be with us so he sent Rev. W. E. Poovey, of North Wilkesboro district fame, to do the elder "stunts" and he did them all right. You ought to hear his sermon on Gideon. Brother Houser had all his congreations represented and they sang against each other. In my judgment Crouse came first, Antioch second and Pleasant Grove third. However, I did not say this till I got away. At this meeting, as at all, real Sunday school work was discussed and definite decisions were arrived at. But why talk shop all the time? You should have seen Poovey, Houser and me do stunts with the children. Miss Womack kept her usual dignity.

"THERE'S A REASON"

Ours is just a small country Sunday school way over in the mountains, but "we live all the year round" and are growing some both in numbers and interest. We have a willing and faithful band of helpers. Our congregations are increasing with each preaching service. "There's a reason." Our young pastor "eats no idle bread." He puts in full time working, visiting and very often preaching through the week and two and three times on Sunday. He is preaching in communities that have long been neglected. Mrs. Church is much interested in all his work and helps greatly in our Sunday school work. The Advocate seems to increase in interest with almost every issue. I like to read it through and through, but am especially interested in the Sunday school department.

Mrs. J. K. Terrell.

Whittier, R. 1.



MR. W. C. CHADWICK
New Bern, N. C.
President Wesley Bible Class Federation N. C. Conference.

N. C. CONFERENCE

TRAINING SCHOOL IN HERTFORD

The church in Hertford and the several churches on the Perquimans circuit will combine to conduct a training school during the week of June 26-July 1. The faculty for this school will he announced later.

A NEW WESLEY CLASS

Application has been made for a certificate for a newly organized class at Salem church on the Oxford circuit.

Mr. C. C. Mangum is teacher, and Miss Mary D. Crews is president. It is a young people's class with four men and five women enrolled.

ORGANIZE WESLEY CLASSES

The latest report from the office at Nashville indicates that the Western North Carolina Conference is a little ahead of us in the organization of new Wesley Bible classes. And we were the ones who issued the challenge! Now, this will never do. We must get busy. If those "billbillies" beat us in this contest we will never hear the last of it.

Aside from the fact that the contest is now on in earnest, we do need to have all our classes above the Junior age organized into Wesley Bible classes. Let every pastor and superintendent get busy, and see that his classes are organized and enrolled with the department at Nashville. If you have no application blank, write to the field secretary, or Mr. E. V. Harris, Sec., Tarboro, N. C., and secure them.

Mr. Chadwick was elected president of the Federation at the meeting in Goldsboro this year. He has taken an active interest in the Wesley Federation for some time, having served on the executive committee. Mr. Chadwick is superintendent of one of the best Sunday schools in the conference, and has been one of the active forces in making it a good Sunday school. He is planning for a year of progress in Federation work.

The field secretary asks for the hearty co-operation of every pastor, superintendent and teacher this year in order that the officers of the Federation may be able to carry out the splendid program of work that has been planned.

A DAY ON THE OXFORD CIRCUIT

At the request of Rev. H. M. North and Rev. B. H. Black, pastor of the Oxford circuit, the secretary spent Sunday, June 6, with Brother Black on his work in the interests of the Education Movement.

Together we visited four places, speaking in the interests of the great movement. At Salem Sunday school at ten o'clock we found a good crowd of boys and girls and ladies (very few men) who listened with apparent interest to the secretary. At Shady Grove at eleven Brother Black preached a powerful sermon and canvassed the membership for pledges. Two places were reached in the afternoon, a small Sunday school and Gray Rock. A splendid congregation had gathered at Gray Rock to hear the popular pastor preach one of his fine sermons, but the disappointment was great when the field secretary was introduced to speak in the interests of the Education Movement.

Some of the finest men and women in the world are growing up in some of the Sunday schools and churches on circuits such as Oxford. These splendid boys and girls need for their full development just such Christian education as we have been holding before the people. So far, their ideal of Christian education is formed in the Sunday schools. At present, the average Sunday school does not develop a very high ideal of education.

For the sake of these boys and girls we must develop a better class of Sunday school work for the country community.

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A VIEW FROM BOSTON

North Thinks South Is "Creedy"—Sectarian Narrowness Due to Ignorance.

Sometimes we of the South think of the North as being too liberal and taking too much to interchurch movements and such things, but as a matter of fact there is a healthful atmosphere about all this when you come into it.

As an illustration I will give you this from a Baptist minister of the First Baptist church of Boston, and anybody knows that when a Baptist begins to broaden out it is time something was done. This minister was speaking at the Y. M. C. A. last Sunday and remarked that he was glad to get away from creeds and doctrines where he could talk like he wanted to. He said that he felt sometimes like a man did who paid a visit to the South, and got so tired of hearing about creeds until he went out in the woods to get away from it all, but even in the woods the church bells began to sing of their various creeds. The Episcopal bell started by singing, Apostolic Succession, Apostolic Succession; then the Presbyterian bell began Eternal Damnation, Eternal Damnation; then the Methodist began next to sing Room for All, Room for all; then the little Baptist bell over on the hill began to sing, Be dipped and be done with it, Be dipped and be done with it.

Then another illustration to show the friendly relation which exists between the churches of the North; a lady in Boston came from a Baptist church to a Methodist before she had been baptised and informed the Methodist minister that she would like to be immersed. The Methodist minister then asked the pastor of the Baptist church from which she came if he would loan him his baptistry to baptise the lady in. The Baptist minister replied that he would gladly do so. Then learning that he would be out of the city on the date of the baptising, the Methodist minister asked the Baptist minister if he would not perform the baptism for him, and the Baptist minister replied that he (the Methodist minister) was welcome to his tub at any time but that he positively refused to do the washing for him.

So after all it may be that we of the South have been emphasizing the "branches" and overlooking the fact that Jesus also said, "I and the Father are one, so ought ye to be one;" and that Paul considers it nothing less than a tragedy when he sees the church beginning to split up into factions and divisions.

After all it is largely a question of education. Narrowness, selfishness and ignorance are synonymous and always go together. For instance, an ignorant person might entertain himself all of his life by talking about one thing as the mode of Baptism, but an educated person would soon become weary talking about any one thing and proceed to the discussion of something else. Though we may hate to admit it the North is too well educated to be narrow and "creedy," and yet they are more conservative and spiritual than we think they are.

H. L. Brown.

"WHY I AM A MEMBER OF THE LADIES' AID SOCIETY"

Mrs. A. W. Cline.

There are a great many reasons why I am a member of the Ladies' Aid Society, but just here I will state a few of the most important ones, namely:

1st. It is my duty as a Methodist woman.

2nd. It places me in a better position to do the work the church calls upon me to do.

3rd. The fact that I am a member may lead others to join, and thus form a band of workers that means something for the Master's Kingdom.

4th. Because I realize that in "union there is strength," and that at this time Salem church needs the best that ever one can give.

I might write a great many more reasons for being a member of the Ladies' Aid Society, but I think that those given are strong enough to convince any woman that she has some definite work to do in her church society, whether it be a Ladies' Aid Society, a missionary society, or some other organization.

This is an age in which we do not live alone, or work alone; but on the other hand we seek the companionship and aid of others in all that we do. It is the duty of every woman in the church to line up with the women's organizations and to be ready to do what the church wants done. Take, for instance, the different trade unions of this city, and you will rarely ever find a man that does not belong to the branch which he presents in his work and if there is an outsider, it usually is a man that is good for nothing and is not wanted by his fellow workers. The time is coming when this very thing will be true of the women of the church. You cannot be a good Methodist and refuse to work with the different organizations of your church.

In an organized band of women there is strength. Ten women in a church banded together in a Ladies' Aid Society are worth one hundred not organized. A real live woman's society is one of the pastor's strongest aids, because he knows that when he calls for anything to be done, such a band of women can be depended upon to complete the task in a quick and desirable manner.

If there was no Ladies' Aid Society the pastor would have to tramp all over the church's territory in notifying the women what he wanted done. Now, with the live aid society he has only to step to his telephone and call the president and tell her that a certain work is needed to be done, and quickly she issues a call for a meeting and plans are made, the work is done and everybody is happy. This is one of the strongest resasons why I belong to the society in our church. I realize that my services are worth a great deal more when combined with that of the other women of the church.

If I remain out of the society, knowing as well as I do that it means to the church for us all to belong, I am not a good Methodist, and my actions may keep some other woman out that ought to be working. Hence, I try to do my bit for the church in this way, realizing that it is my duty and that it may lead others to join and thus cause them to realize what blessing there is in serving others.

If the women do not line up with the Ladies' Aid Society, pray tell me what they are going to do? Are they going to remain idle in the church and see a few do the work, or are they going to heed the call and help to form an organization that will be an effective force, not only in the church, but in the entire community. I feel certain that every woman in the church, once she understands what our society stands for, will say: "Here I am, use me."

I have not touched as yet on the social feature of the society. This one feature alone is a very fine one. The meeting together once each month causes the social ties to be strengthened and the women learn to know each other more intimately, thus making it possible for them to work together in a more effective manner. I am glad to say that the social feature of our society is being strongly emphasized by our officers, and I look forward to a very fine year because of this one thing.

Winston-Salem, N. C.

W. N. C. SUNDAY SCHOOL FARMINGTON CIRCUIT

Twenty miles out from Winston-Salem on a fine road leading through Davie county is Farmington, the hub of the Farmington circuit, where for four years Rev. J. W. Vestal, one of the eight living preachers hailing from old Rehobeth, Chatham county, does business. And what Vestal does, he does just right. He spells system with a capital "S," or at least he emphasises it to that extent. It has been ages since I have seen a better country parsonage and a better kept parsonage than the one at Farmington. Sunday, June 5, was the day for the circuit-wide Sunday school institute, and there was no fooling about observing the day. After Sunday school, led by Supt. W. A. Taylor, the work began. It was story telling and speech making in the morning, but in the afternoon we got at things. Five superintendents, all on the circuit, talked and asked questions. Important decisions were arrived at and when five o'clock came there was no hurry to close. Those folks are interested in better Sunday schools and they looked serious and solemn about it. But there was laughter, too. Your field workers never feel quite at home till there is a good healthy and hearty laugh. The work goes better. Farmington church has just built three Sunday school rooms and the smallest children will get them. The women built these rooms and some day I am going to tell you how they did it. Sunday, June 5, was a rare day. Yes, there was plenty of eats.

N. C. SUNDAY SCHOOL SMITHFIELD TRAINING SCHOOL

Prof. R. N. Wilson, of the faculty of Trinity College, and Miss Georgia Keene, elementary superintendent, will with the field secretary teach in the training school conducted by the church at Smithfield, June 19-24.

A letter from Mr. G. T. Whitley, superintendent of teacher training for Centenary church, Smithfield, says that six of the teachers have credit for three general courses of the standard training course, and that many others have credit for other courses. No wonder that Smithfield has the reputation of having a live Sunday school.

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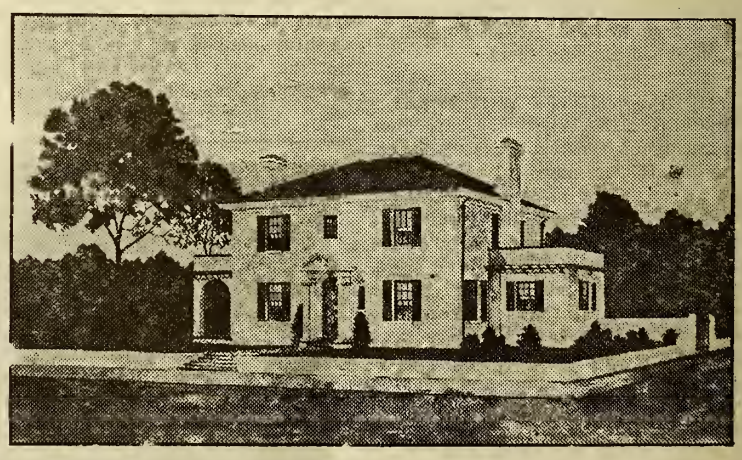
You will never know how easy it is for you to provide your home with an elegant piano, or player-piano, until you have investigated the splendid money-saving, convenient - payment proposition of the Advocate Piano Club.

By clubbing your orders with those of ninety-nine other members, thus making up a maximum factory order, we all get the benefit of the maximum factory discount. In this way the Club members effect a big saving on a high-grade instrument, with a permanent guarantee by one of the oldest, largest and most reputable piano houses in America, which insures durability and tone qualities far above the ordinary.

In arranging the terms of payment the Club has kept your needs and requirements in mind, and has evolved a plan which Club members claim is the fairest, most liberal and convenient plan of payment ever devised.

The Club positively insures its members perfect satisfaction, and you must be thoroughly pleased with the quality, price and payment plan, else the Club will ask you to return the instrument and will refund whatever you have paid. Hundreds of these Clubs have been formed. Literally thousands of homes now own handsome pianos through their Club memberships that otherwise would not have been possible.

You are cordially invited to join the Club now forming, and place your order through the Club. Handsomely illustrated catalog and full particulars as to prices, terms and guarantees may be had by writing to the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.



Above is shown the new parsonage, which is being erected by the congregation of Grace Church, on the lot purchased a year ago on the corner of Fourth and Grace streets. Mr. James B. Lynch is the architect. Morton & Cox are the general contractors. W. R. Dosher has the plumbing contract and the New Hanver Iron Works the heating contract. The building committee is: W. E. Perdew, Chairman, J. B. Lynch, R. C. Merritt, I. W. Cooper, J L. Becton, J. E. Willoughby. The house will be modern and commodious in every particular. It will be built of brick, covered with stucco. The roof will be of red tile. It will not be surpassed by any Methodist parsonage in the State, and will cost when completed approximately $20,000. It is to be ready for occupancy September 15th, and Rev. W. A. Stanbury may reasonably expect to occupy it for two years.



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Our Orphanage Work

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RALEIGH, N. C.

HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
MRS. MATTIE JENKINS.....Matron
Owned and maintained by the North Carolina Conference.

THE CHILDREN'S HOME
Winston-Salem, N. C.

WALTER THOMPSON...Superintendent
Owned and maintained by the Western North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ——————— (here designate the bequest).....
.....

* * * *

Mr. Hyde, superintendent of the Barium Springs Orphanage, paid us a visit last week. Accompanying him were several of the orphanage girls, who were in Raleigh attending a conference of young people which was held at Peace Institute. We were glad to show them our home, and trust they will come our way again.

* * * *

It is just a short while before our commencement. We are looking forward to a great occasion. Elaborate preparations are being made. The State College has asked that we present our play to their summer school which will be in session at the time of our commencement. We feel this is a distinct compliment to our Methodist Orphanage to be asked to present a play before several hundred of the leading educators of the State.

* * * *

While Brother W. W. Peele was out of town a few weeks ago I had the pleasure of preaching for him at the evening service. It was an inspiring congregation that greeted me. Brother Peele is preaching to capacity audiences every Sunday. He is respected and loved by the entire city of Raleigh. Under his wise and constructive leadership our Methodissm is being rapidly built up and strengthened. It is sincerely hoped that he can be kept at Edenton Street Church for many years.

* * * *

The church and state have sustained a great loss in the death of that successful business man and prominent Methodist layman, Brother N. E. Edgerton, of Raleigh, formerly of Selma. His wealth of symnathy manifested itself through many channels. He loved his church and gave liberally toward its support. The orphan child was very near his heart. Before going from us he took out an insurance policy of five thousand dollars for the benefit of our Methodist Orphanage. When providing for his own family he was not unmindful of the needs of the fatherless children of our church. It strikes me that many of our good friends, whom we number by the tens of thousands, might follow Brother Edgerton's example and take out a special policy for the Methodist Orphanage. In this way we could secure a large endowment fund so that we could do larger things for the orphan children of our church.

* * * *

For several months the Educational Campaign has had the right of way and properly so. Now since we have put this campaign over, I am hoping that we may center our attention more on our orphanage. I am persuaded to believe that our cause should have been included either in the Centenary or Educational drive. Our work is both missionary and educational. Since the leaders of our church did not see their way clear to include the orphanages of our church, I want to urge our people to come to our relief. Our Baptist friends put the cause of the orphan in their seventy-five million dollar campaign. They asked for more than six hundred thousand dollars for the Thomasville Baptist Orphanage and secured it in pledges. From the foregoing facts it can be clearly seen that we ought to turn our attention to the needs of one of the greatest of all causes, that of the orphan child. That our people will respond to our cause, I have no doubt.

* * * *

The orphanage was highly honored several days ago in having as our guest, Mrs. Mary C. Daniels, of Goldsboro. She was in the city visiting her son, Hon. Josephus Daniels, the former Secretary of the Navy. She has reached the ripe age of eighty-six, but keeps young in spirit and feels a deep interest in our cause. For many years she clothed one of our girls who went out from us a few years ago. Her life has been spent in the service of the Master. Truly she has served her day and generation by the will of God. The world has been made better and richer because she has lived an absolutely unselfish life. Her presence in my home for a few days was a rich benediction to me and I can never forget the two years I lived in her home during the formative period of my life. Her life has always pointed me to the heights and I feel fortunate in having come under the influence of her life from my earliest childhood.

SOUTHERN CO-OPERATIVE LEAGUE

The executive committee of the Southern Co-operative League has announced that Chattanooga, Tenn., has been chosen for the next convention, November 6 to 9. Eight cities were bidding for the convention owing to the unsual interest connected with the next meeting. It will be the first convention since the unification of the educational and sociological organizations of the South.

The president of the League, Dr. P. P. Claxton, has announced that the program this year will be built on four subjects: Education, Public Health, Race Relations and Community Service. In connection with the convention will be a great exhibit of the needs and achivements of the South in matters of education and public health. A vast amount of material is being collected for this exhibit, including literature, charts, slides and motion picture film.

JUNALUSKA SCHOOL OF MISSIONS

WHAT? The first School of Missions of the Methodist Episcopal Church, South, in which credit will be offered. It will be conducted by the Educational Department of the Board of Missions (including the Woman's Missionary Council) in co-operation with the superintendents of Missionary Education in the Sunday Schools and Epworth Leagues.

WHY? For the purpose of training, under expert teachers, the leaders of Mission Study classes and other forms of missionary work, in the principles, methods and content of missionary education.

WHERE? Lake Junaluska, North Carolina, on the beuatiful Southern Assembly grounds.

WHEN? July 29th-August 7th, 1921.

COURSE AND CREDITS: A full course of ten or twelve units will ultimately be offered by this School of Missions, upon the successful completion of which the Educational Department of the Board of Missions will grant diploma with seal.

At this term of the School of Missions six credit courses will be taught, for the completion of any one of which a certificate will be granted which will count on the diploma.

The six courses are as follows:

1. Application of the Principles of Teaching to Missions.
2. The Missionary Message of the Bible.
3. The Kingdom and the Nations.
4. Southern Methodist Missions.
5. Inter-racial Relationships.
6. Stewardship.

CLASS PERIODS: There will be two class periods each morning, August 1-6 inclusive, from 9 to 9:45 and 10 to 10:45.

THE FACULTY: 1. Dean of Faculty, Rev. C. G. Hounshell, Educational Secretary Board of Missions.

2. Course No. 1—teacher to be supplied.

3. Dr. O. E. Brown, Dean of Vanderbilt School of Religion, will teach Course No. 2.

4. Miss Mabel K. Howell, Secretary of the Foreign Department of the Board of Missions, formerly teacher in the Scarritt Bible and Training School, will lead the study in the new Mission Study Book, "The Kingdom and the Nations."

5. Dr. Ed. F. Cook, President of the Scarritt Bible and Training School, will have charge of the class in Course No. 4.

6. Dr. W. W. Alexander, Secretary of the Commission on Inter-racial Relations, will conduct Course No. 5—on Inter-rcial Relationships.

7. Mrs. Hume R. Steele, Educational Secretary of the Board of Missions, will teach the class on Stewardship.

OTHER ADVANTAGES: The great annual Missionary Conference, conducted by the Board of Missions, will meet during the same days that the School of Missions is in session, but there will be no conflict in the program.

The whole program of the Missionary Conference will be open to those attending the School of Missions, and a very rich program is offered, with such platform speakers as Hon. Josephus Daniels, former Secretary of the Navy; Dr. Charles L. Goodell of New York; Senator W. R. Webb; Dr. S. G Inman, Secretary of the Comittee on Co-operation in Latin America; Miss Belle H. Bennett, LL. D., President of the Woman's Missionary Council; Dr. Arthur H. Armstrong, Executive Secretary of the Church Federation of St. Louis; Mrs. W. P. McDermott, Chief Probation Officer of the Juvenile Court of Little Rock, Ark.; Rev. C. D. Harris, D. D., Editor of the Baltimore Southern Methodist; and others.

Picture lectures, showing the progress of our missionary work in various lands, will be presented each evening by Rev. J. L. Neill.

PAGEANT: On Saturday night, August 6th, a Missionary Pageant will be presented.

RECREATION: The afternoons throughout the school and conference will be without program, and open for study and recreation. Opportunity for tennis, golf, baseball, croque, swimming, boating and fishing will be afforded.

CAMPING: Sites for camping will be furnished by the Junaluska management, for a small charge, but intending campers, must furnish their own tents.

ADMISSION TO ASSEMBLY GROUNDS: The rate for the period of the school and conference will be $2.50.

BOARD AND LODGING: The hotels will furnish board and lodging at the rate of $2.50 per day, or $14 per week and up.

Rooms may be had in dormitories ranging in rate from $3.50 to $5.00 per week per person, according to the number in a room.

A new and large cafeteria will be in operation in which meals may be obtained at 40 cents each or $7.00 per week.

RESERVATIONS: Address all communications for reservation to Mr. J. Dale Stentz, Business Manager, Lake Junaluska, N. C., or to the management of the hotel at which reservation is desired, stating the kind of reservation and rate desired.

RAILROAD RATES: A special round-trip rate of one and one-half fares on the certificate plan will be granted. Certificates for obtaining this rate will be furnished upon application either to Mr. J. Dale Stentz, Business Manager, Lake Junaluska, N. C., or to School of Missions, Box 510, Nashville, Tenn.

REGISTRATION: No registration fee will be required, but those desiring to attend are requested to fill in the attached Registration Blank and mail same as directed thereon.

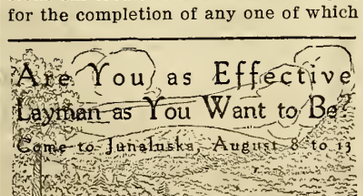
For further information address J. A. G. Shipley, Secretary, School of Missions, Educational Department Board of Missions, Box 510, Nashville, Tenn.

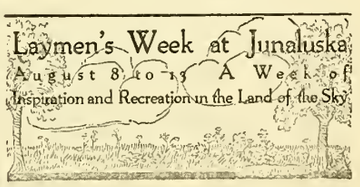
GREENSBORO DISTRICT CONFERENCE

Will be held at Coleridge, 40 miles south of Greensboro, eight miles south of Ramseur—two days—Tuesday and Wednesday, June 28-29.

Concord church on the Coleridge charge will entertain this conference, and Coleridge can be reached over good roads from Greensboro by way of Ashboro or Liberty. Those coming on train will leave Greensboro at 8:30 a. m. or 3:00 p. m.; arive at Ramseur at 10:30 a. m. and 4:45 p. m. Cars will meet all trains at Ramseur and furnish free transportation to Coleridge. Homes will be provided for all and all will be fed. On arrival at Coleridge go direct to the church, where you will find the entertainment committee ready to receive you and assign you a home at once.

If additional information is wanted write to C. H. Caveness, Chm.
Entertainment Committee,
Coleridge, N. C.







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Is it bliss to be ignorant of the security and financial strength behind an investment?

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OUR YOUNG FOLKS

Conducted by Mrs G T Rowe.
Greensboro, N. C.

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.
—John Wesley.

THE GIFT OF GIVING

The Happy Helpers, as the six girls of Miss Rand's class called themselves, lingered a few minutes after Sunday school talking over the lesson.

"It is easy to see what your talent is, Helen," said Margaret Gray, turning to the blue-eyed girl beside her.

"I suppose you mean my violin," smiled Helen. "I certainly do like my music and I liked the idea Miss Rand gave me of consecrating my violin. When I am older I'm going to teach part of the time in a music mission among the poor, and perhaps that will be my way of increasing my talent."

"Yes," agreed Dora, who was always to be found near Helen—in fact the two friends had been nicknamed "The Doubles"—"and I shall use my cello to give happiness to the sick people and the shut-ins who never can go to concerts but would appreciate music."

"I don't know as I have a real talent for singing," modestly interrupted Isabelle, "but mother says I am to have vocal lessons, and if I do ever sing well I am going to try and help someone else get a musical education. I shall plan to move a few pupils who cannot pay me, but ask them to promise me that they in their turn will help some one else along the musical road. That way I'd be making my five talents grow to ten talents."

"You make me quite envious," sighed Laura, "for the only thing I can seem to do real well is to cook, and take care of sick folks. If any one of my family is sick they call for me to rub them or soothe them or tell them what to do. I guess I'll have to be a nurse and specialize on people that need very careful diet. Then I think I should like to have a houseful of delicate children in the country and try to make them all grow well and strong."

"That is a fine idea," said Helen roguishly, "and if your talent is cooking, you had better not bury it but use it by bringing some of your chocolate cake and candles to our club meetings."

"Maybe I would bury the girls instead of the talent if they ate my cake," laughed Laura.

"I love to sew," said Alice dreamily, "and just as soon as I am old enough I am going to have a studio"—

"Who ever heard of a sewing studio?" teased Dora.

"You may be glad to come to mine," replied Alice serenely, "for I am going to have nothing but the most exquisite colors and beautiful materials so that I shall dress people to look like lovely flowers. Then I shall have a class for girls who want beautiful things but don't know how to get them, and I'll teach them about colors and tints and how to bring out every bit of the best of themselves, yet do it with the least expense."

"Well, I must go," said Margaret Gray as she slowly put on her coat. "I cannot think of a single talent I own. You are lucky girls because you know you have special things you can do. Look at poor me," and she shook her brown curly head mournfully, trying to make her merry brown eyes look tragic. "I can sing a hymn nearly on the key if I try hard, I never had music lessons, I couldn't bear to be a nurse, I can cook hash and oatmeal and plain meals without any frills, darn socks and do patches—and that is all. You see before you, ladies, one specimen of one perfectly healthy and very ordinary club member—just plain girl."

Her woeful air made the others laugh and Laura slipped an arm around her as she said comfortingly, "You don't have to do anything special, we love you just as you are," and the other girls nodded, for "Merry Margaret," as they called her, bubbled over with good spirits and helpful ways.

"Maybe," said Margaret doubtfully, "but I'd like myself a good deal better if I was somebody else."

She hurried away from the jolly group then, for she knew her mother would be expecting her to help get dinner.

"The first chance I get," she told herself, "I'll sit down and think myself over and see if there isn't a wee speck of a talent that I can use and develop so I may be of some benefit in the world."

"Here you are at last," said Mrs. Gray with relief as Margaret entered. "I was wishing you would come. Baby is fretful and Aunt Martha has a headache and Bobby has just spilled milk over the kitchen floor."

"Which shall I attend to first?" smiled Margaret.

"If you will quiet baby now, I'll get dinner and wipe up the milk."

"Blessed lambkin," crooned Margaret as she took the dimple-cheeked little sister in her arms, "did she need big sister to come home and bring back the smiley twinkles to her eyes?"

Before long dinner was ready and the baby quietly asleep.

"Margaret," called a voice from upstairs.

"Coming, auntie," said Margaret as she ran upstairs.

"My pillows are not comfortable, child. Can you fix them? I wonder if you could spare a little time after dinner to read to me. It is too bad to ask you to waste time on an old woman like me, but my head makes me so uneasy I can't rest."

"Don't say horrid things about yourself, auntie," coaxed Margaret as she adjusted the pillows, "you're not old a bit. Your eyes are brighter than mine are, and think how young your heart is. Of course I'll read to you any time."

"You're a bonnie lassie," smiled the white-haired old lady, "you have willing hands and a sugary tongue."

While Margaret and her mother were cleaning up after dinner Bobby came into the kitchen. "Dad wants to know where his notebook is and I can't find my book," he announced.

"Bless us!" exclaimed Margaret gaily, "what a sad state of affairs. I know where the notebook is all right, but it would take a magician to know where your book is, Bobby."

"Help me find it, please," urged the ten-year-old boy. "You always find things quickly," he added as Margaret hesitated.

"Dear me!" she thought, "I did want a little time alone to think out my problem." She opened her lips to refuse Bobby, but a look at his downcast face made her say, "All right, sir, you time me and see how quickly I can find it."

"I think I'll take baby out in her carriage," said Mrs. Gray as she came into the living room just as Margaret had got Bobby happily settled with his book. "I want to see if Cousin May is better, and the walk will do both baby and me good."

"I'm going up to read to Aunt Martha," replied Margaret. "Don't hurry back, mother. I'll see that the house and the family behave properly."

After reading for an hour, Margaret noticed that her aunt had gone to sleep.

"At last," she thought in relief. "Now Ill run downstairs and see if Bobby and dad need anything and then I'll go to my room."

Finding that her "men folks," as she called them, were reading in front of the fireplace, Margarct went up to her room. She closed the door

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and looked around happily. The Grays were not rich people and did not find much extra money for more than the everyday needs of the family. Therefore when Mother Gray had decided it was time Margaret's room was renovated, it had been a big treat for the girl. Daddy had painted the woodwork cream-white and hung a dainty yellow-and-white wallpaper. Margaret and her mother had made soft white curtains with over-draperies of cretonne in green with clusters of tiny yellow roses, and Aunt Martha had added a green wicker rocker with a gay cushion.

Margaret went to her bookshelf and took down her Bible and her diary. "I'll look over my diary and see if I've shown any sign of a talent," she planned, "and then I'll read over today's lesson again and try to think it out."

She had just sat down and was comfortably relaxing, when suddenly there came a step outside her room, then a bumping and sliding, a choked cry, and a crash.

"It's Aunt Martha,' gasped Margaret, and her heart almost stopped beating. With a jump she threw open her door, almost flew downstairs and helped her father pick up the groaning woman who lay in a heap in the hall.

Margaret gave one scream as she saw the blood flowing from her aunt's head ,then ran to the telephone and called the doctor. He was over there almost as soon as her father and she had got her aunt upstairs and into bed.

"No bones broken," the doctor said after a quick examination. "The cut on her head will have to be sewed."

"Mrs. Gray is out," said Mr. Gray anxiously. "Do you need a nurse?"

"I'm here, daddy," said Margaret quickly, though her knees were shaking and her head was swimming from the fright.

"We can fix her up all right," assured the doctor with a keen glance at Margaret's steady eyes and quiet bearing. "Hot water, please, a bowl, another chair—you hold her hands, Mr. Gray, it won't take but a minute —two glasses of water—that's the girl—you're a dandy helper."

It seemed to Margaret that she lived through a dreadful dream and only woke after the doctor had gone and Aunt Martha, with her head bandaged and an undaunted twinkle in her eye, was talking again.

"Cat's foot in a bandbox!" smiled the smart old lady. "I nearly broke my neck that time. Your mother has always told me I would if I didn't put on my glasses before I went downsairs. Well, I fooled her, for I didn't break my neck, I only broke my head. There, there, dear, don't cry. You've been a regular woman. I think I could eat some tea and toast now, Margaret, if you aren't too tired to get it for me."

Mrs. Gray came home at supper time much refreshed by her outing and was horrified when she heard what had happened. When she found that Margaret had been the doctor's helper and then nurse and finally got the supper for the family, she insisted that she go to bed early.

"You must get the roses back to your pale cheeks again," she said tenderly to her big daughter. "I'm afraid you had a hard strain this afternoon, dear, so now you go to bed and I'll bring you some hot chocolate and biscuits on a tray and you can imagine you are living in luxury."

"O dear!" sighed Margaret as she stretched herself thankfully in the soft, cool sheets, "I'm so tired I know I'm going to sleep soon and I haven't had time to decide about a talent. I'm afraid I am hopeless."

Her door was open and she could hear the family talking at the supper table. Soon her mother went into the kitchen and Margaret knew she was fixing her tray.

"It is nice to be cuddled and babied sometimes," she thought. "Mother is always thinking up nice things to do for other people."

"Is Margaret all right?" she heard her father ask.

"Yes, she is tired now, but she will be as fresh and merry as ever in the morning," came her mother's reply.

"She proved herself a splendid, staunch little woman today," said her father, and Margaret sat up in bed in pleased surprise.

"Margaret will be a lovely homemaker," replied Mrs. Gray's voice, with a very tender note in it.

"Yes," agreed Mr. Gray, "she has a rare gift—one that even the most talented people sometimes lack, yet I truly believe it is the most needed gift to this busy, weary old world."

"Gift? Me?" breathed Margaret, her brown eyes big in wonder as the voices came up to her plainly.

"Yes," mused Mr. Gray, "she has the gift of giving—she gives every bit of herself whenever she is needed—her time or her strength or her love."

"Oh!" whispered Margaret, her eyes shining, while the tears swelled from her heart, "what a lovely thing for daddy to say about me. The gift of giving—maybe that is the answer to my problem. What is it the hymn says? 'Take my hands—my feet—my lips—my life, and let it be consecrated, Lord, to Thee.' Yes, I'll write it in my diary so I'll never forget:

"'Given to Margaret Gray by her Master, one valuable talent called 'The Gift of Giving'; this talent to be used and increased one hundredfold as long as her life shall last.'

"There," said Margaret softly as she put away her Bible and diary as her mother came upstairs, "I'm not an ordinary girl any more. I've been appointed and dedicated as Special Love-Giver to the world."—Lydia Lion Roberts in Zion's Herald.

SOUND THE ALARM

A catalog from the Publishing House of the M. E. Church, South, came to my address a few days ago, in which were advertised two books favorable to bolshevism, or the Russian Soviet Republic. One of these books was written by Raymond Robbins and the other by W. T. Goode. Smith and Lamar, Agents of the Publishing House of the M. E. Church, South, also wish to sell you several books on Guild Socialism, a new variety in these parts. Mr. Smith has his arms full of books on some phase of Industrial Democracy, while Brother Lamar insist on your buying two books both of which strongly favor the Non-Partisan League of the Northwest. And that is not all. Right there before your eyes is a four hundred page report of the steel strike of 1919 by the Inter-Church Movement, every line of which is favorable to the steel strikers. The reviewers tell us that it also severely condemns the Steel Corporation for its inhuman methods in dealing with its employees. Tell it not in Baryland, publish it not in the streets of Atlanta, that the Publishing House of the M. E. Church, South, is disseminating such dangerous doctrine.

There should go up a protest. How are we, the defenders of the Status Quo, to discredit those who would dare own souls and speak their abiding convictions, and how are we to drag their fair names in the slime of base insinuation who would dare attempt to loosen the hold of Greed upon the weakening arm of the child worker, if the Publishing House of the Church dignifies these radical movements and their labels by selling their literature?

The church should not sell any books but those that call us back into the paths of the fathers—those good old days when we did not have to support orphanages, and could own slaves, fight duels, drink egg-nog and sing Old Dan Tucker.

Could it be possible that dear Gaston and Alphonzo are sleeping at the switch? If so, flow gently, sweet Afton. W. L. Hutchins.

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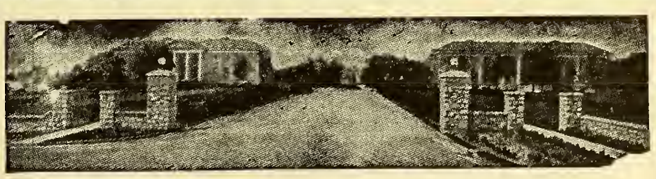
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IN MEMORIAM

BROWN—Mrs. Sarah F. (Vanhook) Brown of Franklin, N. C., R. F. D. 2, passed to her reward on May 10, 1921. She was in her 69th year. She was the wife of J. P. Brown, our faithful Sunday school superintendent at Clark's Chapel. Sister Brown was a teacher in this Sunday school for many years and was greatly loved by the children of her class. She has been a faithful member of our church for forty years. She leaves to mourn their loss a husband and four sons, of the immediate family. The funeral services were conducted by the writer, assisted by Rev. J. L Teague, at the home church.
R .E. Ward, P. C.

NANNEY—Brother Plato Nanney was born August 13, 1889 and died March 7, 1921, at the home of his devoted parents, Mr. and Mrs. P. D. Nanney, near Thermal City.

Services were held at the home by his pastor and at Round Hill Baptist church, where his parents belong, by Rev. Buchannan and his pastor. The remains were laid in Round Hill cemetery. A large congregation was present to pay the last token of respect to one loved and esteemed.

Plato was true to relatives and friends, faithful in business, and a devoted member of Thermal City church. Through his long illness, he was patient and happy. He died in the faith and is with God.
Elmer Simpson, Pastor.

EVERITT—Missouri A. Day was born in Halifax county, July 24, 1818. In 1890 she was married to E. G. Everitt. She had no children and after his death in 1902 she lived with her nieces until her death. April 24, 1921. She was a member of the M. E. church at Mount Airy, N. C. Though of late years she was deprived of attending her church she was faithful to it until her death. She was also an honorary member of the Mount Airy Chapter Daughters of the Confederacy
Each day seems long and dreary now,
Our eyes are filled with tears:
We mourn our loss, but humbly bow
To Him who mourning hears.
A Niece.

SUGG—On April 10th, 1921, Mrs. James T. Sugg died at her home in Snow Hill
Mrs. Sugg was 57 years of age In her daily walks she was religious, charitable and kind. Her home was the preacher's home and often her pastor and his family enjoyed the hospitality of her home.
Mrs. Sugg joined the Methodist Episcopal church in her early years, and lived a consistent and faithful Christian until her death.
The love and esteem in which she was held was attested by the beautiful and many floral designs which covered her grave
She leaves a husband, Mr. J. T. Sugg, and her nieces, Mrs. C. H. Hicks and Miss Etheleen Sugg who reside in her home, and her sister, Mrs. 1. Herring. and numerous nephews and nieces.
She is gone but her example and influence live on. May God comfort the bereaved family. C. T. Rogers, P. C.
Snow Hill N. C.

HARRELL—Pamelia Dozie Harrell was born in Britton's Neck, Marion county, S. C., July 18 1860, and died May 10, 1921. She was married to Jacob Harrell July 15, 1880. To this union were born eleven children five of whom survive. She leaves two brothers and two sisters and a host of others to mourn her loss. Sister Harrell was converted early in life and united with the Methodist Episcopal Church, South, and remained a consistent member and a zealous Christian till death. She loved the church, and was never happier than when about the Master's business.
May His choicest blessing be upon each dear one and sorrowing friends.
R. Ernest Atkinson.

CANADA—W. B. Canada was born in Greenville Sound, N. C., February 28, 1839, and departed this life May 3, 1921.
Brother Canada was a good man and a loyal Methodist. He fought a good fight. He kept the faith. He died well.
He was married to Miss Julia Harper, of Scott's Hill. N. C., July 5, 1866. There were born to htsi union six children—one son and five daughters. He leaves a wife, six children, one brother, one sister and a large number of relatives and friends to mourn his loss. His body was laid to rest in the Scott's Hill cemetery by the writer. May the Lord sustain and keep the sorrowing ones.
R. Ernest Atkinson.

WALL—Byron Ingram Wall, son of the Rev. W. M. Wall, one of the most useful local preachers in North Carolina, was born March 7th, 1896, and departed this life April 1, 1921. He was converted under the ministry of the Rev. Zeb Barnhardt when he was about twelve years of age and joined the Methodist church at Oak Grove on the Mount Airy circuit. He remained a faithful member of that church until his spirit was released from his suffering body to go out into eternity.
His mother died when he was a child, leaving him to the care of his father. Brother Wall sacrificed money, position, ambition, and all worldly affairs for the sake of his boy. How well he succeeded in training him is attested by the fact that by the time the boy had reached his majority he was making preparation for the ministry, determined to follow the calling of his sire. He was licensed to preach and had visions of a great future as a minister of Christ; but soon after being called to the colors in the World War was stricken with a fateful disease (tuberculosis) which preyed upon his body until he had to surrender.
The writer was his pastor for two years, during most of which time his health was in a precarious condition. He was cheerful, however, suffered patiently, and his faith in God di not waver. His life was brief as men count time, but amid the far-flung splendors of endless time and boundless space, he lives still. May the God of all grace bless the bereaved father and cause His face to shine upon him. Tom P. Jimison.

GOODMAN—Dr. E. G. Goodman, of Brunswick county, died at his home near Lanvale, April 28th, 1921, being in his sixty-first year. His parents wife and one son survive him. He was a loyal member of the Methodist church at Zion, where he was laid to rest April 30th, 1921. The funeral services were conducted by Rev. V. P. Scoville, assisted by the writer. A large number of relatives and friends were present to pay their last respects to him.
We will miss the doctor. We believe a good man has gone from us.
Samuel Johnson, P. C.

MACON—In the passing of Mrs. W. J. Macon on the night of April 25, 1921, the loved ones and friends were called to mourn the loss of one of the purest spirits it has been my pleasure to meet.
She was the daughter of Alex W. Wilson of blessed memory, and Mrs. Mary Davis Wilson, the mother surviving, also two brothers and one sister. Mr. John O. Wilson Mr. A. W. Wilson and Mrs. S. S. Meadows, of Louisburg.
On the 19th of March, 1879, she was happily married to Mr. W. J. Macon. There were seven children, three sons and four daughters, six of whom with the husband survive. A devoted son, Willie Glenn Macon, is numbered with the heroic men who fell in the world's greatest conflict for universal peace and liberty. The children are: Mrs. G B. Egerton, of Laurel; Mr. George W. Macon, of Epsom; Miss Annie Laurie Macon, Mrs. W. L. Beasley, of Louisburg; Mr. Wilson Macon (a soldier of the world war), and Mrs. L. F. Dickie, of Epsom.
Mrs. Macon was one of the most beloved women it has been my pleasure to know. She loved old and young rich and poor, great and small. Like her Lord, her heart and hands were always ready to render any assistance possible; her ears were always sensitive to the call of a troubled spirit, and she knew how to render assistance without embarrassing the recipient.
One of her most beautiful traits of character was her great love and thoughtfulness of the young people. She seemed to remember she was once young; she entered into their pleasures with zest and enthusiasm, doing all possible to increase their happiness.
She was a member of Trinity church for a number of years, and a more devoted daughter of Zion never lived. Her interest in everything for the betterment of the church and community cannot be measured by human standards. She did what she could and did it cheerfully and gladly.
Mrs. Macon was possessed of a bright and cheerful disposition, and it was this that set the pace of her home, which was one of the most lovely I ever visited. She realized that the happiness of her home depended mainly with her. She was an affectionate and loving mother, a devoted and helpful wife, and as hostess could not be excelled.
The floral offering was profuse and beautiful, expressing the tenderest sympathy for the sorrowing ones, and paying a lovely tribute to the pure departed spirit, whose life had shed its fragrance in the lives of others that will produce much fruit in the coming years.
"That we have come to associate flowers with the dead ,and shower them over the graves of our departed, to keep their memory green, is both appropriate and significant. They reflect the beauty and tenderness of love; they express the sweetness and the frailty of life; they point to the glory and blessedness of heaven. They tell a story no mortal tongue can frame; they speak a message no human lips can uttter. Flowers have a language all their own to hallow memory, to awaken love to inspire confidence and to sooth and comfort in sorrow."
A. L. Ormond, Former Pastor.

KLUTZ—After a lingering illness of several months Mrs. J. C. Klutz, on the morning of January 29, 1921 departed this life at the ripe age of 78 years.
Before her marriage Sister Klutz was Miss Mary Harrison, born and reared in Cabarrus county.
About the year 1865 she was married to Julius C. Klutz, who belonged to one of the leading families of this section of the state. For 56 years this couple traveled life's journey together, sharing each other's joys and sorrows, when about four years ago he went to his reward.
Mr. and Mrs. Klutz had seven children, four of whom are now living, Mrs. C. H. Miller, Mrs. J. W. B. Long, Mrs. George A. Long, and Mr. H. V. Klutz. The sterling integrity and noble Christian character of these children are living testimonials of the example and training given them by their parents.
The funeral was conducted by her pastor from Bethel Methodist church, where the deceased had been a member since she was but a girl, and her baby was laid to rest by the side of her husband and three children who had preceded her to the great beyond. R. F. Honeycutt.

SQUIRES—Miss Callie Squires, of Matthews died in the Charlotte Sanitorium, May 22, after an illness of several months. Miss Squires was a member of the Methodist church. Prior to her death she was principal of the North Wilkesboro High School. The church and school have in her death lost a faithful and conscientious worker.
Miss Squires is survived by her mother, Mrs. T. A. Squires, Matthews; Mrs. Edgar Yount, Albuquerque, New Mexico; Misses Lucy Squires, New York City; Lora Squires, Gastonia; Leona Squires, Washington, D. C., and Messrs. Walter and Luther Squires, Matthews; and Charley Squires, Greenville, S. C.

KING—Mrs. Josephine King a precious good Christian mother, widow of Mr. Onley King, departed this life for the better life beyond the clouds on April 18, 1921, age 67 years. She was a true and faithful member of Pleasant Grove M. E. Church and will be missed in her home, community and church.
She leaves one son and five daughters, Mrs. C. H. Edwards, Cary, N. C.; Mrs. L. C. Thompson Raleigh, N. C.; Ola, Lela, Myrtle and Ellis King, Raleigh, N. C., and many friends.
Her funeral services were conducted by her pastor at her church and her remains were laid to rest in the cemetery beside those of her husband, where many parted sighing at the beautiful floral bed saying, "beneath it lies one that has given to the world a life well spent." We extend our sincerest sympathy to the children and other loved ones. May our kind heavenly Father be their strength and comfort. J. C. Williams, Pastor.

IN MEMORY OF MARY

On the eighth of April, just before the dawn of Easter, our Lord called from earth to heaven Mary Crumpacker, one of our faithful members.
She loved her church and Sunday school and all the other organizations of the church. Her interest was keen, her attendance regular, and her enthusiasm such that she imparted it to others.
She was much beloved by all who knew her, and she possessed a cheerful spirit, being very reverent in the house of God. Hence she will be greatly missed from our midst.
May we try to emulate her spirit of love, cheerfulness, loyalty and reverence. That beautiful life was not permitted long to blossom here, but has gone to the great beyond, waiting for the coming of others who loved her. A Friend.

WILDER—John R. Wilder was born October 6th, 1849, and died at his home near Shiloh, N. C., May 21, 1921. He leaves a widow, Sister Henrietta Wilder, one son, George B. Wilder, and one daughter, Mrs. Jennie C. Wright besides three brothers and two sisters and a large number of friends, all of whom are saddened on account of his departure. Nevertheless their loss is his great gain. Brother Wilder joined the Methodist Church early in life and has lived a devoted Christian life, faithful to the church and to God, whom he so faithfully served until his end came. May our heavenly Father comfort the bereaved ones, and may you all meet again heaven.
A. W. Price.

LOWE—Mrs. Maggie Lowe, wife of Daniel J. Lowe, was born June 19, 1883, and departed this life May 9, 1921. Mrs. Lowe was converted at the early age of fifteen years, and joined the church, and remained through all the years a loyal and faithful member. At the time of her death she was a member of the West End Methodist church, Gastonia, N. C.
Several months before her death she suffered from that fearful and dreaded disease, consumption. Mrs. Lowe was devoted to her family and would have lived very much to have gotten well had it been her Lord's will. However, she was resigned to His will and was in perfect readiness to go when the call came. She was conscious up to the very last moment, and talked very beautifully of her readiness and willingness to go and be with her Lord.
We shall miss her, in the home, in the community, and in the church, but our loss is her everlasting gain. May God's blessings come upon the bereaved husband and heart-broken children, and help them to so live that by and by there may be a happy reunion in heaven above where all is love.
Her pastor, W. M. Robbins.



Trinity College Summer School
TUESDAY, JUNE 28, TO SATURDAY, AUGUST 6
The Summer School prompt with its records. Last summer's records from Trinity went to the State Board of Examiners within three days after summer school closed.
The Summer School of limited enrollment. The classes are small enough to enable the instructors to meet the individual needs of the students.
The Summer School of liberal credits for students prepared to receive them. All courses offer college credit; forty-five per cent offer credit for the A. M. degree.
Courses for superintendents, principals and supervisors, courses for high school teachers, courses for grammar grade teachers, courses for primary and elementary teachers.
For detailed announcement, address
DIRECTOR OF SUMMER SCHOOL
COLLEGE STATION, DURHAM, N. C.

1802 Louisburg College 1921
Offers literary courses extending over six years. Ordinarily students prepared for entering the eighth grade in the public high schools are admitted, and our graduates are prepared to enter the junior class of A-grade colleges. In addition to the literary work, we offer courses in the
School of Music School of Home Economics
School of Expression School of Business
School of Art
Next session opens September 8th, 1921. For catalogue and full particulars, address
L. S. MASSEY, President, Louisburg, N. C.


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Naturally, we think that the STIEFF PIANO is best—but we want you to think so, too. So we ask you to be your own judge. Hear it in the home of a friend or in our display rooms, or in your Sunday school room.
Notice its pure, sweet resonant tone—examine the fine cabinet work of the case—see how carefully every little detail has been worked out in order that the STIEFF PIANO will meet the most exacting requirements of artist or instructor—then decide.
Illustrated booklet upon request.
Chas. M. Stieff, Inc.
M. D.Manning, Mgr., 2 5 S. Tryon St.
Charlotte, N. C.

NOTICE

The New Bern District Conference is to meet at Bayboro June 28. All delegates and others expecting entertainment will please notify me at once. If you are coming drop me a card.

Cordially, W. E. Hocutt.
Stonewall, N. C.

NOTICE

It will be best for those who contemplate coming to district conference at Coleridge to come in automobiles. Those who do come by rail should come to Ramseur, where they will be met by conveyances. Trains arrive at Ramseur 10:45 a. m. and 4:45 p. m. Visitors who intend coming to this conference will please notify us.

Coleridge, N. C. F. W. Cook.

CHARLOTTE DISTRICT CONFERENCE

The Charlotte District Conference will meet in Matthews Wednesday night, June 29th. Rev. Seymore Taylor will preach the opening sermon at 8 p. m., to be followed by organization of the conference. The conference will meet at 9 a. m. Thursday, the 30th, for the transaction of business. Brethren representing the various institutions of the church are cordially invited and will receive a hearty welcome.

Please notify Rev. S. M. Needham at Matthews when you will arrive. Bishop Darlington is expected to be present. H. K. Boyer.

EDUCATIONAL SCHOLARSHIPS FOR EX-SERVICE MEN

During the past two years the State Committee of the Young Men's Christian Association of this state has distributed over $100,000 in scholarships for educational service to ex-soldiers, sailors and marines. The National War Work Council, out of the money raised in the 1918 war work drive, appropriated $9,000,000 for educational service overseas. The army was so quickly demobilized that only a portion of this was used for this purpose.

Two years ago it was decided to place the balance of this money in the hands of the various state committees of the Young Men's Christian Association for distribution. North Carolina was first allowed $44,000 and this amount was increased finally to $115,000. G. C. Huntington, one of the employed staff of the state committee, was appointed state supervisor, and a state educational committee consisting of J. H. Ross, Heriot Clarkson and W. C. Dowd was secured to direct the awarding of scholarships.

As an evidence of the widespread distribution of this fund, out of 100 counties in the state, awards were placed in 95 of them, the other five being located in the more remote parts of the state. Awards were placed in both Currituck, the extreme eastern county, and Cherokee, the extreme western county of the state.

All available funds for this purpose having been disposed of, the state office was closed on the 10th of this month and final reports made to the Educational War Work Council.

BLUE RIDGE MISSIONARY CONFERENCE—AN INVITATION

C. G. Hounshell.

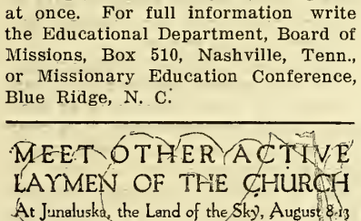
Our Board of Missions is greatly interested in the Missionary Education Conference to be held at Blue Ridge, North Carolina, June 24th to July 4th, and is extending a cordial invitation to all our people to attend. This is an annual meeting heretofore held under the auspices of the Missionary Education Movement, but which has now been taken over by the Mission Boards of the great Southern churches.

This conference draws the best from all denominations, and is able therefore to offer the strongest possible program. In addition to the great platform addresses by outstanding missionary leaders of our own and other churches, there will be classes in all the new mission study books. Among many noted speakers and leaders may be mentioned Dr. W. W. Pinson, Dr. H. H. Horn, Dr. W. D. Weatherford, Dr. O. E. Brown, Mrs. J. M. McCoy, Mrs. Hume R. Steele, Rev. John Little, Dr. H. F. Williams and Mrs. E. C. Cronk.

As a meeting for inspiration and training in missionary principles and methods, the Blue Ridge Conference affords a unique opportunity. Add to this the privilege of coming in contact with the outstanding leaders of other denominations, the inspiring spiritual atmosphere of the Blue Ridge assembly and the rare charm of the physical surroundings, and you have a combination of attractions that no one who can possibly attend can afford to overlook.

It should be said that the Blue Ridge Conference in no way conflicts with our own General Missionary Conference, to be held at Lake Junaluska July 29th to August 7th. On this point Dr. Pinson, the general secretary of our Board of Missions, says: "The Blue Ridge Conference meets June 24th, the Junaluska Conference July 29th. The first is interdenominational, the second Methodist. Both have in view the training of missionary leaders. They are in no sense in conflict or rivalry. They supplement each other. Those who can should attend both." The Blue Ridge Conference was also given the endorsement of our Board of Missions at its annual meeting in Nashville a few days ago.

There are no age limits. All who desire to know more about missions are invited. Registrations are already coming in. Delegates have been appointed from many churches. Those wishing reservations should register at once. For full information write the Educational Department, Board of Missions, Box 510, Nashville, Tenn., or Missionary Education Conference, Blue Ridge, N. C.



District Appointments

WASHINGTON DISTRICT
N. H. D. Wilson, P. E., Washington, N. C.
THIRD ROUND

June
Elm City 18 19
South Rocky Mount, night 19
Vanceboro Chapmans 25-26
Grimesland, Winterville 26-27
July
Stantonsburg, Lebanon 2-3
Fremont, Yelvertons 3-4
Wilson, Valvary, night 4
Greenville, night 5
Farmville 6
Wilson, First Church, night 6
Bailey 7
Ayden, night 7
Washington, night 8
Bath, Pinetown 10
Nashville night 11
Spring Hope 12
Rocky Mount, Clark St., night 12
Rocky Mount, Yorks 13
Rocky Mount, First Church, night 13
Bethel 16-17
Tarboro 17-18
Mattamuskeet, Bethany 20
Fairfield 21
Swan Quarter 23-24
Aurora, Small 28
McKendree, Conetoe 30-31
Robersonville Stokes 31-Aug 1
Preaching without quarterly conferences:
August
Rocky Mount, First Church, 11 a. m... 7
Rock Mount, Clark St., night 7
Bailey Ct. 14
Spring Hope Ct. 21
Rocky Mount Ct., Yorks 28
Nashville, night 28

SHELBY DISTRICT
J. H. Jordan, P. E., Gastonia, N. C.
THIRD ROUND

June
Lowell, South Point, 11 a. m. 18-19
McAdenville, 8 p. m. 19
Bessemer, 11 a. m. 26
Main St., 8 p. m. 26
July
Dallas, Hardin, 11 a. m. 3
Ranlo, 8 p. m. 3
King's Mountain, 11 a. m. 10
South Gastonia, 8 p. m. 10
Mayworth, 11 a. m. 17
East Belmont, 3 p. m. 17
Belmont, 8 p. m. 17

Mr. O. V. Woosley and Miss Womack, our Sunday School secretaries, will be with me at the following places: South Fork, Lincolnton, Belmont, Polkville, Shelby Ct., Shelby, Central, LaFayette St., Rock Springs, Cherryville, Crouse, Lincoln Ct., and Lowesville. Special emphasis will e given to our Sunday School work, and I am very anxious to have a full deegation o fthe officials and Sunday School teachers at all of the meetings.

It is desired that provisions shall be made for the Sacrament of the Lord's Supper at every Sunday service announced above except where it is regularly observed.

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
THIRD ROUND

June
South Mills, Sharon 18-19
Currituck, Asbury 25-26
July
Pasquotank, Hall's Creek 2-3
South Camden, Wesley's 6
Plymouth, Amesville 9-10
North Gates, Hebron 16
Gates, Harrell's 17-18
Perquimans, Epworth 23-24
Edenton 27
Chowan, Bethany 30-31
Hertford, night 31
August
Kennekeet, Rodanthe 3
Hatteras Hatteras 5
Roancke Island, Manteo 7
Dare, Mashoes 8
Kitty Hawk, Nag's Head 10
Pantego & Belhaven, Pantego 14
Roper, Pleasant Grove 21-22
Columbia, Scuppernong 27-28
September
Tyrell, Gum Neck 3-4

District Conference will be held at Wesley's Church on the South Camden Circuit July 5-6. The opening sermon will be preached on Monday night, and the conference will convene on Tuesday morning at ten o'clock.

GREENSBORO DISTRICT
A. W. Pyler, P. E.
508 Summit Ave., Greensboro, N. C.
THIRD ROUND

June
Randleman 18-19
Wesley's Memorial, morning 19
Randolph at Ebenezer 25-26
Main Street, night 26
July
Pleasant Garden at Liberty 2-3
Centenary, night 3
Coleridge at Mt. Zion 9
Ramseur & Franklinville, Ramseur 10
Ashboro, night 10
West Market 17
Gibsonville, night 17
Bethel night 20
Wentworth at Wentworth 23
Park Place 24
Spring Garden, night 24

MARION DISTRICT
D. M. Litaker, P. E., Marion, N. C.
THIRD ROUND

June

Note: On third round 3 per cent assessments for District Parsonage will be due.

Salem 19
Davie St., 11 a. m. 2-3
Thomasville, Main St., 3 p. m. 10
Linwood Ct., Cot. Grove, 3 p. July 24.Q.C.

It is desired that provision shall be made for day service announced above except where it is regularly observed.

ROCKINGHAM DISTRICT
J. H. Sharp, P. E.
THIRD ROUND

June
Laurel Hill, Tabernacle 17
St. John Gibson, Gibson 18-19
Laurinburg 19-20
Aberdeen, Hoffman 26
July
Biscoe, Marcus 8
Montgomery, Zoer 9-10
Troy 1 9-10
Troy 10-11
St. Paul, St. Paul 15
Elizabeth Purdies 15
Raeford, Parkers 23-24
Red Springs 24-25
Rowland, Asbury 29
Caleoonia, Caledonia 30-31
Maxton 31
August
Mt. Gilead Ct. 6-7
Mt. Gilead 7-8

WILMINGTON DISTRICT
J. M. Danle, P. E., Wilmington, N. C.
THIRD ROUND

June
Wilmington, Grace, a. m. & p. m. 19-20
Wilmington, Seagate, p. m. 10-22
Wilmington, 5th Ave., a. m. & p. m. 26-27
Wilmington, Epworth, p. m. 26-6
July
Tabor, Bethesda, a. m. 2-3
Chadbourn, Fair Bluff, a. m. 1
Hallsboro, Shiloh, a. m. 9-10
Whiteville, Mishops Spgs., p.m.,a.m. 10-11
Carver's Creek, Carver's Creek, a.m. 16-17
Wimington, Trinity, p. m. 17-18
Swansboro, Bethlehem, a. m. 22
Onslow, Pollocksville, a. m. 23-24
Magnolia, Carltons a. m. 29
Rose Hill, Charity, a. m. 30-31
August
Town Creek, a. m. 5
Shallotte, a. m. 6-7

The District Conference will convene at Chadbourn on June 29th, 9 a. m. and continue through June 30th. The opening sermon will be preached on Tuesday night, June 28th.

ASHEVILLE DISTRICT
W. H. Willis, P. E., Weaverville, N. C.
SECOND ROUND

June
Leicester, Teague 18-19
Mill's River, Avery's Creek 25-26
Saluda 26
July
Antioch 2-3
Roseman, Toxaway 9-10
Brevard, Oak Grove 9-10
Mars Hill, Laurel 10-17

WARRENTON DISTRICT
E. M. Snipes, P. E., Weldon, N. C.
THIRD ROUND

June
Warren Prospect 17
Warrenton, Hebron 18-19
Rich Square, Roxbobel 21
Conway, Sharon 25-26
July
Henderson 2-3
N. & S. Henderson, night 3
Norlina, Union 8
Middleburg, Tabernacle 9-10
Ahoskie, Aulander 14
Murfreesboro & Winton, Harrelsville 15
Bertie, Mt. Gould 16-17
Northampton, Pleasant Grove 23-24
Williamson & Hamilton 29
Scotland Neck 30-31
August
Roanoke, Calvary 6-7
Littleton, night 7

CHARLOTTE DISTRICT
H. K. Boyer, P. E., Charlotte, N. C.
THIRD ROUND

June
Ansonville, Sedar Hill, 11 a. m. 18-19
Thrift-Moores, Moores, 11 a. m. 26
Seversvilyle, Seversville, night 26
July
Trinity, 11 a. m. 3
Matthews, Bethel, 3 p. m. 3
Dilworth, 11 a. m. 3
Polkton, Mt. Moriah, 11 a. m. 9-10
Wadesboro, 11 a. m. 17
Morven, Pleasant Hill, 3 p. m. 17
Morven Q. Conf. 10 a. m. 18
Hickory Grove 11 a. m. 24
Duncan Memorial, night 24

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E.

June
Goldston, Asbury 18-19
Sanford, night 19
Siler City, Mt. Vernon 25-26
July
Carthage, Carthage 2-3
Buckhorn, Buckhorn 9-10
Glendon, Carbenton 11
Parkton, Sandy Grove 16-17
Hay Street 24
Lillington, Parkers Grove, 3:30 p.m. 24
Jonesboro, Memphis, 11 a. m. 26
Roseboro, Hally, 11 a. m. 29
Stedman, Bethabara 30-31
August
Hemp, Mt. Carmel 14-15
Pittsboro, Brown's Chapel 20-21
Haw River, Ebenezer, 11 a. m. 22

NORT HWILKESBORO DISTRICT
J. W. Williams, P. E.
THIRD ROUND

June
Wilkes Ct. 18-19
N. Wilkesboro St. at N.Wilk'br, ngt. 19-20

The District Conf. will convent at Honson's Chapel June 21-23.

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N.C.
THIRD ROUND

June
G'desbr-Elm St. & Pks-vl-Elm St., 11a. 19
Golrsboro-St Paul, night 19
Craven Ct., Rhems, 11 a. m. 25-26
Jones Ct., Oak Gve, 3 p.m. & 11 a.m. 26-27
Pamlico Ct., at Dist. Conf. 29
Oriental Ct., at Dist. Conf. 30
Vandemere Ct., at Dist. Conf. 30
July
Beaufort, 11 a. m. 3
Morehead City, night 3
Grifton Ct., Epworth, 11 a. m. 6
LaGrange Ct., Seven Spgs., 11 a. m. 9-10
Kinston-Queen St., night 10
New Bern-Centenary, night 14
Dover Ct., Cove City 17
Newport Ct., Newport, night & 11 a. 17-18
New-Riverside, night 21
Snow Hill Ct., Tabernacle 23-24
Hookerton Ct., Maury, 3 p. & 11 a. 24-25
Atlantic & Sea Level, Sea Level, ngt. 27
Ocracoke & Portsmouth, Portsmouth 30-31
August
Straits, Harker's Island 3
Harlowe, Ct., Tuttle's Grove 4
Mt. Olive, Falling Creek 6-7
Mt. Olive & Calypso night 7
Goldsboro Ct., Mt. Carmel, 11 a. m. 13-14
Goldsboro, St. John, night 14

MOUNT AIRY DISTRICT
W. F. Womble, P. E., Mt. Airy, N. C.
THIRD ROUND

June
Danbury, Vade Mecum 18-19
Dobson, Pleasant Ridge 25-26
Mayodan, Centenary 2-3
Madison—S Price 3
Walnut Cove, St. Mark 9-10
Yadkinville, Boonville 16-17

WAYNESVILLE DISTRICT
J. H. West, P. E., Waynesville, N. C.
THIRD ROUND

June
Judson, Japan, Sunday 19
Shady Grove 25
Waynesville Ct. 26
July
Bethel, Ivey Hill 2-3
Fines Creek 9-10
Highlands 16-17
Glenville 17-18

WINSTON-SALEM DISTRICT
Frank Siler, P. E., Winston-Salem, N. C.
THIRD ROUND

July
Farmington Ct., Huntsville, 3 p. m. ... 3
Thomasville Main St., 11 a. m. 10
Quarterly Conf., night 10
So. Thomasville, night 10
Denton Ct., Pleasant Grove 16-17
Lexington, First Church, 11 a. m. 24
Quarterly Conf., night 22
Linwood Ct., Cotton Grove, 3 p. m. 24
Quarterly Conf., 11 a. m. 1 p. m. 23

RALEIGH DISTRICT
J. C. Wooten, P. E.
SECOND ROUND

June
Edenton St., 8 p. m. 21
Central 8 p. m. 22
Epworth, 8 p. m. 23
Jenkins Memorial, 8 p. m. 24
Millbrook, Oak Grove, 11 a. m. 25-26
Clayton, 8 p. m. 29
July
Tar River, Kittrell, 4 p. m. 3
Franklinton, 8 p. m. 3
Garner Hollands, 11 a. m. 6
Oxford, 8 p. m. 8-10
Oxford Ct., Marrows, 11 a. m. 9-10
Princeton Ct. Ebenezer, 11 a. m. 16-17
Selma, 8 p. m. 17
Cary, Holly Springs, 11 a. m. 23-24
Youngsville, Rock Spring, 11 a. m. 30-31
Louisburg, 8 p. m. 31
August
Granville, Calvary, 11 a. m. 6
Creedmore, Grove Hill, 11 a. m. 7
Benson, 4 p. m. 12
Four Oaks, 11 a. m. 13-14
Smithfield, 8 p. m. 14
Kenley, Buckhorn, 11 p. m. 20-21

AS WE SEE IT

"I am the rose of Sharon, and the lily of the valleys."—Bible.

To my mind the Songs of Solomon portrays the grandest description of the church It is rich in though and brilliant in expression, words and sentences being so artistically arranged so that the intellectual can find pleasure. It presents Christ in such greatness and granduer that the wealthy need not be ashamed to be his followers. To the meek and lowly it speaks comforting words so abundantly, and blessed assurances so grand, that although either sad or poor, they can feel although tossed about in this world that to trust on God's promises they can feast in his lucious vineyards in the happy beyond. It bathes the soul with the living waters of life, and furnishes nourishment on which for it to feed. It perfumes the atmosphere with sweet fragrance. It is abounding in love.

In the Bible we are commanded to have a place of worship.

We do not believe that without the church that any country or community will thrive successfully. It is the spot where the soul should be bathed with the living waters of life, and be nourished on the bread of life. From it loving memories should be carried and cherished. The church should be held sacred and from the place should radiate halos of Christ's light.

In late years a great clamor has arisen for church work and societies. Now we hold no position in the church, being only a member; but in the Bible in Ephesians 4:1 we find these words, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." In Romans 12:11, "Not slothful in business; fervent in spirit; serving the Lord." The idea has originated in our minds that more devotion to God should be practiced in our daily occupation.

This country is dotted with houses for worship, and the numbers of murders and suicides which have occurred within our boundaries in the past year is appalling. Certainly, no one will dispute this.

We do not doubt but there are many consecrated Christians; but as a whole is the church performing its mission in the world? We leave this for the officials.

The locomotive is the most powerful moving construction on earth made by man. The owners have built its track. Knowing its strength the managers have put up signals at the most dangerous places, "STOP, LOOK, LISTEN," yet men and women risk their lives upon its road, and it's no uncommon news to hear some one has been killed on the railroad track.

Jesus Christ left the courts of heaven and came into this world, taking upon himself the form of man in order to make redemption for all who would accept His percepts. He knew the dangers to which people were exposed.

For the past fifteen years or more education has been strongly advocated. Today the divorce question is often before our courts, and labor and capital are striving, strikes are common. In St. Matthew, 25:15 we find these words, "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." The Bible evidently must mean that one who has the best business ability should have more; but that every one should use his talents in whatsoever sphere he may fall. In Epheslans 4:32, "And be ye kind one to another." From this it must mean that the one who has received the most should not oppress the others and try to take undue advantage by taking more than their allotment.

The Germans were noted for their great musical accomplishments. In time of the World's Great War their soldiers proved themselves to be well skilled in war; but our people arose and cried out in horror at the terrible atrocities which their men inflicted on humanity.

Now, both state and church is putting forth a most strenuous effort for education. Of course to meet the demands of the increasing population buildings need to be enlarged. One of our country's prominent educators, Dr. Roper, has said, "the minimum essentials in our schools are being overlooked."

To my mind Christian education should equip the being with these fundamentals. It should make strong the physique, and the mind trained so that both combined should be able to apply the knowledge gained in some profession for life by grouping and arranging the material around for the benefit of humanity like the following lines:

"Oft did the harvest to their sickle yield;
Their furrow oft the stubborn glebe has broke;
How jocund did they drive their team a-field!
How bow'd the woods beneath their sturdy stroke!"
—Gray's Elegy.

If the persons have but one talent entrusted to their care use it so that the expenditure will not overrun the profit, and,

"Let not Amibition mock their useful toil."

When five talents are given use them advantageously but not haughtily, for

"The paths of glory lead but to the grave."

When in control of humanity, that while rejoicing in the rich favors of God's love, Christian education should so endow the heart and soul of folks so that theethreal graces will shine forth, causing them to be efficient as to correct and punish sin, so that the erring ones will repent although it entails upon them some suffering for a short time and not feel that it is a ruthless power, but constraining love drawing them into the arc of safety.

Christian education should prepare the person to be polisned ornaments for society and radiating halos of Christ's light.

"Ye are the light of the world."—St. Matthew, 5:14.

((Some who know this wirter personally most unquestionally will ponder and wonder and ask themselves this question. Can you exert all of those qualities; where is your physical strength? If our system has erred in the past, we see no reason why we should continue.)

We do not wish to convey the impression that we believe all past efforts have been at fault, and put the mistakes at a maximum and minimize the good acts. It seems there might be room for improvement; but intermixed with wrong many righteous efforts are shining. The suffering of the needy are often alleviated. Many business enterprises are being carried on, and people have and are giving freely of their wealth to build stately churches with artistic trimmings in which to worship God in all beauty and holiness, and the preaching of the Gospel is supported.

Mary Rudisill.

FATHER'S POINT OF VIEW

Environment! Oh thy influence upon the life of mankind! What manner of man would I be if I lived in a different environment? Reader, would you be a different man or woman if the influences about you were more conducive to right living? Would the man or woman with whom you associate be a better man or woman if you exercised upon him or her a different influence? Is your influence helping or hindering someone in his struggle to live right lives?

"When I would do good, evil is always present with me." How often has it happened that a man has made up his mind to live a better life, that he has resolved to try to make his home a more pleasant place in which to live, and then when he is at the summit of his enthusiasm to be a better man and to have a happier home, he hits his doorstep and rushes through the door eager to see his wife and children and impart to them some of his happiness, but alas! Almost before he has opened the door, the poor man is met by a thundering "Shut that door," or some other greeting equally as uncomfortable, and crash! His resolutions are broken into a thousand pieces.

No wonder it is that so many men spend most of their time away from home. They are not to be blamed. If a man puts his hand into the fire, does he keep it there? It is unpleasant, and he takes it away, and because a man's home life is unpleasant he takes himself away. That is the reason for so many men's frequenting clubs, street corners ,and other gathering places for homeless men. It cannot be denied that the husband and father is very largely responsible for the home life of the family, but his influence is a pigmy beside that of the mother and wife, the mistress of the home. She lives there day and night. It is her office to make as attractive as possible, to arrange and care for it. She is the hostess, and she should devote every energy toward making her guests happy, never forgetting that in a very real sense her husband and children are her guests.

Mother, wife, instead of finding fault with your husband continually, "jumping on him" about something as soon as he steps into the house, it is your duty to meet him with a smile and a pleasant demeanor, for he may be tired, or worried, or he may have just made a resolution to be a better man. Make him feel when he enters the house that you are glad that he has come. Make him like to come home, not merely to get his two or three meals a day, but because he just loves to be home with his wife and children. Above all do not neglect him, that is to say, do not be indifferent to his presence or his coming! That is your job. Will you undertake it? You can have a happy home, a paradise on earth, if you will.

Trenton, N. C. J. Vance Rowe.

FORTY-SIX ACCESSIONS

A glorious revival has just closed at Jerusalem church on the Snow Hill charge, resulting in 46 accessions, and the whole church revived. The meeting began on Friday night, May 27, and closed Sunday night, June 5. Rev T. W. Lee conducted the meeting. In his strong impressive way. He never fails to get results. I have never witnessed a more thorough demonstration of the presence of the Holy Spirit than there on Wednesday evening. Every soul in that entire audience seemed deeply moved. The altar service was very impressive. Brother Lee did some splendid preaching. His sermon Sunday on Influence, 2nd Timothy 1-5, was especially good. Never heard a better sermon.

STEREOPTICONS FOR USE IN SUNDAY SCHOOL WORK

The General Sunday School Board has made a plan whereby any pastor or superintendent who wishes to secure a stereopticon and slides for use in the local Sunday school or for Institutes, may secure them for a small rental. The machines are made to use either electricity or gas, and the list of slides is large enough for almost any use. If any one is interested in this, write the field secretary, J. T. Jerome, Durham, N. C.

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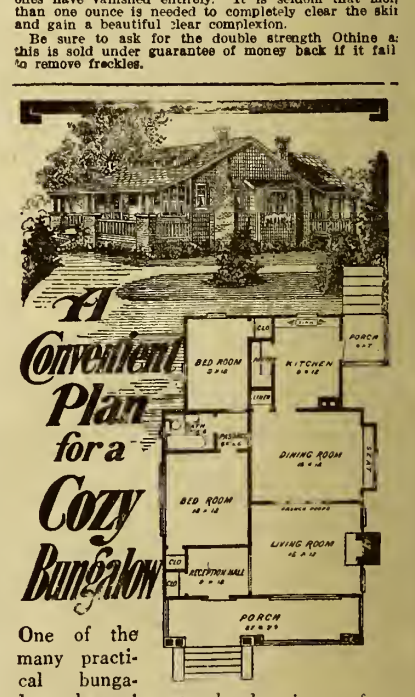
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NORTH CAROLINA

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DISCOVERING THE ENEMY

Men are born fighters, and they are born to fight. The love of fighting is implanted in the breast, and conditions make it necessary to fight or perish. Peace will never come to the world through an eradication of this instinct or through the removal of opportunity for its exercise. Peace can only come through a discovery of the real enemy.

After continual clashing two tribes discovered that there were common enemies against which they needed to unite, and their enmity was turned into friendship. Nations will learn the same lesson. After centuries of enmity England and France discovered that they were really friends and that Germany was the enemy. In the course of a few centuries every European nation has been both the friend and the enemy of every other nation.

The pitiable feature about war is not that it requires blood and heroism, money and hardship; but rather that the guns are directed against supposed enemies, who in reality are friends. Can there ever be any real satisfaction in killing the youth of any land? Does the American, or German, or Japanese mother love to "raise her boy to be a soldier" in order that he may do to death the boy of a mother of another nation?

When will people learn that man is not the natural enemy of man and turn their united guns upon the common enemy? Ignorance, poverty, dirt, disease, plagues, pests, injustice, oppression, sin and crime—these are some of the enemies that are common to man, and abundantly supply "the moral equivalent of war."

A RIFT IN THE CLOUD

By unanimous vote the Senate has authorized and requested President Harding to invite England and Japan to go into conference with this country with a view to reducing naval armaments. This may be the beginning of a return to sanity on the part of the nations of the world.

Two roads lie out before the nations. One leads to disarmament, friendship and peace; the other leads to a long series of wars. The world war was either a war to end war, or it was the first mighty clash at the beginning of a war era, which is to culminate in a death struggle between the white and yellow races.

Providence has placed the white peoples in a position of temporary superiority. It has not always been so, and it is not likely that it will always remain so. But for the time being the white races have it in their power to decide what the world spirit is to be. Whether the world shall be a free brotherhood or whether racial antagonism shall continue must be determined by the white man.

Christianity is the religion of the white man, and there can be no doubt as to the course of action if the voice of the founder and foundation of that religion is heard. Jesus Christ died on the cross to unite men to one another and all to God. If the voice of Christianity controls, the swords will be beaten into plow-shares and the spears into pruning hooks.

But if the deep cry of the Christian soul is stifled and the peoples. among whom Jesus Christ is exalted, repudiate the spirit of their Master and lead on to war, the yellow races will follow the evil example and prepare for a clash that will aim at the extermination of one or the other. The white man is being weighed in the balance as never before.

"It must not occur again." President Harding said it, and no doubt he meant it. But the emotion wrung from an aching heart must give place to patient, reasoned action, and the Senate resolution opens the way.

MAGNA CHARTA DAY

On the 15th of June, 1215, the nobles of England met King John on the plain of Runnymede and secured his signature to the Magna Charta, a document containing the foundation principles of the liberties of English-speaking people. In that country the nobles sided with the common people against the king, while in France and other European countries they sided with the king against the people. The result was a gradual growth in liberty in the British Isles, and an increase in oppression on the continent, which burst out at last in bloody revolution.

It has been suggested that the 15th of June be designated as Magna Charta Day and that on the third Sunday of this month year after year the churches of all English speaking countries make reference to their common heritage of liberty. It is a good suggestion. The ties of kinship between these countries are so strong that one may hope that the peace which has existed for more than a century may be prolonged indefinitely. Arthur James Balfour has said: "The time must come, when some statesmen more fortunate even than President Monroe will lay down the doctrine that between the English speaking nations war is impossible."

Not that the United States, Great Britain and Ireland, Canada, Newfoundland, Australia, New Zealand, and South Africa would form a close corporation, from which other nations would be excluded. America has no notion of becoming a party to a "balance of power," after the European fashion. But there may well be an English-speaking brotherhood within the larger brotherhood of mankind, and if these seven nations can settle any and all differences by peaceful methods, as widely varied and different as their interests are, any other nations can do the same thing.

War between England and America has become almost unthinkable. Another generation, and it will be entirely so. But if war becomes impossible between these two countries, why not between any two countries on the globe?

LIBERTY AND EFFICIENCY

There is just one thing more desirable than orderliness, uniformity, safety and efficiency, and that is liberty. One cannot review human history and see how men have oppressed, imprisoned and exploited their fellows without rejoicing in the fact that the time approaches, when people can no longer be moved about like pawns upon a chess board. For a long, long time the strong have imposed upon the weak, and even now people are disposed to crowd one another too much. It is best for all that every man be allowed to follow his own inclination so long as he does not invade the rights of others.

But liberty is not inconsistent with efficiency. It is the only means of getting results of the highest kind. The joint action of many independent wills has not only been able to resist the aggression of a highly organized human machine under the direction of one will, but also to convince the world that such action is the only kind that will be tolerated at last. Through a contest on a world scale the decision has been reached that freedom can organize and direct more power than tyranny —that democracy is more efficient than monarchy.

Nothing can be done, of course, without organization, and free peoples must learn better and better the lesson of co-operation. Without being coerced, the individual must decide to fit into large plans, to play the game, to aim at ends along with others. And when leaders become impatient at the slow, fumbling ways of majorities ,they must console themselves with the fact that it is more important to make men than to "get results."

Polk Miller met an old Negro on a street corner in Richmond on a cold winter day. He was clad in rags and showed that he was not being more than half fed. "Uncle," said Miller, "during slavery times you always had plenty to eat, plenty to wear, and a good, warm fire in winter, didn't you?" "Yes, boss," came the reply, "I had a good master, and never lacked nothin'." "Well, don't you wish you were back like you were before the war?" "Well, no," came the reply, "I can't say that I does. You see, dere's a looseness about dis liberty dat I likes."

PROPOSED SUPPLEMENTARY SCRIPTURES

On one of the terrible days of the war a great light broke in upon the mind of H. G. Wells, the foremost English novelist, and in such books as "Mr. Britling Sees It Through" and "God, the Invisible King," he has committed himself unequivocally to the moral and spiritual interpretation of life. The lovers of religion are glad to know that Mr. Wells refuses to allow himself to be classed any longer among the Philistines and rejoice in his determination to turn to the best possible use the wide hearing procured by his fame won in another field.

But with the sort of enthusiasm often displayed by the new convert, Mr. Wells enters at once upon the task of setting the ecclesiastical house to rights, and while his zeal is to be commended, those who have long borne the burden of world welfare and salvation cannot always admire his judgment. Among the proposals in which the noted author limps is one in which he suggests that there should be produced "a Bible of civilization," composed of the book now in use, amended and supplemented in such a way as to make it applicable to modern times.

The idea is not new. It has been proposed and tried often enough to make it appear to those whose familiarity with the scriptures is sufficient to make them competent judges as chimerical and impracticable as some of the socialistic theories held by Mr. Wells have later appeared to his own mind to be. The Bible came at its own fitting time in history, when conditions were right and ripe for it, and it is no more possible to produce a supplement to be placed alongside of prophets and apostles to fill out the fancied deficiency than it is to recall or reproduce a former geological era in order to increase the world's supply of coal. God, who during a certain period produced such luxuriant vegetation that vast deposits of coal were stored, spoke "at sundry times and in divers manners" during a later period that mankind might have a Bible.

The Bible is not intended to tell people anything and everything that they would like to know or ought to know. If it were, somebody would have to revise and supplement over night, just as rapidly as new conditions might arise. The nature of God, the nature of man, man's need of salvation, God's purpose to save, man's faith in God's act of grace in order to be saved are the things that are revealed in the Bible, and revealed once for all. The perfection of law and the perfection of gospel are both there, and the record, unique and final, can be added to no more than a homeric poem.

But none the less Mr. Wells is hitting at a great truth. It is necessary to separate by careful study the permanent and the transient, to ascertain what is eternal truth and what is temporal setting, in order that the word of God which worked so mightily at other times, may be released and delivered upon the situations of the present. The truth of the Bible must be adapted and applied to each succeeding generation, and here is a field for Mr. Wells, as well as for as many others as are minded to contribute their mite toward a better understanding of world problems.

Modern scholarship has helped to make "the old book" a new book. It is all the Bible the world will ever need. Its truth is as old and as new as sunlight.

IMPORTANT NOTICE!

It is my purpose to sail from New York on July 5th for the inspection of our European work, being appointed to such mission by the College of Bishops. While absent my Episcopal District will be in the hands of Bishop Collins Denny, of Richmond, Va. Let all the brethren take notice. I hope to return about September 20th.

U. V. W. Darlington.

PLACE OF NEXT GENERAL CONFERENCE

Dr. T. D. Ellis, of Macon, Ga., chairman of the committee on entertainment, has announced that the next General Conference will be held at Hot Springs, Ark., opening on the first Wednesday in May, 1922. Asheville received favorable consideration, but since the conference met in that city so recently as 1910 and the last session was held in Atlanta, the committee no doubt thought that it would be better to have the next session in another section of the country.

Hot Springs, situated in a lovely valley and surrounded by pine-covered hills nearly as high as mountains, is one of the most beautiful little cities on the continent. Lying about seventy miles southwest of Little Rock, it is accessible to all parts of the church, and the quality of entertainment in prospect is of the very best. The water, coming in boiling temperature from innumerable springs, is said to cure anything from a violent temper to rheumatic pains. It is not likely that any of the delegates to be elected this fall will refuse to attend on account of the place of meeting.

BISHOP DARLINGTON TO EUROPE

The College of Bishops did a good thing for the church, when they decided to send Bishop Darlington across the water to look in upon our European work. His alert mind and retentive memory will bring back much valuable information, and his opinion will be of great help in an effort to arrive at plans and policies for the work of Methodism "over there." But we suspect that the Bishop's colleagues had something more in mind. The only way to keep Bishop Darlington from killing himself was to send him on an ocean voyage and put the Atlantic between him and his district for a while. His labors have been literally incessant, and he has touched every section of the teritory under his supervision. Sympathetic and tender, he has been merciful to everybody but himself. While the Advocate dislikes to have Bishop Darlington so far away, it feels grateful to the College of Bishops for compelling him to slacken the pace temporarily. He will come back in September with renewed strength and in the meantime his field will be in charge of Bishop Denny, whose former ministrations in this field are recalled with pleasure.

THOMASVILLE

In the absence of the pastor, Rev. R. G. Tuttle, the assistant editor was called to supply the pulpit at Thomasville last Sunday. We arrived just as the Sunday school was closing its session and got a glimpse of that fine young layman, Mr. Charles Lambeth, in action before his Sunday school. He was on the job, and handled himself naturally, and from that large school present on a hot day, it could be seen that there is something going on at the Sunday school hour worth while. There were present Sunday morning an even 400. This was not quite as many as were present the Sunday before.

There is one thing that is commendable of the Sunday school at Thomasville. All of them do not leave when Sunday school is over. At the 11 o'clock hour we had a fine congregation before us and enjoyed preaching to them. Tuttle ought to be a mighty good preacher.

It was refreshing to go over to the elegant home of Col and Mrs. F. S. Lambeth and to take dinner with those excellent people. It would be hard to find any one who is more interested in the affairs of the church and who is willing to do more for it than are Brother and Sister Lambeth. We enjoyed every minute of our stay in Thomasville.

H. C. MORRISON, COSMOPOLITE

While Dr. H. C. Morrison hails from old Kentucky and is so intensely Southern that he spoke up in open meetlng and said that he would give a hundred dollars towards it when Bishop Mouzon declared that the M. E. Church, South, had apparently good reasons for building a church in New York City, he is also at home anywhere on the habitable globe. He has preached and held meetings from Maine to California and from Canada to the Gulf in his own country, and in almost every country in the world. He can truly say that there is nothing of interest to mankind that is not also of inerest to him.

Dr. Morrison has studied sympathetically all types of mind and is therefore able to maintain a tolerant and friendly attitude toward all honest, thinking men. His own views are the result of long and patient study and he holds them with a good-humored tenacity that cannot be shaken, but he does not think less of a man for holding views opposite to his. Bred in the midst of opinions, some of which do not commend themselves to the majority of thinkers, he is still able to believe that the truth is becoming clearer and that the world is getting better.

No finer Christian spirit than Dr. Morrison has come this way, and his presence at the Summer School, as well as at both annual conferences in this state was a benediction. If all Christians had his temper, **odium theologicum** would cease to exist and it would be difficult not to believe that the millennium is in sight. May his bow long abide in strength and his path often lead this way.

THE TULSA OUTBREAK

Tulsa, Oklahoma, the scene of the latest race riot, goes to the Hall of Shame by its own act. The feeble forces of order crumpled under the strain of mob violence, and, in the rough phrase of the sheriff, "Hell broke loose!"

As is usual in such cases, the trouble began with a trivial incident. The Negro offender was jailed. Careless newspapers set afloat a sensational story. Negroes, well aware of what might happen, gathered to protect their man from possible lynchers. A shot was fired, and the war was on. It did not stop until some thirty had been killed and the Negro district, with property valued at $1,500,000, had been looted and burned.

The worst thing about the Tulsa incident is that the stage is set for the same tragedy in every city where there is a large Negro population. The elements exist: race prejudice on the part of the whites, race solidarity on the part of the blacks; a hysterical state of feeling over any rough contacts between the races; a general disrespect for law and prevailing lack of confidence in its processes and results. This is the dynamite which any collision, real or fanciful, may set off, with consequences past the reckoning.

America will not be free from such eruptions until by every means of creating opinion the principle is accepted, and lived up to, that all persons are equal before the law, and are not only entitled to but will certainly receive prompt and equal justice in the courts. That principle will not prevail unless it is taught in the schools, preached in the pulpits, declared in newspapers, and supported by the consistent practice of individual citizens in their dealings with other races. Tulsa is in the Southwest, but the inflammation which came to a head in Tulsa might have broken out anywhere. Omaha, East St. Louis, and Chicago are proof of that. And unless the public mind and conscience are stirred to a new sense of obligation to do away with the causes of that inflammation the outbreaks will grow worse.

A special mandate rests upon Christian people in this matter. Their gospel is a law of love, as well as of justice. Their religion calls them to be "no respecters of persons." Upon them rests the prime responsibility of building the sea-wall against such tidal waves of passion as will at times roll up from that gulf of brutality which makes into our continent of civllization. Such a defense cannot be improvised while frenzied mobs are looting gunshops and lighting torches. Its foundations must be laid far back in home and school and Sunday school, and the courses must be raised by years of steady practice of racial justice until it becomes fixed in the character of every man and woman. There is not a day to be lost!—New York Christian Advocate.

Mrs. S. A. Stewart and children will return from Japan for a visit about the first of August. Brother Stewart and his sister, Miss Agnes, will remain in that country for another year before coming home on furlough.

BISHOP MOUZON ON METHODISM

"Did not our hearts burn" and swell and surge within us, as Bishop Mouzon talked of the past history of Methodism and of the prospects of our church in this the most momentous time since Greek and Roman civilization was broken up by the barbarian invasion? Maintaining an even balance between the conservatism which stands still and the radicalism which runs away, he carried over into the present for use in the future all that is great and noble in the past, leaving the outgrown shell of mere use and wont behind.

"Methodism," he said, "is first of all an experience." Certainly it is. All reality is first an experience, and Methodism is no exception.

> What we have felt and seen
> With confidence we tell
> And publish to the sons of men
> She signs infallible.

Next it is a life—a life determined and regulated by the experience. This life requires a course of conduct under three simple rules—Do no harm. Do all the good you can. Attend to the divinely provided means for replenishing and enriching the life.

Third comes doctrine—determined by, and explanatory of, experience and life. "Every doctrine of Methodism," the Bishop declared, "grew immediately out of experience. There are just four. 1. The universality of the atonement—'For God so loved the world,' etc. 2. Justification by faith—'Therefore being justified by faith we have peace,' etc. 3. The witness of the Spirit—'The Spirit bearer witness,' etc. 4. Christian perfection—"That ye may be blameless, and harmless, the sons of God.' etc.

Third, and last, comes polity. "Methodism is greater than any polity. Some Methodists have bishops, and some do not. Some churches have a time limit to the pastorate; some do not; and still others have it all mixed up—like our own." Polity is determined by mission. Whatever will best serve to spread Christian experience in any country is the best polity for that country.

Bishop Mouzon repudiated the notion, held in some quarters, that ours is a sectional church. "We are not a sectional church," he said; "and no true church is. Our mission is to the world, just as the mission of every true church is, and we are at liberty to go wherever there is a need." He suggested that the next general conference might perform an amputation on the name and make the church technically and legally what it is in fact and conversation, "The Methodist Church."

Three things must be done as Methodism faces the new day. First, there must be a fresh experience of salvation—a revival of conscious fellowship with God. Second, religious education, the proper training of the young, must be provided for and carried on as never before. Third, Methodism must have a social message for the new time. "The sole salvation is the salvation o fthe soul," he quoted, adding that the statement was so evidently true that it was hardly worth while to say it. But someimes and in many instances, much must be done as preliminary for getting to the soul in order that it may be saved.

There is just one objection to be raised against that address, delivered on the last day of the Summer School. No preacher, who listened to it, can now make a talk on the same theme without being drawn irresistibly into the track that the Bishop laid out. It was so systemaitc and comprehensive and final that it seemed to be the only fitting line to take.

The Lexington Dispatch thus speaks of a birthday celebration at Trinity: Mr. and Mrs. O. V. Woosley went to Trinity, Randolph county, Saturday to attend a big gathering of members of the family of his father, Rev. J. E. Woosley, and representatives of the seven churches on the Randolph Methodist circuit in celebration of Rev. Mr. Woosley's sixty-fourth anniversary. During the morning Rev. Mr. Woosley was taken for a long automoblle tour through the country and when he arrived home about noon found about 250 persons present, the affair comlng as a complete surprise to him. Bruce Craven, of Trinity, was master of ceremonies and short talks were made by representatlves of the various churches on the circuit, all expressing the regard ln which thefr pastor ls held. The occasion was a most notable

PEOPLE AND THINGS

Rev. Robert G. Tuttle and family, of Thomasville, are spending several days at Brother Tuttle's old home near Lenoir.

Bishop James Atkins and bride are now at their home ln Waynesville. It is learned that the bishop has given up his trip to Europe.

The Roanoke-Chowan Times says that the Children's Day exercises at Sharon church last Sunday was interesting and a success from every viewpoint.

Sunday School Day was celebrated at Bethany church, on the Conway circuit, last Sunday afternoon. There was a large attendance and the exercises were excellent.

Rev. L. B. Bridgers, D. D., is with Rev. J. E. Abernethy in a meeting at Salisbury, and reports from there indicate that the meeting is proving a great blessing to the city.

Rev. George Francis Smith, the affable, big bodied and great in spirit, of Louisburg, was a welcome visitor to the Advocate office last week. Always glad to have you, Brother Smith.

The North Carolina Manufacturers' Association was organized last week with headquarters at Charlotte. Mr. E. A. Cole, of that city, is president, and Mr. J. H. Separk, of Gastonia, is treasurer.

Mr. J. B. Ivey, of Charlotte, is adding much to the convenience of visitors at Lake Junaluska by establishing a cafeteria there for the summer. If he comes up to the standard set by him in that depart of his store in Charlotte, nobody will complain.

Hon. E. L. Daughteridge, former Lieutenant Governor of North Carolina, and widely known throughout the country, died at his home in Rocky Mount last Sunday after having been sick for more than a year. Mr. Daughteridge was an active member of the Methodist church at Rocky Mount, and always took an interest in its welfare.

Rev. D. H. Tuttle, and that fine Smithfield congregation has started something new under the sun for that town. They have equipped the vacant lot adjoining the church with playground apparatus. A formal opening of the playgrounds took place last Thursday night. Practically the entire Sunday school was present, and the occasion was immensely enjoyed by all, both old and young.

Rev. L. A. Falls, pastor of Dilworth, Charlotte, has again worked himself to the point of collapse and landed in a hospital for repairs. He has been laboring day and night to bring the new church enterprise to a successful issue, and his overtaxed body has given way under the strain. The doctors give assurance that a period of rest will restore Brother Falls to his usual health.

A beautiful wedding was solemnized at the residence of the late Dr. James E. King in Iredell county, on June 15th, when the youngest daughter, Anna, became the bride of Rev. C. S. Norville. The ceremony was performed by Rev. R. L. Melton, pastor of the bride, assisted by Rev. W. A. Newell. The bride and groom left immediately for a honeymoon trip, after whlch they will make their home in Piedmont, S. C., where the groom is serving a pastoral charge.

Rev. J. C. Williams, who has been leading the Milbrook Methodists into large endeavors during the past four years, and ls still popular, called to see us Monday. Brother Williams brought his wife to a local hospital for treatment. She is suffering from the effects of a bad case of influenza which kept her in bed for some tlme about two months ago. We are sorry to note that Sister Williams is in a very feeble condition. Let the prayers of the church be made for her recovery.

The revival services which had been in progress for ten days at Forest Hill, Concord, came to a close last Wednesday night. The Concord Times, declares that "the meeting was ln every sense an unqualified success. The congregations were large from the beginning to the end of the meeting. The crowds at the day services broke all records for Concord. There were 6,000 people in attendance upon the services all told. These figures were obtained by actual count. A large class of people pledged themselves to read the Blble every day. Rev. Frank Armstrong, the pastor, did practlcally all the preaching.

Mr. W. R. Odell, that strong layman, of Concord, ls in Nashville, Tenn., attending a meeting of the Book Committee, of which he is a member.

Josephine, the little daughter of Rev. and Mrs. I. L. Shaver, who went as missionaries to Japan last year, has suffered an attack of infantile paralysis. The last news indicated some improvement.

Dr. W. P. Few, president of Trinity College, and Prof. R. L. Flowers, head of the department of mathematics ,are both in Nashville, Tenn., this week attending a meeting of the Board of Education.

The Rev. T. V. Crouse, of Stokesdale, who lives on the cloudless side of life, and delights all about him, was in to see the force a few days ago and reports that Stokesdale is still on the map and becoming more and more like New York.

Rev. J. E. Abernethy, the pastor of First church, Salisbury, left Sunday night to be at the bidside of a sick son, Horace, who is reported as seriously ill in a New York hospital. Brother Abernethy's many friends will greatly sympathize with him, and pray earnestly that his son may rally.

On Thursday evening, June 16th, Mr. Wilbur David Jones, a fine Methodist layman of Wilmington, captured an attractive member of the Presbyterian fold in the person of Miss Viola Elizabeth Murrell, of the same city, Rev. C. E. Purcell officiating.

During the music festival at Leaksville Rev. J. Frank Armstrong, of Concord, delivered the memorial address, a full copy of which appeared in the Daily Gazette. His subject was "What We Owe Our Dead," and he handled it with fine insight and appreciation.

Rev. G. R. Jordan, of Kinston, has just returned from Yale University, where he spent a year in study after having been graduated from Trinity College and the Candler School of Theology. Bro. Jordan expects to join the conference in the fall, and is now available for work. The Advocate hears some splendid expressions as to his qualifications.

Last Sunday was a happy day with the children as well as the older ones at Clyde. That was the occasion of the Sunday School Day ,and large numbers attended the services at the Methodist church. Prof. L. S. Stamey delivered the principal address. The entire program was interesting and greatly enjoyed. Dinner was served on the ground.

The Southern Textile Social Workers' Association at the closing session at Spartanburg, S. C., selected Gastonia, N. C., as the place for the next year's meeting and elected the following officers: Rev. George C. Gibson, of Winnsboro, S. C., president; Miss Pearl Wyche, Greensboro, N. C., and Miss Katherine Dozier, Greenville, Ga., vice presidents; Miss Bell Pickens, Gastonia, N. C., secretary, and E. G. Carson, North Charlotte, N. C., treasurer.

The Ireland Bible Class, of West Market Street church, had its annual barbecue last week down on "Polecat" creek, about ten miles from the city. A large number of the men went down the night before and camped out. Brunswick stew, barbecued lamb, etc., were on the bill of fare and the men enjoyed the outing immensely. Brother Barnhardt, the good pastor of West Market, went along kindly as a chaperone, but went fishing. It will be better for him to tell it. So ask him about his troubles.

The Concord Times puts the caption, "He ls Not a Graduate of Any Institution," over the following clipping from Charity and Children: "The N. C. Christian Advocate puts Hon. Josephus Daniels down as an alumnus of the University. Is not the Advocate mistaken about that? Our understanding is that Mr. Daniels graduated at the same university that turned out Joseph P. Caldwell, namely, the university of hard knocks. Chapel Hill may have given him some sort of a degree, but it was after he had graduated." North Carolina turns out more great men than the Advocate can keep up with, and it is glad to be set straight by Brother Johnson. While Josephus Daniels is several kinds of a doctor through degrees conferred by educational institutions in all parts of the country, he is not a "bachelor" of any kind, and his course as a student did not take him beyond the high school at Wilson, except for a short time spent at the Summer Law School of the State University in preparation for applicatlon to the supreme court for license to practlce law.

Rev. J W Moore, of Statesville, is assisting Rev. M. A. Osborne in a meeting at Taylorsville this week.

Rev. Gypsy Smith, Jr., is now engaged in a series of services in the town of Lexington, and the Dispatch says that bumper crowds are attending the services.

Rev. H. C. Sprinkle stirred a large congregation at Centenary, Greensboro, last Sunday morning with a sermon on "The Guiding Hand of God in History."

Dr. H. M. Wagstaff, of the department of history at the University of North Carolina, will spend the summer in England studying at Oxford and the University of London.

Rev. J. B. Hurley, of Roxboro, is away at present on an extended trip to Washington, Philadelphia, New York, Boston and other Northern cities. He expects to be gone about two weeks.

Rev. George D. Herman, the energetic pastor of our church at Waynesville, has been indisposed for some time and unable to lead his usual active life, but we are glad to learn that he is now able to be out and is hard at work again.

In the absence of Rev. C. M. Pickens, who expects to spend about three months in a tour of Europe and the Holy Land, the congregation at Morganton will be favored with the services of Rev. L. P. Anderson, who is returning on furlough from Korea.

Tuesday was the Advocate's lucky day. Rev. R. E. Hunt, of Wilkesboro, Rev. T. C. Jordan, pastor of Mt. Zion at Cornelius, Rev. N. R. Richardson, of First Street, Albemarle, and Rev. R. O. Eller, of Salem, all found their way in on that day. They were bound for Trinity commencement and the Summer School.

Rev. G. C. Brinkman, pastor of the Boone circuit, and whom a fellow is likely to mistake for the chief justice of the supreme court, was in our office a few minutes last week. Brinkman is bubbling over with enthusiasm about his section of the state. He thinks it the garden spot of the state. He certainly looks prosperous.

The Advocate is in receipt of the following announcement: "The Reverend and Mrs. M. D. Hix announce the marriage of their daughter, Imogen Dorcas, to Mr. Clarence Smith Ausbon on Friday, the seventeenth of June, nineteen hundred and twenty-one, Southport, North Carolina." The Advocate extends best wishes.

Rev. C. P. Coble, who has been pastor of the Presbyterian church at High Point for nearly a decade, ran in one day last week to recall old times with the editor for a little while. Brother Coble is so brotherly and broad-minded that it is difficult to realize that he belongs to a different denominational household.

The Walnut Street congregation, this city, has determined to erect a new house of worship, and plans are being matured looking toward the beginning of the work at an early date. The new building will be modern in every particular, and will be sufficient to take care of that growing congregation for several years.

In the educational campaign Memorial church, Durham, was asked to raise $28,000 and that fine congregation did the magnificent thing by raising $68,000, and Mike is so set up over it that he would hardly speak to his best friends at the commencement. Trinity church, Durham, went more than $1,000 over its quota. Practically every church in Durham raised their quotas.

Mr. B. C. Kinlaw, one of the strong pillars of the Reaford circuit, called to see us last Thursday, and reported that the general condition of his circuit is the best it has ever been, and took occasion to speak a good word for his pastor, Rev. B. P. Robinson, stating that some of the people down that way were right in for asking that Ben be sent back for the fifth year. Well!

Rev. A. D. Wilcox, of Trinity, Durham, who was to assist Rev. Z. Paris in a series of meetings at Central, Concord, has found that it will be impossible for him to do so, and Rev. Raymond Browning has been secured to hold the meeting, and he arrived last Sunday morning and preached at the 11 o'clock services. We learn that the services are growing in interest and that the attendance is all that could be expected.

IN THE SOPHOMORE CLASS OF THE WORLD'S UNIVERSITY

H. L. Hughes.

The eyes of the world are turned to Japan as never before and the paths to her gates are well beaten with travel. As a little Island Empire obscure to the outside world until a little over a half century ago, she has accomplished wonders in commerce, industry, war, education, internal development, and in the adaptation of things western. She is recognized as one of the five leading powers of the world; has an alliance with England, which is the first a white race ever made with a non-white race; and has made marvelous developments in recent years. But she is by no means a modern nation of the western type. What she is to be as a nation and the kind of influence she is to wield among the nations is yet to be determined. Whatever we may think of what Japan is today our main interest is in what she will be twenty-five or fifty years hence. As Professor Clement has put it, "Japan whether individually or collectively is now in the Sophomore Class of the World's University." We are mainly anxious about what she is going to be as a Senior with her course determined and her purpose set. Whatever we may think of her Sophomore pranks of today our main interest is in making her a dependable and trustworthy graduate.

Japan herself does not yet know whether she wants to be a progressive nation or an extremely conservative one. While a large part of her citizenship is contending for universal manhood suffrage, only a few days ago the streets of Tokyo were strewn with circulars calling the people to go to the Buddhist and Shinto temples and shrines and pray that the Crown Prince who is to be the "divine" head of the empire should not break a traditional custom by departing from the country on his trip to Europe. While the government extends religious freedom to all of her subjects, she gives special recognition to Shintoism and Buddhism and to their property through a Bureau of Religions; and decrees, as a special committee of the Temporary Higher Education Council recently concluded, that "a sense of veneration of the national deities should be inculcated." While there is a large element that is making a brave fight for peace and brotherhood, there is without a doubt an imperialistic, militaristic faction which prefers war and aggression. While there are many in the empire other than Christians who welcome teachings from the outside and give their moral and financial support to reputable movements from abroad as shown by the loyal support given the recent World's Sunday School Convention by many of the leading citizens, there are on the other hand those who strongly oppose movements from the outside—especially Christianity—and proclaim that the missionaries are enemies of Japan, as evidenced by a recent meeting in Tokyo held by the Buddhists at which the missionaries were condemned as enemies of the empire, and the efforts recently made by Buddhist young men to prevent the holding of the Jubilee meetings of the Salvation Army. In this way Japan is swaying between a liberal modern policy and one of ultra conservatism and selfishness.

The Japanese people are united and unswerving in their loyalty to their empire and their emperor. They are in that sense a united people, but as yet since opening their doors to the outside world they have not had time to educate themselves, select from the ideas of the outside, and assimilate them for their own use. This is a task the difficulty of which it is hard for the people of the western nations to conceive. Every "ism" imaginable, both old and new, is fighting for a place in their lives. As they have a medley of things material from China, India, Russia, Germany, France, England and America mingled with their own, they have also a medley of ideas from as many countries.

However, they are diligently working at the task that lies before them. Books and newspapers are in great demand. They have a national compulsory education law covering the primary grades—six years—and twenty-five thousand primary schools in operation. In addition to various schools supported by Prefectural and Municipal governments, the national government supports five universities, twelve colleges, and six medical schools. The twelve government schools of college grade can accommodate only twenty per cent of the young men applying for entrance and the Christian schools are filled to overflowing. In all the schools of Japan there are enrolled nearly ten million students with many others clamoring for schools to which they can go.

As one sees from day to day the motley crowd, young and old, high and low, rich and poor, eagerly reading books and papers; streams of dark-eyed, black-haired. bouyant faced children with book satchels making their way to and from school; and large numbers of young men in their mixture of European and Oriental dress seriously wrestling with the problems that present themselves to the college student of the twentieth century, he cannot help but feel that in this island empire there is a nation in the making, and that in this mass of young life liés the potential force—the dormant power—of the New Japan that is to be. The way this young life turns the nation is sure to go.

What Japan needs more than anything else in this formative stage of her history is the religion of Jesus Christ. Her ambition for influence and development without the leavening power of Christianity will mean disaster to herself and untold trouble to the outside world. The Japan of today is not a second Germany, as some people seem to think, but the religion of Jesus Christ is the only thing that will keep her from becoming a second Germany. Japan is without a doubt to play a large part in the future activities of the world Her past activities and developments, her geographical position, and the evident capabilities of her people convince us of this. It is incumbent upon the Christian Church to present Christianity to these young, questioning, receptive minds who are to be the leaders of New Japan. There are thousands of them who are open to the influence of Christianity. As an example of the opportunities at hand we mention some experiences of the writer during the last few weeks. A young teacher in a private Commercial School made this statement to him, "I believe there is a God and I have a yearning to know God in my own experience." A young doctor who has spent a year and a half studying in America and is now teaching in the Tokyo Dental College asked to be taught English. On being told that the writer taught an English Bible class, he bought a Bible and came to the class. He had never heard the Christian message before and when it was told to him he said with feeling that it was the most wonderful story he had ever heard. A few Friday afternoons ago the writer made an announcement before about seventy-five students of a higher commercial school that on the following Sunday morning he would start a Bible class at his residence and all were invited to attend. At the appointed time thirteen came to the class, nine of whom had never heard the Gospel story. One of them walked five miles to get to the class. Others who did not come offered their regrets and asked permission to come later. These are a few experiences of one missionary within a few weeks. Similar reports are heard on every hand.

These conditions present a powerful challenge to the Christian Church. May she send her money; may her young men and young women come. Let us continue the work which has been so nobly and successfully started by the older missionaries.

The opportunity is ripe in Japan. The time is at hand for Christianity to enlarge her forces so that when the New Japan develops to her full strength, blooms into her glory as a modern nation, and speaks with the united backing of her millions she will echo the Christian prinicples of truth, peace, and brotherly love.

Tokyo, Japan.

THE CHURCH SCHOOLS AND THE SCHOOL TOWNS

It now appears that practically every Methodist school and every town in which a Methodist school is located will be well beyond their quotas in the Christian Education Movement. One of the best reports that has come is from Emory, Virginia, where Emory and Henry College is located. Our church in this small town has a total membership of less than 150, its quota was $4,900. Reports received in advance of May 29 said that more than $51,000 had been pledged, of this amount $19,000 was pledged by the faculty and students of Emory and Henry. Our church at Emory has subscribed its quota ten tmies over ,and thus sets a high mark for all of the towns in which Methodist schools are located. It would be most unfortunate for any such town to fail to go well beyond its quota.

TWO WEEKS OF INTENSIVE EVANGELISTIC WORK IN MEXICO

J. H. Fitzgerald.

During the twenty-four years of service as missionary in Mexico the ever present problem has been how to reach the people with the message. There are no people on earth more disposed to receive it then the Mexican people once they are brought face to face with it. But in order to reach them a wall of prejudice, but through all the period of Catholic domination, must be scaled. A point of contact must be found. For the present at least the problem is solved as the following facts will demonstrate:

On the invitation of Rev. L. B. Newberry I left El Paso the 6th of April with a stereopticon outfit to help him in an evangelistic campaign in the western part of the State of Chihuahua. On the 8th Brothers Newberry, Riseno, Bible colporteur, and I left Chihuahua City in a Ford car. The first town reached was Santa Isabel, a very fanatical place where there had never been a Protestant preacher. After finding a place to spend the night we interviewed the mayor and asked permission to exhibit some religious and educational views for the benefit of the people. The request was granted and he suggested the outside wall of his office fronting the main plaza as the most appropriate place. Then everybody co-operated in disseminating invitations, so that by the time it was dark the major part of the population was present. A series of pictures on the Life of Christ were placed on the screen and each one was explained in evangelical terms as it was put on. Everything said was intended to present Christ as the only and all-sufficient Savior of men from sin, the only way to heaven and the only medium of approach to the Father. Although the service was in the street and the audience composed of all classes the attention was rapt and the behaviour perfect. A cathedral audience could not have been more solemn, attentive and respectful. After the presentation of the Life of Christ I put on three temperance pictures. Brother Briseno commented on them and made a telling speech for the cause of prohibition. Then he offered Bibles, Portions, Testaments and temperance literature for sale. It all sold like hot cakes to hungry men. I asked Briseno when we got through what he thought of it. His reply was, "Wonderful!" Brother Newberry affirmed that "such a stunt had never been pulled off in Mexico before."

We spent the next night in Cusiniriachic, a considerable mining town, and held preaching service in a private home with a small group of church members, without the pictures. After that we visited the towns of Padernales, Guerrerro, Minaca, Bachiniba, Cruces and San Buenaventura.

The authorities and people co-operated everywhere leading service gladly without charge. In two places we used private corrals, as there were no suitable auditoriums. In Guerrero we used the casino and the municipality furnished the electric light for the occasion (they had not had light for a month previously) without charge. In Cruces the public school building served. We agreed that a conservative estimate of the audiences would range from three to five hundred. In all of the places we visited we did three things, viz: gave the gospel message through the pictures and viva voce, sold Bibles and Portions, and taught prohibition.

Brother Newberry was afraid false impressions might be made by not announcing that we were Protestants. It was therefore decided that between the presentation of the two sets of pictures the announcement should be made. If it made any impression at all on the audience there was no visible manifestation of it.

From San Buenaventura the brethren returned to Chihuahua in the Ford, leaving me to find my way back to El Paso by a different route. I naturally felt tired and lonely and there were long distances and two days between me and home. I took the road for Casas Grandes in the open Ford that carried the mail. The ride through the sun developed a first class headache. But after an hour's rest I decided to take the train for Pearson. In conversation with the conductor I learned that the moving picture man from there was on the train. He was interviewed and permission obtained to use his hall and machine for the night, provided his associates were willing. He would let me know at the telegraph office thirty minutes after arriving. We got there 7:00 p. m., found my man, got his permis-

sion to use the hall and his promise to operate the machine, leaving me free to take the platform and comment on the pictures. The next thing was to get the audience. I took a turn through the town, down one street and up another, scattering invitations and asking everybody I met to invite everybody else. When I got back to the hall the movie men had opened the doors and turned on the lights and the people were coming. We took the pictures back to the operating room and arranged them in order so there would be no trouble in putting them on. I returned to the front, entered and mounting the platform faced a full house. While the people were still coming I began speaking on the Life of Christ as the pictures were thrown upon the screen. These were followed by a set on the Good Shepherd. I talked for more than an hour and never in my life have I had greater liberty in presenting the Christ, nor a more appreciative audience in receiving the message. The memory of that service will remain with me always. When the service was over the people left as if they were going out from the presence of God. I spoke to many of them as they passed out. As I stepped out I met the movie man with the pictures all arranged and a wonderfully happy smile on his face. I slept in the train and left at 7 o'clock the next morning. A young man on the train who was present and to whom I again preached Christ, said there were at least six or seven hundred people present.

STATELY STEPPINGS ON FREEDOM'S HIGHWAY

The Moot, (mote, gomet)—meet, assembly, of the Anglo-Saxons, as, the hundred moot, shire moot, especially the witena-gemot, assembly of the wise. parliament.

Trial by Jury, development of, under the Anglo-Normans. A long history.

The Magna Charta, granted by King John (June 15, 1215,) confirmed by Henry III (1225), by Edward I (1297); a bulwark of English freedom. Should be carefully studied.

Habeas Corpus, won after a long struggle, reached full recognition early in 17th century, further defined and approved by the Comons (Charles II, 1660-1685).

Right of Petition, to the Crown, early recognized; to the Commons, not in vogue till Henry IV (1399-1413); till 1688 petitions concerned specific grievances; later, also for general reforms.

Petition of Right, wrung by the Commons from Charles I (1628), reaffirmed rights of the people, forbade exercise of arbitrary power by the King, taxation without consent of Parliament, arbitary imprisonment, martial law, etc.

Death of Divine Right of Kings, by revolution under Cromwell and by execution of Charles I (1669)—a doctrine that survived in the royal houses of Germany, Austria and Russia till their overthrow in the late war.

Bill of Rights, drawn by Lords and Commons "for the vindicating and asserting their ancient rights and liberties," submitted (1689) to King William III (of Orange)—second in importance only to Magna Charta; called for free elections to Parliament, freedom of speech and of debate; no standing armies, nor levying of money without consent of Parliament.

The Cabinet (or cabinet council), modification of old privy council, dates from 1693 when William III for the first time made up his Cabinet from members of the party in power (Whig, la ter Tories). Cabinet further developed under George I (1714-1727), who, ignorant of English, had one of the Cabinet take his place at its sittings. Walpole by ability and craft made himself head of the Cabinet (George II) till 1742; was called by his enemies "Prime Minister." The name and office remained. Gradually the Prime Minister ceased to be the servant of the King, and became the leader of the party in power.

This parliamentary system of government with a Cabinet as an executive council at its head has won for the House of Commons the title, **"The Mother of Parliaments."**

If to this bare recital of achievements in constitutional government there is added the gradual extension of the franchise, equitable adjustment of representation in the Commons to the population, and pioneer leadership in labor legislation, we get a bird's eye view of the vast poltical heritage all English-speaking nations owe to Great Britain.

Even a glance at the above skeleton and at the constitution of the United States shows how largely its framers drew from English sources. For further evidence read the papers of Hamilton, Madison and Jay in the Federalist. The authors of the constitution took many of the essentials of the unwritten constitution of England and with masterly ability wrought them into most concise and logical form, admirably modifying them to suit the new conditions of the Thirteen Colonies. An elective senate took the place of an hereditary house of lords. The functions of the President were sharply defined. To these and other changes were added the federal principle—a super-state over sovereign and indestructible states.

Besides this matchless creation and exposition of a great working democracy, its framers must be credited with the authorship of the most pregnant statement of the underlying principle of democracy ever conceived by the brain of man: "We hold these truths to be self-evident: that all men are created equal (i. e., before the law); that they are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

Only the English-speaking nations can claim so rich a political heritage. To it add the heritages of a common language and a copious literature, to these, again, the molding of a Christianity aglow with altruism and essential democracy and we have a foundation for peace, amity and co-operation among English-speaking nations whereon it were recreant to the great interests of mankind not to build.

James Wallace.

Macaltser College, St. Paul, Minn.

ROMAN CATHOLICISM IN WASHINGTON

Clarence True Wilson.

Comment upon the activities of the Roman Catholic Church in the nation's capital is not necessarily criticism. It is our opinion that the editors and leaders of the church should know what is being done in Washington by Roman Catholicism because much of it is suggestive, some of it is admirable and some of it is perhaps a little disquieting.

The National Catholic Welfare Council now has headquarters on Massachusetts Avenue in Washington. It was organized as the successor of the National Catholic War Council on September 24th, 1919, at the Catholic University in Washington by the American hierarchy. In calling the meeting of the hierarchy, Pope Benedict XV said, "The perfection of the harvest depends upon the method and the means." It has been further stated that "the Universal Church now looks to America to be the leader of all things Catholic." All the activities are strictly under the leadership of the hierarchy. The War Council, to which this Welfare Council is the successor, operated through two main committees—the Knights of Columbus Committee on War Activities and the Committee on Special War Activities. These committees succeeded in securing Catholic representation on the general committees which discussed and molded national welfare and reconstruction policies. They also obtained a recognition of the right of Catholic organizations to a voice in practically all movements which influenced the thinking of young men in the Army and Navy, erected visitors' houses in the camps, undertook welfare work overseas, much of which was supported by Protestant money, and attempted to co-ordinate and bring into action no less than 14,673 Catholic organizations. A great deal of commendable welfare work was done with admirable tact and diplomacy, and with the most intelligent regard for the upbuilding of Roman Catholic prestige. The Roman Catholic Church had 38.7 per cent of the chaplains in the Army and Navy, and furnished 20 per cent of the total mortality list.

The buildings secured by the Catholic Welfare Council are ample but are probably only temporary locations. The work of the Council has been organized under the following department heads: An Administrative Committee, a Department of Laws and Legislation, a Department of Education, a Department of Social Action, a Department of Press and Publicity, a Department of Lay Organizations. All of these are headed by a Cardinal, Archbishop or Bishop. The General Secretary is Rev. John J. Burke, C. S. P.

The Department has given particular attention to fighting the movement for federal aid to free public education, but recently was compelled to send out a letter asking Catholics to resist from opposition to this for the time being, as Catholic interests were being injured.

The Men's Council of the Welfare work is planning to establish a training school for men desiring to take up social work, and in co-operation with the National Council of Catholic Women to handle "in a national way" the problems of immigration. It is also planned to establish civic centers for young men which will take them out of the Y. M. C. A. and give them this kind of recreation and training under Catholic influence. Clubs are to be established for Catholic students at all universities, etc. The Papal Secretary has also just recently expressed a desire of the Pope that "distinctively Catholic units" be organized among the Boy Scouts of America "under the auspices of the ecclesiastical authorities." and the Welfare Council has issued a call for Catholic men to act as Scoutmasters in this connection.

The proposed school for training of social leaders seems to be considered especially important just at this time because "the national government is considering a Federal Department of National Welfare, and we must be ready with Catholic men, trained to serve in this important field, if Catholic ideals and Catholic influence are to be felt in our national social life." It is further impressed in the declarations of the National Council of Catholic Men that "The aim of the Men's Council is Catholic welfare work."

Perhaps the most ambitious intention of the Catholic Welfare Council is its announced purpose to "establish relations with Catholic groups of foreign countries with a view to forming in the near future an International Union of all Catholic societies."

The Catholic Welfare Council maintains frequent and watchful contact with every priest in the country, advising them how they can assist in these movements.

It is perhaps pertinent to ask whether or not, in view of all the opportunities which our Roman Catholic fellow-countrymen see so clearly, the duties of Methodism as the head and fore-front of Protestantism are not very much greater in the national capital than they have previously been recognized to be.

WILL METHODISTS DO AS WELL?

The Baptists of the cities contributed more than fifteen per cent of the total amount pledged during the "$75,000,000 campaign" of their church. This estimate is based on reports from eight cities which together furnished approximately $6,500,000, or about seven per cent of the total amount pledged. Twenty or more cities not named in the following list doubtless pledged more than the eight here named:

Richmond	$1,665,797
Atlanta	1,341,548
Memphis	995,488
Louisville	980,088
Birmingham	672,015
Nashville	423,710
Little Rock	326,000
Oklahoma City	121,211

Will Methodists of the cities of the South accept the challenge of the city Baptists? Of course you city Methodists can credit on your "quota" Centenary pledges ,and after giving yourselves credit for that amount see what amount is needed to reach the Baptist figures. If you can't reach those figures, stand aside and let the people who can do big things have a clear field for their activities.

The Honoary Degree of Doctor of Laws was conferred upon Bishop W. F. McMurry, by three colleges during the commencement season: Centenary College, Shreveport, Louisiana; Kentucky Wesleyan College, Winchester, Kentucky, and Central College, at Fayette, Missouri. The baccalaureate sermons of the Kentucky Wesleyan College and Central College were preached by the Bishop.

Rev. Clifton Erwin, who has charge of the Gibsonville charge during the absence of Bro. Rose, who is in a hospital for treatment, dropped into see us the other day. Brother Erwin is only seventeen years old, but the people say that he is an excellent preacher, and can sing like a mocking bird. He reports that the Gibsonville church will receive about thirty-five from the Green meeting.

SOME GOOD RECORDS

As has been announced, the Florida Conference was the first to reach its quota in the Christian Education Movement. On a quota of $774,000 there was reported some days ago $784,000. And in addition to this, citizens of Lakeland and vicinity have pledged $245,000 to Southern College. The Florida Conference total goes beyond $1,000,000, and this amount will be increased by churches that have not yet reached their quotas. Florida Methodism thus holds the place of leadership in this greatest enterprise of our church.

In total amount pledged the Virginia Conference holds first place, with $1,302,500 reported to June 15. This is approximately two-thirds of the Conference quota, and when the final returns are in Virginia will go well beyond the figures named. Conferences that have gone beyond two-thirds of their quotas are: North Alabama, $955,000; Alabama, $750,000; Louisiana, approximately $700,000; Texas, $675,000; Northwest Texas, $425,000; New Mexico, $32,000. Other conferences that have made good reports in total amounts pledged are: South Georgia, $879,000; Holston, $810,000; North Georgia, $700,000; Western North Carolina, $700,000. The two conferences in South Carolina report approximately $1,000,000. None of the conferences named have made final reports. The canvass is being continued, as in other conferences not here named. And it is known at Nashville that in practically no report does the total represent the full amount pledged to date.

Perhaps the best report made by any city is that of Birmingham, with $455,000 pledged by the churches of that district. Four charges in the city are in another district, hence it is probable that the Birmingham total will go beyond $500,000. And this does not take into account the amount given by Birmingham citizens to Birmingham-Southern College, this civic campaign being on at the same time as the canvass of the Christian Education Movement.

Many churches made records worth while and are worthy of the special mention that will be made later. These were in every section of our territory, and were in city, town and country. These have shown what can be done in the face of adverse conditions, and they call to other congregations to do likewise. Christian Education Movement.

THE CHURCH PAPER ON THE JOB

Publicity Secretary of Christian Education Commission Has a Good Word for the Church Press.

Elmer T. Clark.

I have been engaged in some sort of propaganda all my life, and always for some religious or social enterprise.

I have been connected with the very smallest and "dinkiest" weekly newspaper imaginable, and I have worked for one of the world's greatest dailies.

From the "tank town" in the remote Ozark hills to the mightiest cities of America and Europe I have wandered in search of the material of publicity. I've advertised my little local churches, and I've "played up" the doings of the vastest armies that ever marched on mundane soil.

I've "publicized" to raise $40 to repair a fence, and I've agitated to secure a hundred million for welfare work.

So I modestly assume that I know something about the matter of publicity for social agencies, and I am in duty bound to say that the finest example of loyalty, the highest degree of fidelity, the most unfaltering faithfulness, the most thorough abandon to a task, that I have ever witnessed was displayed by the various Advocates of the M. E. Church, South, in their appeal for the Christian Education Movement, just closing its first phase.

I handled both of the great forward movements of our church, and I know whereof I speak.

Always these papers kept their columns wide open to our organization. And they did more than that; they crammed their pages with excellent material of their own, and they admitted every person who had an additional word to say.

It was magnificent—this spirit of unalloyed fidelity to the greatest thing the church ever asked her people to do. And I'd like to have some stars—and some gold—so that I could bejewel the crowns of the editors with the one and place their papers beyond the handicap of need with the other. This is their due. Out of sheer admiration and gratitude I'd like to do it.

The shame of it is that Methodists do not appreciate such a service as this. Think of it! Only ten per cent of our members ever read their own journals: nine out of ten never see an Advocate, unless they borrow it from a neighbor.

So when the church wants to launch a forward enterprise she must spend thousands upon thousands for literature with which to reach these people—and it could all be saved if the rank and file of Methodists displayed one tittle of the loyalty which characterizes these organs.

These delinquents do not know what they are missing—what values they are leaving out of their lives. Neither do they understand that they are really hindering the Kingdom's progress.

I'm a specialist in propaganda. And I'd welcome a chance to expend some of my energy on the cause of Christian education through the medium of the religious press. I'd like to have the job of awakening and electrifying the religious world with this idea. Perhaps I could in that way adequately express the gratitude I feel toward our church papers—and in some measure discharge the church's debt of obligation to them.

CHINA FAMINE RELIEVED

A letter just received from the national headquarters of the China Famine Fund brings the cheering assurance that the tragic situation which has called forth such a quick and hearty response from the Christian public in America is near its end. The following paragraphs from this letter are self-explanatory:

"Happily, although unexpectedly, our work on behalf of the famine sufferers in China is about completed. From newspaper sta tements you doubtless have already learned of the favorable radical change in the situation in China, which cables just received from Pekin report. These cables advise that recent contributions from the Chinese themselves have greatly exceeded the largest expectations; also that abundant rains have fallen throughout the famine area and harvests are therefore assured where two weeks ago complete failure was threatened. The American Committee rejoices, therefore, that the task for which it was appointed and for which its state and local organizations were established, has been accomplished.

It is suggested that committees close their work as quickly as possible, making prompt remittance of funds on hand to the National Treasurer. The National Office will continue (on a minimum basis) for several weeks to come and will be prepared to receive belated remittances. Such funds as are received in excess of actual famine relief needs, including deferred remittances which may reach us throughout the summer, will be applied through other accredited agencies to famine prevention and other post-famine problems."

The national committee recognizes the temporary nature of the work it was called on to do and the permanence and importance of the work of the Foreign Mission Boards in relation to the whole question of famine prevention, caring for orphans and all the processes of reconstruction that will necessarily go on for some time in the stricken area.

Nothing could have more beautifully illustrated the altruistic spirit of our people than the promptness and liberality with which they responded to this call of a distant people. This act of relief constitutes another tie to bind the American people and the Chinese people in a bond of friendship. The relief furnished is all the more to be appreciated when the financial condition under which it was given is taken into account.

The part played by the Methodist Episcopal Church, South, is cause for gratification and has brought the warmest recognition and congratulations from the national committee. Ours was the first board to cable a gife of any consequence to the field. In the first several months, ours was the largest donation that had been received. Throughout the past six months contributions have poured into our treasury at the rate of from $1,000 to $4,000 a day. This has come about without any great pressure. First the church at large was called upon through the press and through letters issued to many of our laymen and all of our preachers. This brought a response that was unparalleled in our church.

Later the Sunday schools were called upon for definite contribution and this brought a surprising result from every quarter of our church. We can safely say that the total which passed through our treasurer's hands for this purpose will amount to nearly a quarter of a million dollars. The significance of this sum of money is in the noble impulse and spirit of Christian brotherhood which lie behind it. Our people are alive and quick to respond to the needs of suffering humanity anywhere on the globe. Is not this a sign that the spirit of Him who said, "As oft as ye did it unto the least of these, my brethren, ye did it unto Me," is in the heart of our people?

As an illustration of the way in which such extension of the helping hand affects the Chinese, the following letter received while preparing this article is a good example:

Shanghai, China, May 17, 1921.

Dr. W. W. Pinson,
Board of Missions, M. E. Church, South,
Nashville, Tenn., U. S. A.

My Dear Dr. Pinson:

It is with great pleasure that I read your letter of April 2nd. As a member I take pride in the affiliation of the church that has done so splendidly for the famine sufferers. As a Chinese citizen I wish to express to the Board of Missions my hearty gratitude of the church's most generous contributions, which gratitude is partaken by all who are working for the relief of our fellow countrymen in distress.

With kind regards, I am,

Sincerely yours,

(Signed) C. C. Nieh.

Mr. Nieh is president of the Chinese General Chamber of Commerce. W. W. Pinson.

AMUSEMENT AN ANTIDOTE FOR MISCHIEF

Since "the pursuit of happiness' 'is recognized in the Declaration of Indendence as one of our primary inalienable rights, it seems natural enough to Americans that a large part of our charitable effort should be devoted to providing amusement and recreation for those who cannot obtain it without help. But a British social worker who has been making a careful study of American charities is led to wonder at the amount of energy and money we spend just to provide pleasure. Our strenuous activity for such an end seems to the British worker somewhat misplaced or misdirected. Yet she does not care to criticize too strongly, since a foreign observer "cannot grasp all the conditions which require mitigation nor the history which led to their formation." Moreover, she remembers the rebuke administered to the too practical-minded disciple who lamented because the alabaster box of ointment was broken at the Master's feet instead of being sold for the benefit of the poor. Mrs. S. A. Barnett has, with her husband, been "doing her bit" in Whitechapel, London, for thirty-three years, and she reports thus, in the London Daily Telegraph, on American charity:

"One of the most striking facts is the amount of energy and money that is expended to provide pleasure. Even the government uses its machinery to instigate recreation clubs in public schools, and some municipalities spend vast sums on playhouses, playgrounds, and recreation parks. The example is followed by organizations such as the Y. M. C. A. and the Y. W. C. A., which extend from the Pacific to the Atlantic and from Canada to the Gulf of Mexico. They adapt their work to the needs of many climates and to varied conditions, but never banish nor ignore as a leading note the provision of pleasure. In this pursuit many of the churches and the settlements join, as well as isolated societies, whose raison d'etre is freely to offer non-injurious amusement. In one report the following passage occurs: 'A dime for the 'movies' is not always to be had for the asking. There are thousands of New York tenement children who could never see Charlie Chaplin throw a custard pie or know the thrill of Bill Hart's exploits were it not for the free 'movies' provided by 'the Hudson Guild." Fifteen thousand is considered a small night's crowd at Chelsea Park, the 'stamping-ground' of New York's congested lower West Side, where free entertainments are provided on Monday and Friday nights during the warm weather. The police say they have been having 'a soft time' of it in the district since the 'movies' have been drawing the trouble-makers off the streets.'"—Literary Digest.

BLUE TO BLUE

ELDER MUST PRESIDE

Bishop Darlington has notified me that he will not be present at the Charlotte District Conference on account of his election as a member of the committee to visit Europe to investigate the work of our church.

H. K. Boyer.

CONFERENCE BROTHERHOOD

From the 25th of June to the 1st of October, Rev. W. L. Sherrill will have charge of the Brotherhood books. Therefore, all matters relating to the Brotherhood should be addressed to him during that period. Some of the brethren have not yet paid assessment No. 35. The time for payment of No. 36 was out on the 20th of this month. These matters should be attended to.

C. M. Pickens, Sec. and Treas.

NOTICE

The following committees are named for the Salisbury district conference:

On License, J. E. Abernethy, N. C. Williams and J. W. Strider.

On Orders, R. S. Howie, E. E. Williamson and B. Wilson.

On Admission and Readmission, Z. Paris, J. C. Umberger and W. B. Shinn.

J. F. Kirk, P. E.

PICNIC SATURDAY, JULY 2ND

There will be a picnic given by Ebenezer M. E. Sunday School, July 2nd, near Belmont, N. C., for the purpose of beautifying the church grounds and church. Everybody is cordially invited to come. There will be speaking by prominent preachers, and ice cream, lemonade, cold drinks. Dinner will be free. Come bring your friends and a well filled basket. Spend an enjoyable day with us.

W. A. Gardner,
S. S. Supt

GREENSBORO DISTRICT CONFERENCE

Tuesday morning, June 28, at nine o'clock, the Greensboro district conference will assemble at Coleridge for a two days' session. Rev. A. L. Lucas, of High Point, will preach the opening sermon Monday evening at eight o'clock.

Local preachers of the district, who may not be able to attend, will please send written reports of their work.

Visitors to the conference will be cordially welcomed.

A. W. Plyler.

SALISBURY DISTRICT CONFERENCE

The district conference for the Salisbury District meets at Park Avenue Church, Salisbury, Wednesday, July 13, at 8 p .m. The opening sermon will be preached on Wednesday night by Rev. Ira Erwin, of Norwood.

Pastors will notify A. S. Morgan, Salisbury, N. C., of the number who are expected to attend from the various charges. Those having conference or connectional interests to present are cordially invited to be present. Visitors will please notify the pastor, Rev. H. H. Robbins, Salisbury, N. C., as early as possible. First business session will be called at nine o'clock Thursday morning.

Jno. F. Kirk, P. E.

PROMISED MONEY NEEDED NOW

Perhaps it will be of interest to those persons who have promised to assist in the matter of the building of churches at Rutherford College and Boone to know that these churches are badly in need of funds, and that they will appreciate very much the payment of pledges made to them as early as may be convenient. Some of these subscriptions were made jointly to the two churches, some to one church and some to the other alone. If these promises can be met now it will greatly benefit us and also prevent their falling in the rush at conference. Furthermore, the Boone church is having notes falling due all along and is finding it difficult to take care of them.

Greatly appreciating all donations to these very worthy causes,

(Signed) W. F. Elliott,
Pastor at Rutherford College.
G. C. Brinkman,
Pastor at Boone.

LAYMEN'S WEEK
SOUTHERN ASSEMBLY
Lake Junaluska, North Carolina, August 8 to 15
Junaluska Will Help You in the Business of Being a Layman

FAYETTEVILLE DISTRICT CONFERENCE

Will Be Held at Carthage From June 30 to July 31, 1921.

This conference at Carthage opens at 9 a. m. Thursday, June 30th, and at 11 a. m. Rev. J. H. Frizelle will preach the opening sermon.

The committee for all examinations is W. R. Royall, C. R. Ross and R. F. Munns. The pastors will prepare written reports on all subjects required by the Discipline and have their quarterly conference records present for inspection.

The local preachers will also submit their annual reports. All visitors will notify Rev. G. W. Perry of their expected time of arrival. As much as possible let all the members reach Carthage Wednesday night, so that the conference may open promptly with a full attendance at 9 o'clock Thursday morning.

Carthage has invited and expects the conference to continue through Sunday, July 3rd, and all will please make arrangements accordingly.

Rev. G. T. Rowe, editor of our conference Christian Advocate, will preach in our Carthage Methodist church at 11 a. m. Conference Sunday. Come in a spirit of prayer.

J. D. Bundy. P. E.

A SHINGLING BEE

The members and friends of the Men's Bible Class of the Spencer Memorial M. E. Church, of North Charlotte, have just finished a shingling bee, at which time they covered the church parsonage. The roof has been in bad shape for some time. A contractor asked more than $300 to do the work. The men got busy on the job, and 25 of them agreed to donate the labor provided the material could be secured. The material was supplied by Mr. L. E. Anderson, superintendent of Highland Park Mill No. 3. The ladies of the church provided the dinner, and there was much fun and frolic during the work. The men stuck to the job during the two hottest days we have had for a number of years. The work was in charge of J. M. Hinson.

This work on the part of the men shows the excellent spirit that they manifest towards the things that pertain to the kingdom of God in North Charlotte. They are always ready to respond to anything they are called upon to do.

North Charlotte is improving in a number of ways. The new primary school is just about completed. The board of city commissioners have granted the appeal of the citizens of this community to lay an 8-inch water main from 22nd street through to the city limits. It is anticipated that in a very short time we will have good sanitation. North Charlotte is growing in every way. Several new residences are going up, and improvements of all kinds are in full swing.

Plans are now being made by the pastor of the Methodist church and his assistants to organize a kindergarten for the children under school age. If a teacher can be provided, the school board will in all probability grant the use of a room in the new primary school for such a purpose during the summer months.

CORNER STONE LAID

A large delegation of Winston-Salem people attended the laying of the corner stone of the new Clemmons Methodist church Sunday afternoon, June 12, at 3 o'clock. The sermon was preached by Rev. J. S. Hiatt, pastor of Burkhead Methodist church, this city, to a large congregation.

An interesting feature of the service was the placing in the corner stone of a copy of the discipline of the Methodist church, which was formerly in the possession of the late Col. G. W. Hinshaw. The book was presented to the church by Miller Hinshaw, a son of Col. Hinshaw. During the last years of his life Col Hinshaw was greatly interested in the building of a Methodist church in the village of Clemmons.

Other things placed in the corner stone were a Bible and copies of the Winston-Salem newspapers.

The church which is of brick is being pushed to completion. The cost of building has been approximately $10,000, and it is one of the best equipped rural churches in the county.

Rev. J. C. Cornett is pastor of the Hanes-Clemmons charge, of which the new church is a part. The church was started under the pastorate of Rev. M. W. Mann, who with the pastor, Rev. Mr. Cornett, assisted Rev. Mr. Hiatt in the corner stone laying service. Rev. James E. Hill, pastor of the Moravian church at Clemmons, also took part in the service.

A. W. Cline.

Winston-Salem, N. C.

HELP PREPARE PREACHERS

Young Men Held Back Through Lack of Funds.

I am constantly receiving communications from young men expressing a desire to enter Weaver College this year for the high purpose of preparing themselves for the ministry. But this one difficulty confronts three out of every four: that he has not the available means with which to pay his expenses for the year. These brave fellows say, "Can you not furnish me some kind of work to help pay the charges?" The dilemma in which I find myself now is: that the college has promised to help as many as it can already.

How shall I answer these anxious young men? Shall I say, No, to these men of high and noble purpose? We laymen are demanding a better educated ministry to lead us. What are we willing to do to have our desires fulfilled? In times of crises when our nation needs additional men for leadership, a way and means are provided for their training. Shall we as the church of God continue to do less? We, as a church, are preparing and enlarging our schools for more of those who can pay the price but as yet we have made small provisions for those who do not have the means for paying the cost of becoming the very salt of the earth.

Central Church, Spencer; the Men's Bible Class, Kannapolis; the Board of Stewards of Park Avenue Church, Salisbury, are to be commended for the practical vision expressed in their actions Sunday, June 5th. This move is answering the immediate call. There are scores of churches and church organizations in North Carolina that could easily and happily follow the example set by these people. There are a thousand individual Methodists in the state who could enrich the church and themselves by paying the entire expenses of one of these anxious young men yearning for opportunity to qualify themselves for the ministry and to answer the call of God and the church. How about it, fellow laymen, is not the challenge to you and me?

Write to me. A. M. Morton,
Weaver College, Weaverville, N.C.

ITEMS ON THE CHRISTIAN EDUCATION MOVEMENT

By H. M. North.

When the canvass is completed, please send all of the original cards to me at Raleigh, making a duplicate copy of names, dates and amounts and keep them at the local church for reference.

Do not make out your checks to your district directors, but make them out to H. M. North, Secretary of Education of the North Carolina Conference, and I will send a receipt for the total amount to the pastor of the charge. This will save the district director the trouble of receipting for these payments. Another very important matter is to let me know what persons in your charge have paid the cash amounts which you send in. I have already received green backs, money orders and checks from preachers and directors without knowing who paid these amounts. Please note carefully the above point as it is absolutely necessary for me to give credit for even a small amount to the one who pays.

Very many churches have failed for one reason or another to reach their quotas. What can be done about this? Where the canvass has not been fully completed, I will ask that you go carefully over the ground urging every member of the church to subscribe. Another plan will be to get the stewards of the church to assume the balance of the quotas for the church members, signing up all together a card to this effect. This would mean that they might put it in the budget of their church and raise it through the regular channels within the next five years, or having assumed it for the church they might get individuals to sign for the balance of it when times get better, possibly next fall or next year.

Some of the Western North Carolina folks have made the mistake of sending me their cards and money. I should be delighted to have it if I were allowed to keep it. Of course, charges in the Western Conferences should make their report to Dr. T. F. Marr, Salisbury, N. C.

Finally, if there is any special condition in your charge in which I might be of service, you will kindly let me know and it is possible that I will come to your assistance.

Are You as Effective Layman as You Want to Be?
Come to Junaluska, August 8 to 15

School Desks
Opera Chairs, Folding Chairs, Church Pews, Kindergarten Chairs, School Supplies, Blackboards.

SOUTHERN DESK CO., Hickory, N. C.

Girls! Girls!! Clear Your Skin With Cuticura
Sample each (Soap, Ointment, Talcum) of Cuticura Laboratories, Dept. V, Malden, Mass. Sold everywhere.

Laymen's Week at Junaluska
August 8 to 15 A Week of Inspiration and Recreation in the Land of the Sky

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

That our readers may get the inspiration and the uplift from the district meetings that have been held throughout the various districts within the past few weeks, we are devoting the greater part of our space this week to accounts of two of these meetings that have been sent us for publication and which we are so glad to present. Others will follow.

SHELBY DISTRICT MEETING

With 102 in attendance the district meeting held at Bessemer City, June 3rd, proved to be one of the largest ever held in the Shelby district. Mrs. B. T. Morris, district secretary, presided. The meeting opened with devotional services conducted by Rev. J. A. Peeler, pastor of the church, and were followed by appropriate words of greeting by Mrs. A. J. Owen, of Bessemer City. After the organization Mrs. Morris gave her report, which showed that the Shelby district had made a most gratifying record for the past year. Some of the aims for 1921 which she specially stressed are: A Missionary Society in every church, Missionary Voice and Young Christian Worker in every home, Mission Study classes where practicable, Bible Study in every auxiliary and every society on the Honor Roll.

An interesting report of the annual meeting at Lenoir was given by Mrs. R. J. Sifford, after which Mrs. Steidley, an evangelist, sang with meaning and power, "Can the World See Jesus in Me?" We were specially fortunate in having Rev. J. T. Mangum, of Lincolnton, give an inspirational address on "The Paramount Need of the World Today."

Mrs. A. A. Armstrong, of Gastonia, urged the necessity of each auxiliary having a Mission Study class and gave splendid suggestions as to how to conduct a class. She was followed by Mrs. Clyde Hoey, of Shelby, who stressed Bible Study as a means of missionary growth and gave an outline of the book by Miss Grace Saxe on the "Book of Acts," which has been most successfully used in the auxiliary at Shelby.

At the noon hour a most bountiful lunch was served by the ladies of Bessemer on the beautiful lawn at the home of Mr. and Mrs. Stonewall Durham and was greatly enjoyed by everyone present.

The afternoon devotional was conducted by Miss Lola Long, of Gastonia, with prayer by Mrs. B. F. Dixon. It was an inspiration to have present the presiding elder of the district, Rev. E. H. Jordan, who gave us encouraging reports of the Christian Education Movement.

Most of the afternoon was given over to the work of the children and young people. Miss Amy Hackney, of Asheville, superintendent of children's work, conducted an institute on the work of her department, and after a song by the Bessemer children gave all the chilren present an opportunity to enjoy the fine collection of Chinese curios brought from China by Miss Kate Hackney, who is in the state on a furlough.

The young people's work was represented by Mrs. George Hoyle, one of the most efficient Y. P. superintendents in the district. Miss Marrine Houser, a volunteer from the Y. P. Society at Lincolton, gave an outline of her life plans.

Resolutions of thanks were heartily given to all the members of the Bessemer Society and other friends who helped to make this meeting the best ever held on the Shelby district.

Mrs. Harvey Jonas, Sec.

WINSTON-SALEM DISTRICT MEETING

By Mrs. T. B. Apperson.

The annual meeting of the Woman's Missionary Societies of the Winston-Salem district was held June 8th at West End church with approximately one hundred and fifty in attendance, the larger part of the assembly being young people and children. The meeting was one of the most successful we have ever held. The opening session was convened at nine-thirty o'clock with Mrs. T. B. Apperson, the retiring district secretary, presiding.

The devotional services were conducted by Mrs. G. H. Hastings and bore upon our duty to young people and children to satisfy their thirst for righteousness. Miss Amy B. Hackney, of Asheville, conference superintendent of children's work, conducted a most helpful institute on children's work, using beautiful and striking charts by way of illustration. A vocal duet by Mrs. W. B. Owens and Mrs. J. P. Hurdle was indced beautiful and at various times during the day the audience was favored with lovely organ selections by Miss Mildred Jones, West End organist.

Mrs. V .R. Patterson, of Winston-Salem, brought an impressive message to the young people, urging that greater endeavor be given to organizing the young people in our district.

Mrs. J. I. Singletary gave a most interesting talk on Social Service, showing us that we are truly our brother's keeper.

Before closing the morning session Mrs. Dora L. Simpson, the newly elected district secretary, rendered an effective talk outlining her plans for the year, asking the district to take for its slogan, "On the Honor Roll." The morning session was closed with a devotional service by Mrs. J. H. Hauss, of Thomasville, conference superintendent of supplies. A well apportioned two-course luncheon was served by the ladies of West End and those attending the conference enjoyed a delightful social hour, re-assembling at two o'clock.

The afternoon devotional was conducted by Rev. R. H. Daugherty, pastor of West End. Miss Florence Blackwell spoke interestingly on Mission Study. The reports from the auxiliaries in the district as well as that of the district secretary showed growth in the work throughout the district. An interesting feature of the afternoon session was the effective presentation of a short pageant, "The Changed Cross." Young girls portraying Poverty, Pride, Wealth, Learning, Pleasure, Talent, Beauty, Fame and Sin appeared, each carrying appropriate crosses and complaining of her burden. A female quartette, in the gallery, accompanied by the echo organ sang, "Must Jesus Bear the Cross Alone." Just then the Spirit of Christianity appeared to Poverty, telling her she must select one of the discarded crosses. After trying all of them she found her own was the only one she could carry, proving that every back is fitted to its own burden. At the conclusion the concealed quartette sang "In the Cross of Christ I Glory."

The next annual meeting will be held at Centenary Church, Winston-Salem.

N. C. CONFERENCE

PRAYER FOR LABORERS OF THE MISSION FIELD

O great Lord of the harvest, send forth, we beseech thee, laborers into the harvest of the world, that the grain which is even now ripe, may not fall and perish through our neglect. Pour forth thy sanctifying spirit on our fellow Christians abroad and thy converting grace on all those who are living in darkness. Raise up, we beseech thee, a devout ministry among the native believers, that all thy people being knit together in one body, in love, thy Church may grow up into the measure of the stature of the fullness of Christ; through Him who died and rose again for us all, the same Jesus Christ our Lord. Amen.—Bishop Millman, 1816-68, from "The Enrichment of Prayer."

NOTICE, AUXILIARY OFFICERS

July 1st is the day for all reports to be sent in. Corresponding secretaries' reports to the district secretaries; all mission and Bible study reports to the conference superintendent, even if you have nothing to report but your name and the use of the Bulletin. It is very important that you use the Bulletin in your auxiliary meetings. It is full of information you need. All social service reports to the conference superintendent of social service. By all, I mean the respective reports in each department of the young people's and children's, as well as the adult auxiliaries. There is decided discrepancy between the yearly reports on study and on social service, given by Mrs. Wilson and Miss Duke, and those of your conference superintendents in these departments, because of failure to send reports to the superintendents in these departments as well as to the superintendents of the young people's and children's work. And that causes another discrepancy at Council between Miss Jones' and Mrs. Perry's reports and those of Mrs. Steele and Mrs. Newell. Please bear this in mind, and see that all reports are accurate and are sent to all the proper officers to receive them.

Mrs. J. LeGrand Everett,
Supt. Study and Publicity.

THE JUNALUSKA SCHOOL OF MISSIONS

The first School of Missions of the M. E. Church, South, in which credit courses will be offered will be held at Lake Junaluska, July 29th-August 7th, 1921. This school is for the purpose of training, under expert teachers, the leaders of mission study classes and other forms of missionary work, in the principles, methods and content of missionary education. It will be conducted by the educational department of the Board of Missions (including the Woman's Missionary Council) in co-operation with the superintendents of Missionary Education in the Sunday Schools and Epworth Leagues. A full course of ten or twelve units will ultimately be offered by this School of Missions, upon the successful completion of which the Educational Department of the Board of Missions will grant diplomas with seal. At this term six credit courses will be taught, for the completion of any one of which a certificate will be granted which will count on the diploma. The six courses are as follows:

1. Application of the Principles of Teaching to Missions.
2. The Missionary Message of the Bible.
3. The Kingdom and the Nations.
4. Southern Methodist Missions.
5. Inter-racial Relationships.
6. Stewardship.

There will be two class periods each morning—August 1-6 inclusive, from 9 to 9:45 and from 10 to 10:45.

The Faculty: 1. Dean of Faculty, Rev. C. G. Hounshell, Educational Secretary Board of Missions.

2. Course Number 1—Teacher to be supplied.

3. Dr. O. E. Brown, Dean of Vanderbilt School of Religion, will teach course No. 2.

4. Miss Mabel K. Howell, Secretary of the Foreign Department of the Board of Missions, formerly teacher in Scarritt Bible and Training School, will lead the study in the new Mission Study Book, "The Kingdom and the Nations."

5. Dr. Ed. F. Cook, President of Scarritt, will have charge of the class in course No. 4.

6. Dr. W. W. Alexander, Secretary of the Commission on Inter-racial Relations, will conduct course No. 5 on Inter-racial Relationships.

7. Mrs. Hume R. Steele, Educational Secretary of Missions, will teach the class in Stewardship.

The annual Missionary Conference, conducted by the Board of Missions, will meet during the same days that the School of Missions is in session, but there will be no conflict in the program. The whole program of the Missionary Conference will be open to those attending the School of Missions and a very rich program is offered, with such platform speakers as Hon. Josephus Daniels, former Secretary of the Navy; Dr. Charles L. Goodall, of New York; Senator W. R. Webb; Dr. S. G. Inman, Secretary of the Committee on Co-operation in Latin America; Miss Belle H. Bennett, LL. D., President of the Woman's Missionary Council; Dr. Arthur H. Armstrong, Executive Secretary of the Church Federation of St. Louis; Mrs. W. P. McDermott, Chief Probation Officer of the Juvenile Court of Little Rock, Ark.; Rev. C. D. Harris, D. D., editor of the Baltimore Southern Methodist, and others.

Picture lectures, showing progress of our missionary work in various lands, will be presented each evening by Rev. J. L. Neill. On Saturday night, August 6th, a missionary pageant will be presented. The afternoons throughout the week will be without program, and open for study and recreation. Opportunity for tennis, golf, baseball, croquet, swimming, boating and fishing will be afforded. Sites for camping will be furnished by the Junaluska management for a small charge, intending campers furnishing their own tents.

Rate of admission to Assembly grounds for period of school and conference will be $2.50. The hotels will furnish board and lodging at the rate of $2.50 per day, or $14 per week, and up. Rooms may be had in dormitories ranging in rate from $3.50 to $5.00 per week per person, according to number in room. A new and large cafeteria will be in operation in which meals may be obtained at 40 cents each, or $7.00 per week. For reservations address all communications to Mr. J. Dale Stentz, Business Manager, Lake Junaluska, N. C., or to School of Missions, Box 510, Nashville, Tenn. No registration fee will be required, but those desiring to attend are requested to fill out application blanks which may be obtained from Miss Pearle Way, Registrar, Box 510, Nashville, Tenn. For further information address J. A. G. Shipley, Box 510, Nashville, Tenn.

I hope many of our auxiliary women can find it possible to attend this splendid meeting. It is well worth while even making a sacrifice to gain the benefits to body, mind and spirit resulting from a week spent in a spot so magnificently beautiful naturally, in daily contact and association with many of the finest and biggest men and women of our church and country.

A CHRISTIAN WORKER'S PRAYER

O God of truth and love, enable us who would serve thee to perceive the innate beauty of personality, that our souls may thrill with joy at the sight of a human face. Help us to respect the pains and sorrows of men and to honor their conviction and doubts. Give us sympathy not for, but with them. May we learn to help those who are confused and to explain them to themselves. Make us to be artists of the soul, who shall discover to men the beauty and worth of which they are unaware. Help us to explain men to one another, to harmonize them, and to bring thy spiritual mediation to bear upon the confusion of our time. Amen.

Ordering a copy of Tennyson's poems, a customer wrote to an English bookseller, "Please do not send me one bound in calf, as I am a vegetarian."—Boston Transcript.

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

W. N. C. CONFERENCE

HO FOR JUNALUSKA!

The Methodist organized classes, called Wesley Bible Classes, are becoming more and more effective in Christian service. Part of this effectiveness is due to the annual coming together of members of these classes for the purpose of mutual helpfulness. Last year a joint meeting of the classes in the two North Carolina Conferences was held at Trinity College. Since our state is a state of magnificent distances it was thought best to use the conference as the unit and have two federations. Our "sandfidler" friends have held their annual meeting and now the "hillbillies" are due to come together at Lake Junaluska, July 11, 12, 13. There is no place quite so good for a summer gathering as "The Lake." Our program is a dandy and the rates are moderate. Living can easily be obtained at two dollars the day and the railways will give round trip tickets for one and one-half fare. Ho for Junaluska!

FEDERATION PROGRAM

Monday Evening, July 11.

7:45—Song Service, led by Mr. J. Dale Stentz, Lake Junaluska.

8.00—Worship Period, led by Rev. W. A. Jenkins, Charlotte.

8:10—Greetings from Federation officers.

8:20—President's Address. Mr. D. E. Henderson, Charlotte.

8:40—Address: Co-operative Denominational Loyalty. Dr. E. O. Watson. Washington, D. C.

9:30—Get-together Meeting, led by Mr. J. M. Holland, Gastonia.

Tuesday Morning, July 12.

9:30—Opening Worship Period, led by Rev. W. B. Shinn, salisbury.

9:45—Brief History of the Wesley Class Movement. Dr. J. H. Therrell, Ocala, Fla

10:45—Keeping the Aim. Mr. M. W. Brabham, Nashville, Tenn.

10:25—Growing Some: In Southern Methodism, Rev. W. C. Owen, Nashville, Tenn; In W. N. C. Conference, Mr. O. V. Woosley, Lexington.

10:45—Two Minute Reports from Wesley Hustlers.

11:35—Delegation Exhibits.

11:50—Teaching the Lesson. Rev. W. A. Jenkins, Charlotte.

12:10—Question Box.

12:40—Announcements and Adjournment.

Tuesday Afternoon, July 12.

Sightseeing, mountain climbing, boating, bathing, fishing, games and frolic.

Tuesday Evening, July 12.

7:45—Song Service, led by Mr. J. Dale Stentz, Lake Junaluska.

8:15—Worship Service, led by Rev. H. G. Hardin, Charlotte.

8:30—Address: Christian Fellowship. Rev. G. T. Rowe, Greensboro.

9:10—The Junaluska Electric Cross. Mr. J. R. McCrary, Lexington.

Wednesday Morning, July 13.

9:00—Opening Worship Period, led by Rev. Carlock Hawk, Lake Junaluska

9:15—Reports from Wesley Hustlers.

9:40—The Way to Get Wesley Classes. Rev. W. B. Shinn, Salisbury.

9:55—The Wesley Program of Service. Rev. E. R. Stanford, Nashville, Tenn.

10:45—The Wesley Class and Life Service. Rev. W. C. Owen, Nashville, Tenn.

10:35—Closing Address: From the Mountains to the Valley. Rev. H. G. Hardin, Charlotte.

10:55—Business Session.

OUR OFFICERS

President—Mr. D. E. Henderson, lawyer, Charlotte.

First Vice-President—Mr. W. G. Gaston, business man, Gastonia.

Second Vice-President—Mr. R. A. Nunn, office man, Winston-Salem.

Secretary—Mrs. J. J. Farris, a real woman, High Point.

Treasurer—Mr. J. E. Smith, stationery and printing, Reidsville.

Field Worker—Mr. O. V. Woosley, tough customer, Lexington.

MAY RECRUITS

Comrades—Lee's Chapel, Lawndale.

Lander's—Lander's Chapel, Lincolnton.

Susanna Wesley—Burkhead, Winston-Salem.

Lend A Hand—Ansonville, Ansonville.

Wesley Workers—Asbury, Lincolnton.

Wesley Baraca—Burkhead, Winston-Salem.

Sunshine—Lincolnton, Lincolnton.

Volunteer Band—Ansouville, Ansonville.

Ernest Workers—Spindale, Spindale.

Duncan Wesley—Spindale, Spindale.

Wide Awake Wesley—Newton, Newton.

Darlington Wesley—Monroe, Monroe.

Daughters of Wesley—Monroe, Monroe.

Daughters of Wesley — Newton, Newton.

Faithful Workers—Walnut Cove, Walnut Cove.

Susanna Wesley Juniors—Burkhead, Winston-Salem.

Junior Wesley Baracas—Burkhead, Winston-Salem.

Truthseekers—Asheville.

CAMP FREE

First Meeting Begins August 25.

Thomasville friends have contributed $2000 to pay for eight acres of beautiful shaded land between Connelly Springs and Rutherford College for a modern camp ground called Camp Free. Lots on it can be leased for a nominal price for tenters. Adjoining it are 48 small lots of personal property that can be bought in fee simple by those who wish to erect small cottages for summer use. Here they may take their vacation, drink the famous Connelly Springs mineral water free of charge, rest, attend the camp meeting ten days and hear the best Holy Ghost preachers of the land. A public dining room will serve meals at the lowest possible price so that tenters and cottages may camp cheap and not have to cook their meals, but rest. It will be modern in plan and as much for comfort who are "free indeed" invited to lead these meetings.

The ownership vests in the Board of Missions of The W. N. C. Conference and the control and management in the board of trustees, as follows: Prof W. E. Hauss, W. L. Alley, R. L. Pope, F. S. Lambeth, P. R. Mason, T. J. Find, G. B. Goodson, Rev. J. W. Williams, Rev. A. Burgess, Rev. R. V. Self, Rev. R. E. Ward, Rev. Raymond Browning, Rev. J. W. Combs, et al.

The dining room will be ready for the first meeting which begins August 25 and continues for ten days. Some are plauning to build their cottages in time for use this year. Let all who are interested write us soon for those deciding first will get first choice of lots. Persons who think of educating their children here at Rutherford College could buy lots large enough for homes on the small amount which is for sale adjoining the camp. We have two one-acre lots we could sell in half acre lots to those who desire. This one-fourth mile from college, right in sight; first come, first served.

We beseech God's humble people to pray for the meeting in August.

Sincerely,
Jim Green, Supt.

ONE LOOK ENOUGH

The politician who was runnning for re-election called upon a Quaker family and asked the wife, who came to the door, to see her husband.

"Have a seat and my husband will see thee," the Quaker lady responded.

The politician waited for several minutes but the husband did not show up.

"I thought you said your husband would see me?" he said.

"He has seen thee," responded the Quaker lady, "but he did not like thy looks so he went another way."—The Non-Partizan Leader.



JOINT FEDERATION OF N. C. WESLEY BIBLE CLASSES HELD LAST YEAR AT TRINITY COLLEGE, DURHAM, N. C.

Epworth League Work

Rev. C. K. Proctor, Raleigh, N. C.
Miss Grace Bradley, Asheville, N. C.

W. N. C. CONFERENCE

SOUTH MAIN, HIGH POINT, ENTERS THE LEAGUE FAMILY

In answer to calls received from the pastor, Rev. S. T. Barber, and his young people, I landed in High Point Saturday, June 4. On Sunday afternoon we organized the South Main Street Epworth League with Mrs. E. V. Patterson as president.

We had planned to organize only the Senior chapter, but several parents present joined the children in asking for both a Junior and an Intermediate chapter. Mrs. Cline was appointed to take charge of this work. She is very much interested in the young people of her church and we are sure she will do great good with them.

I wonder if the members of South Main know that they are indebted to the Epworth League for its existence. This is a bit of history I learned there. Years ago some members of Wesley Memorial League went to different parts of the city holding cottage prayer meetings. One of the now prominent members of South Main was then a member of Wesley Memorial League and conducted prayer meetings in the South Main section. He saw the need of a church in that community and at his suggestion a church was organized which grew into the present South Main Street Church.

A PLEASANT VISIT TO "JIMTOWN"

After completing our organization at High Point, Mrs. Reuben Young and a few Leaguers drove me to Jamestown. Bro. Jones had been insisting that they were mad with me for not visiting them, so I took this occasion to get them in good humor again. To our surprise, we found that Brother Jones knows how to "boss," and when he ordered your humble servant to speak to his congregation at Oakdale that night she had no better sense than to obey.

On Monday evening we held a joint meeting of the Jamestown and Oakdale Cabinets. League problems of all kinds were discussed, but especial emphasis was laid on the importance of the Council meetings.

Watch for news of these growing chapters.

AN INSTITUTE AT SHELBY

On the evening of June 8 a splendid crowd of Leaguers met at Central Church, Shelby, for an hour of institute work. Central, South Shelby and Elbethel chapters were well represented. Miss Eunice Roberts conducted the devotional service. Of course your field secretary was present and they kept her rather busy answering questions and discussing problems. Mr. M. S. Smith, of Hickory, was there but refused to make a speech.

Following our institute period, we moved to the Sunday school room and continued to enjoy ourselves by playing games and drinking punch. We were indebted to Mrs. Rush Thompson, third superintendent of the Central League, for this part of the program.

We are planning to hold another institute in the fall and hope that Crouse, King's Mountain, Cherryville and Palm Tree will join us. King's Mountain was in the midst of a revival or they would have attended this meeting.

GASTONIA LEAGUE UNION

Gastonia is coming! We held a short institute at Franklin Avenue on the evening of June 10. So many of the pastors were attending the Summer School at Trinity that we were afraid our notices had not reached the Leaguers, but we had a fine crowd and a good time. As the hour was drawing near, a huge truck rolled up full of McAdenville Leaguers. These twenty Leaguers made a pretty picture as they came marching up to the church with their pastor in the lead. West End League is only a few weeks old, but they were well repsented. Franklin Avenue League was out in force and their League choir gave us some good music.

Mr. Philip Plyler, president of the Franklin Avenue chapter, presided. Prof. Roy Reep, of Rutherford College, was present and gave us some good suggestions during our institute period. After discussing problems for thirty minutes, the three chapters present decided to form a union, with the understanding that every chapter in Gaston county would be invited to join. Mr. Philip Plyler, of Gastonia, was elected president with Mr. Kay, of McAdenville, as secretary and treasurer.

The next number on our program was a thirty-minute social on the church lawn, where the Franklin Avenue Leaguers served ice cream.

As a suitable closing to our evening's program, we asked Rev. O. C. Williamson, executive secretary of the First Presbyterian Church at Gastonia, to make a short address on "Life Service." I am sure this was the most valuable message of the entire service. Mr. Williamson is a very forceful speaker and left a strong appeal for lives of service ringing in our hearts and minds. He is a volunteer himself and leaves October 4 for Mexico as a missionary. I might add that he is half Methodist and a cousin of your field secretary.

N. C. CONFERENCE

DEVELOPING NATIVE TALENT

Africa is the Mission Special of the Epworth Leagues of the whole church. Rev. C. C. Bush gives the following interesting account of the development of native talent at Wembo-Niama:

The aim during the past three quarters has been the development of native talent by giving them opportunities for preaching and teaching Sunday school classes on the Station under the supervision of missionaries. Several of the boys and young men in training have shown marked ability in expounding the word of God. The lay members, too, have been made to feel that the "carrying on" of the Station church work and the extension of the Kingdom rests heavily upon them. A specially selected board of supervision, consisting of three native men and two native women, in conjunction with the leading evangelist, pass upon the character of each communicant and applicant for baptism and other palavers involving church members, and submit their decisions to the missionary in charge of this department. There are now twelve regularly employed evangelists, including the one who goes daily from this station to the small village, Ekunda. Each evangelist is furnished with blanks upon which he reports monthly the daily attendance at morning worship, afternoon school and the catechism class. The leading evangelist, whom the Annual Report of last year mentioned as being of great promise, is Nganjolo, and his remarkable gifts in preaching and in administration have surpassed our expectations. At the present there are forty-one young men who attend school half of the day and do work in the industrial department the other half. Many of the small boys in training weary of the rules and discipline of the Mission and return to the free and idle life of their village mates, while others are suspended; but the stream of applicants is continuous and we believe that we are picking out many who will make splendid evangelists. Four churches have been built and others repaired; two parsonages for native preachers and a dining hall for the Boys' Boarding School were constructed, and many minor repairs for this department. There have been 72 catechists enrolled on probation for church membership, 49 adults baptized, 21 infants christened, 3 communions held with average of 143 communicants each time and each one a tither, 991.90 francs (about $100) contributed in church collections. About 150 copies of the hymn book, containing some 72 hymns and 6 Psalms, were printed on the multigraph machine. The Acts of the Apostles and an Infant Catechism were translated and multigraphed. A Junior Catechism and the Gospels of Mark and Luke are being translated.

"HOW TO MAK A EPWORTH LEEG GO"

A Letter From An Ohio Pastor to His Epworth Leaguers.

By Philip Schwartz.

Dere Editor:

Yur request at hand. So you want me to rite fer your paper. When that idee mored into my brain, I laffed all over. Sez I, "I ain't none of them there long-hared fellers that sit around in fence korners wateing for the ritin sperut to move em and then bimeby madly seeze there pensul and dash off a haymowful of big words. My bizness is not ritin but speekin and its lots eazier to make a noise than to ketch an idee." But, ding bust it, you hev allus bin sech a gud friend uf min that i caint say "no." So here gose. The toppik of my artikel is, "How To Mak a Epworth Leeg Go." of korse, a grate deel depens on whear it wants to go. If it wants to go to the bow-wows, it wont take much makin. Al we'll haf to do is jist sit stil and luk down at our new shuz when the leder calls for diskushuns and try to be kuntent with the jurney to jerusalum at our sochibuls — and sheel go, alright, rite down to that plac prepaired fur the devil and his anguls. But if we want to make the Leeg go in the rite direckshun and go like greezed litening, then we'll have to do sumthing else. A Leeg is much like a weddin; it aint much of a suksess unless their is sum peepul their, besidz the parsun. It taks bridz and grumz to make a reel weddin! And it taks hansum boys and girruls to make a Leeg. So our first bizness is to git out and git em. Kumpel em to kum in, thats what the gud buk sez. Werk as hard to git em to Leeg as you wood to git em to vote fer you in a buty priz kontest. Sekund, when they kum, make it hot fur em. Noboddy liks a refrigeratur. Giv em the glad hand and the glad eye. And hav a warrum program—sumthing doin every minit. Now dont enny of you think im givin the offersers fitz. Im not ritin to them, im ritin to you memburs. The offersers is wurkin their heds rite off trying to mak things hum. Every wun of the rest of us must git out and skratch, lik an ole biddy huntin corn on a barn flore. Then we'll bring hom the bakun. Now lets al tern a new leef and tri our shootinest. Lets al role up our sleavz and make the fur fli. Lets al reapent of our sinz of omishun and komishun and set our heds to hav the fetchinest, fiestiest Leeg in town and mak all the rest of em so dadburned jellus that they ull haf to wurk to. So we'll shuv our own bote along and git the others off the sandbar at the sam tim.

Kordjully, The Parsun.

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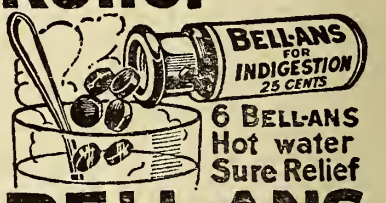


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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina _____ (here designate the bequest).....
.....

* * * *

It is sincerely hoped by the faculty and graduating class that all of our trustees will be present at the annual meeting of the board on June 28th. I want to invite the friends of the community to be with us on Tuesday morning, June 28th, at eleven o'clock to witness the graduating exercises. Let's have a large gathering of the trustees and friends on that happy and important occasion.

* * * *

I am publishing in this week's Advocate several clippings from personal letters. The spirit of these letters is so fine I am taking the liberty of publishing them without giving the names. The orphanage lies close to the great heart of our North Carolina Methodism. With increasing interest and liberality of our friends there is every reason to believe that a still brighter day is just ahead of us. In these trying days I am expecting every man and woman to stand loyally by us in our endeavors to make our Methodist Orphanage the model one of the South.

* * * *

"Times are hard, taxes high, still we must feed and clothe the orphans. Enclosed you will please find my check for fifty dollars ($50.00) to help."

* * * *

"Am sending collection for the first Sunday in each month, as long as we can do without it. Hoping God will bless you in your work. We are so glad to help you some."

* * * *

"At a meeting of the Wesley Bible class of the Methodist church of Burgaw on the 17th day of April it was decided that we would obligate ourselves to take care of an orphan at your institution, either a boy or girl, but preferably a boy."

* * * *

"Yours of the first at hand. In reply the Riverside Sunday school will support one orphan for the year. Please send a photograph of the child you wish to select for us. Enclosed you will find check for $10 as an Easter offering. Please let us know what the support of one orphan will be for each month so we can forward money the first of each month."

* * * *

"It being 'more blessed to give than to receive,' we are sure you will not get nearly as much pleasure out of receiving this check as we get in sending it, but doubtless you have as many as a dozen different places waiting for it, and can use it to advantage. This is one of the worst years we have ever had, financially, and this one of the largest checks we have ever been able to send the orphanage."

* * * *

"In answer to your valued favor of the 12th, I am pleased to advise that our Sunday school today voted in favor of supporting a boy, and that in addition a few of the men have agreed to support a girl also. Therefore you can assign us a girl and boy, and send us their names and pictures. We will forward you thirty dollars immediately after the first Sunday in each month. We are heartily with you in your work, and if there is anything else in which our Sunday school can help you, we will gladly do so."

* * * *

"The girls' Wesley class of the Methodist church in Aurora have decided to support an orphan—or try to. The girls want a little girl to support as their class work. And I'm writing to see if you have a small girl that isn't being cared for by outsiders. We would like her age, name and whatever information concerning her you might be able to give us. A picture, too, if possible. We would like to know the amount it takes to support one for a year, and if we find that we can take care, just what will be expected of us. The girls are very enthusiastic over the idea of supporting one and I'm sure we can do it all right, and shall enjoy the work, and we will be greatly blessed in doing this great work."

STRONG ADDITIONS TO FACULTY

Greensboro College Completing Teaching Force for Next Year.

Greensboro College, while retaining most of the teachers and officers of the present college year now closing, will have several new teachers and a new dietitian for the next scholastic year, beginning September 7, 1921. Some facts regarding new teachers and dietitian follow.

Head of English, Mr. Roscoe H. Vining, A. B., A. M., Boston University. Completing course for Ph. D. Boston University. Student at summer sessions Hyannis Normal School, Massachusetts Agricultural College, Dartmouth College, Boston University, University of Chicago.

Mr. Vining has taught English in Boston University, New Hampshire College, The Citadel (South Carolina Military College) and last served as head of English department in Connecticut Agricultural College. Mr. Vining is a native of Massachusetts.

Assistant in English, Miss Constance L. Beach, native of Missouri, resident of Michigan, A. B. Mount Holyoke College, completing course for A. M. Chicago University.

Teaching experience includes in part English four years high school and head of English department, Synodical College, Fulton, Mo.

Teacher of Chemistry and Physics, Miss Elva Goodhue of Alabama. Education: Judson College, B. S. University of Chicago.

Experience, taught Science Judson College, Alabama; head department of Science Greenville Woman's College, (S. C.), head of Science department Christian College (Mo.)

Teacher of Music, Miss L. Pearl Seiler of Pennsylvania; educated at the New England Conservatory of Music, including post graduate work with Carl Baermann, and a pupil of Percy Grainger.

Experience, taught music in school for girls, immediate vicinity of Boston, for last several years teacher of music in Wesleyan College (Ga.)

Teacher of Expression and Physical Culture, Miss Elba Henninger, native of Tennessee, now resident of Statesville, N. C.

Education, Martha Washington College (Va.), graduate (Teacher's Diploma) of The School of Expression. Boston, certificate pupil in Special Teacher's Training Course in Organic Gymnastics at the School of Expression, special student in Physical Education at the University of Tennessee.

Experience, Director Expression and Physical Education in Louisburg College (N. C.), teacher of Expression and director of Physical Education, Galloway College (Ark.)

Dietitian, Miss Daisy E. Brookes, of Winston-Salem (N. C.); educated at Salem Academy (N. C.), diploma from Teachers' College Columbia University; attended summer school University of Chicago.

Professional experience: Taught Home Economics at Stonewall, La., and at Omaha, Nebr. Dietitian at North Carolina College for Women, and Blue Ridge Association, Blue Ridge, N. C.

The teaching force will be increased both in English and Science departments. Next scholastic year Mr. Mortimer Browning will conduct a teachers' interpretation repertoire class, which will be limited in number. Miss L. Pearl Seiler, also a pupil of Mr. Percy Grainger, will be associated with Mr. Browning in giving piano instruction in the Grainger method.

Improvements will be made in the enlargement of laboratory and library equipment and also in the college kitchen equipment. Steady progress is being made on the Odell Memorial building.

Miss Elizabeth Weber will continue studies for M. A. degree at George Washington University.

Miss Katherine Hutton is studying with Mr. Browning and Mr. Grainger in New York.

"QUIET TALKS"

The following order of "quiet talks" is being followed by that famous religious leader of Boston, S. D. Gordon, who was invited to High Point by the churches of that city through the minister's association:

The Two Sundays.

June 19th, 3 p. m. "There's Some One at Your Side You Can't See."

8 p. m. "How an Old Town Was Radically Shaken Up, and Then Shapen Anew."

June 26th, 3 p. m. "An Old Fisherman's Story."

8 p. m. "God on a Wooing Errand."

Eight Afternoons, at 3:00.

Monday, 20th: "Woman's Power."

Tuesday, 21st: "Spending a Day With God."

Wednesday, 22nd: "Does Prayer Change Things?"

Thursday, 23rd: "Why Prayer Doesn't Change Things."

Friday, 24th: "The Real Gist of Prayer, Taking Out of Santan's Hands What Has Been Bought Back by Jesus."

Monday, 27th: "How to Make Sure That Prayer Will Change Things Every Time.'

Tuesday, 28th: "The Listening Side of Prayer."

Wednesday, 29th: "The Master's Rule of Brokerage and Exchange."

Eight Nights, at 8:00.

Monday, 20th: "Tight Corners, Blind Alleys, and How to Get Out."

Tuesday, 21st: "Why a Shrewd Old Jew Quit Money Making."

Wednesday, 22nd: "The Biography of the Devil in Seven Chapters."

Thursday, 23rd: "Is It God's Will to Heal Our Bodies Today?"

Friday, 24th: "What is the Sane Poised Teaching About Jesus' Personal Return?"

Monday, 27th: "Those in Touch of Heart with God, Who Have Died, What Can We know Positively About Them?"

Tuesday, 28th: "Can We Have Communication With the Dead?"

Wednesday, 29th: "Is There Another Chance for Salvation After Death?"

The services are being held in Wesley Memorial Methodist church.

SHE HAD IT

"I hear your husband has given up smoking. Doesn't that require a strong will?"

"Well, I have a strong will!"—The Passing Show (London).

VICTIM OF THE AMATEUR

The Hard Part.—"Whose was the best acting at the amateur theatricals?"

"Mine, pertending to enjoy the performance!"—London Mail.

"WHEN IN ROME"

"Father," said a little boy thoughtfully, as he watched his parent collect his notes and arrange the slides for a parish entertainment, "why is it that when you spend your holiday in the Holy Land you always give a lantern lecture on it? You never do when you have been to Paris!"—London Morning Post.


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OUR YOUNG FOLKS

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THE QUEST

There was once a restless boy
Who dwelt in a home by the sea,
Where the water danced for joy
And the wind was glad and free;
But he said, "Good mother, oh! let me go;
For the dullest place in the world, I know.
Is this little brown house,
This old brown house,
Under the apple tree.

I will travel east and west;
The loveliest homes I'll see;
And when I have found the best,
Dear mother, I'll come for thee.
I'll come for thee in a year and a day,
And joyfully then we'll haste away
From this little brown house,
This old brown house,
Under the apple tree."

So he traveled here and there,
But never content was he,
Though he saw in lands most fair
The costliest homes there be.
He something missed from the sea or sky,
Till he turned again with a wistful sigh
To the little brown house,
The old brown house,
Under the apple tree.

Then the mother saw and smiled,
While her heart grew glad and free.
"Hast thou chosen a home, my child?
Ah, where shall we dwell?" quoth she,
And he said, "Sweet mother, from east to west,
The loveliest home and the dearest and best,
Is a little brown house,
An old brown house,
Under an apple tree."

—Eudora S. Bumeslead.

FIDO'S LITTLE FRIEND

One morning in May Fido sat on the front porch, and he was deep in thought. He was wondering whether the people who were moving into the next house were as cross and unfeeling as the people who had just moved out.

"The newcomers must be nice folks," said Fido to himself, "for their feather beds look big and comfortable, and their baskets are all ample and generous."

While Fido sat on the front porch and watched the people moving into the next house, another pair of eyes peeped out of the old hollow maple over the way. This was the red-headed woodpecker who had a warm, cosy nest far down in the old hollow maple, and in the nest there were four beautiful eggs, of which the red-headed woodpecker was very proud.

"Good morning, Mr. Fido," called the red-headed woodpecker from her high perch. "You are out bright and early today. And what do you think of our new neighbors?"

"Upon my word, I cannot tell," replied Fido, wagging his tail cherrily, "for I am not acquainted with them. But I have been watching them closely, and by today noon I think I shall be on speaking terms with them, provided, of course, they are not the cross, unkind people our old neighbors were."

"Oh, I do so hope there are no little boys in the family," sighed the red-headed woodpecker, and then she added, with much determination and a defiant toss of her beautiful head:

"I hate little boys."

"Why so?" inquired Fido. "As for myself, I love little boys. I have always found them the pleasantest of companions. Why do you dislike them?"

"Because they are wicked," said the red-headed woodpecker. "They climb trees and break up the nests we have worked so hard to build and steal away our lovely eggs—oh, I hate little boys!"

"Good little boys don't steal birds' eggs," said Fido, and I am sure I never play with a bad boy."

But the red-headed woodpecker insisted that all little boys were wicked; and, firm in this faith, she flew away to the linden over yonder, where, she she heard the thrush say, there lived a family of fat white grubs. As for Fido, he sat on the front porch and watched the people moving in. And as he watched them he thought of what the red-headed woodpecker had said, and he wondered if it could be possible for little boys to be so cruel as to rob birds' nests. As he brooded over this sad possibility, his train of thought was interrupted by the sound of a voice that fell pleasantly on his ears.

"Goggie, goggie, goggie!" said the voice. "Tum here, 'ittle goggie—tum here, goggie, goggie, goggie!"

Fido looked whence the voice seemed to come, and he saw a tiny figure on the other side of the fence—a cunning baby figure in the yard that belonged to the house where the new neighbors were moving in. A second glance assured Fido that the calling stranger was a little boy not more than three years old, wearing a pretty dress, and a broad hat that crowned his yellow hair and shaded his big blue eyes and dimpled face. The sight was a pleasing one, and Fido wagged his tail—very cautiously, however, for he was not quite certain that the little boy meant his greeting for him, and Fido's sad experiences with the old neighbors had made him wary about making acquaintances too hastily.

"Tum, 'ittle goggie!" persisted the prattling stranger, and as if to encourage Fido, the little boy stretched his chubby arms through the fence and waved them entreatingly. Fido was convinced now, so he got up, and with many cordial gestures of his hospitable tail trotted down the steps and over the lawn to the corner of the fence where the little stranger was.

"Me love oo," said the little stranger, patting Fido's honest brown back; "me love oo, 'ittle goggie."

Fido knew that, for there were caresses in every stroke of the dimpled hands. Fido loved the little boy, too; yes, all at once he loved the little boy; and he licked the dimpled hands, and gave three short, quick barks and wagged his tail wildly. So then and there began the friendship of Fido and the little boy.

Presently Fido crawled under the fence into the next yard, and then the little boy sat down on the grass, and Fido put his forepaws in the little boy's lap and cocked up his ears, and looked up into the little boy's face, as much as to say, "We shall be great friends, shall we not little boy?"

The next morning the little boy toddled down to the fence corner, bright and early, and called "Goggie, goggie, goggie!" so loudly that Fido heard him in the woodshed, where he was holding a morning chat with Mrs. Tabby. Fido hastened to answer the call; the way he spun out of the woodshed and around the corner of the house was a marvel.

Oh, what play and happiness they had that day; how the green grass kissed their feet, and how the smell of clover came with the springtime breezes from the meadow yonder! The red-headed woodpecker heard them at play, and she clambered out of the hollow maple and dodged hither and thither as if she, too, shared the merriment. Yes, and the yellow thistle bird, whose nest was in the blooming lilac bush, came and perched in the pear tree and sang a little song about the dear little eggs in her cunning home. And there was a flower in the fence corner — sweet, modest flower that no human eyes but the little boy's had ever seen—and she sang a little song, too, a song about



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the kind old mother earth and the pretty sunbeams, the gentle rain and the droning bees. Why the little boy had never known anything half so beautiful, and Fido—he, too, was delighted beyond all telling. If the whole truth must be told, Fido had such an exciting and bewildering romp that day that when night came, and he lay asleep on the kitchen floor, he dreamed he was tumbling in the green grass with the little boy, and he tossed and barked and whined so in his sleep that the hired man had to get up in the night and put him out of doors.

Eugene Field.

WHY MAKE THE SCHOOL GROUNDS ATTRACTIVE?

Without encroaching too much on the philosophy of Herr Teufelsdrockh we may divide clothing into two classes—clothes of the body and clothes of the spirit.

In the Garden of Eden they placed most emphasis on clothes of the spirit. And why? Because in the Garden of Eden for a while at least the spirit was dominant over the body. If we find today that the clothes of the body are of more concern to us than the clothes of the spirit it means that the body is dominant over the spirit.

We cannot choose or modify to our wills all of the garments that our souls must wear, but it is one of the most wonderful blessings that we have to be thankful for that almost all of the vesture that is beyond our control is beautiful and pure.

The Earth Spirit in Faust speaks of nature as the "Living, visible garment of God." It is also our garment, and as we look around us at this wonderful world, at the pageantry of nature in all its glory, shall we not walk proudly that we have been thought worthy to wear such vestments?

Yet in the midst of all this it is a sad fact that most of us bring our daily offerings to the God of Ugliness and Dirt. Almost all the dirty and ugly things that we wear are of our own making.

Old papers and pans, old bottles and cans,
Dead chickens and cats, the flies and the rats—
And other pollutions unfitting to tell—
That send up for incense only a smell.

Do we realize that all of these things are feathers in our plumage? That each of these things is a piece of the stuff from which we have woven our spiritual garments? Are we not ashamed to wear such clothes? Yes, doubly ashamed since we both make them and wear them!

The things that are around us act upon us and elevate or depress us according to their nature. As Byron says, "I live not in myself, but I become a portion of that around me." When a soldier puts on his uniform he becomes more of a soldier than before. He will hold himself more proudly, and be braver, too.

In one of his essays Chesterton remarks that we should all wear clothes according to our profession and beliefs. What a relief it would be in dealing with a man to see that he had on the uniform of an honest man. Could he stoop to a lie? Could he dishonor the uniform he wore—an azure uniform with stars in it?

It is not possible to overestimate the ennobling influence of things that are beautiful and pure. They can strengthen and sustain beyond all power save human love. Encompassed and uplifted by the glory of the world Whitman exclaimed: "I am larger, better than I thought; I did not know I contained so much goodness." This expansion of spirit before the pageantry of nature was proof of his own greatness, for "The perception of beauty is a moral test."

You remember Hawthorne's story of the Great Stone Face: When only a boy Ernest saw it there on the mountain, the wonderful lineaments of a divine face, carved from the living rock by the hand of God. It was with him day by day. His mind took it in; his soul absorbed it; his tentacles of love and faith went forth and touched it. He rose to meet it—until at last he stood transfigured, grown into the likeness of that majestic face.

Tagore has said: "Every child that comes into the world is a message that God is not yet discouraged of man." What if we shold take this message seriously, take each child as one more solemn effort of nature to try the possibilities of the human soul? Would we be willing to let this messanger report another failure, this great effort be again futile? Only the profoundest genius can rise far above his surroundings, and few indeed are they who rise above them all. What if some day a child should come into the world and find it prepared to receive him!

We have a peculiar duty, fellow teachers, not only to ourselves, but to the young people in our care. Surround them with beauty and they will stoop less easily to an ugly act. Make things clean about them and they will give heed less quickly to an unclean thought. Set before them that which is worthy, and day by day they will eleva te their spirits to meet it face to face.—Dr. W. C. Coker in "Design and Improvement of School Grounds."

TEACHERS NEED THIS BULLETIN

In order to promote the beautifying of school grounds in North Carolina, the Bureau of Extension has established a new division called the Division of Design and Improvement of School Grounds under the immediate direction of Dr. W. C. Coker, Kenan Professor of Botany and Director of the University of Arboretum, and Miss Eleanor Hoffmann, secretary of the division and field worker.

To facilitate its work and to program of ground improvements which it contemplates, the division has prepared a bulletin which contains a number of designs for actual and hypathetical school grounds, each design being accompanied by a planting plan showing the plants to be used. There are also photographs and sketches of illustrative plantings from various sources such as the University Arboretum and private grounds.

The text of the Bulletin consists of advice as to principles of planting so as to secure the most desirable effects, together with descriptions of trees, shrubs, and flowers recommended for use in the three main sections of the state—east, middle and west.

A second purpose of the division is the giving of direct assistance through the preparation of specific plans by Dr. Coker and through personal visits by Miss Hoffman to any school that indicates a desire for help. Miss Hoffmann will also visit other organizations as opportunity allows, in order to arouse interest in the general subject of the improvement of grounds.

In offering this service, the Bureau will follow the usaul practice which obtains in all its service—no charge will be made for personal visits except that the traveling expenses of the field workers will be borne by the school or organization visited.

Requests for copies af this Bulletin or for other information should be addressed to the Division of Design and Improvement of School Grounds, The Bureau of Extension, Chapel Hill, N. C.

In designing the school building and in the choice of a site the State Department of Education at Raleigh through the Director of Schoolhouse Planning, Mr. John J. Blair, is now giving valuable aid. Improperly placed buildings or inadequate grounds make it impossible from the start to develop and improve the grounds to meet the needs of the community.

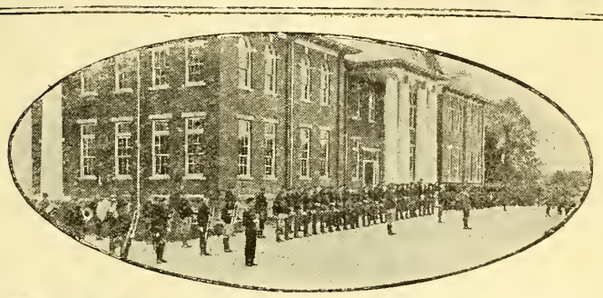
Louis R. Wilson.

Chapel Hill, N. C.

Congratulations

We extend our congratulations to the man or congregation who has a home in which to live or a Church in which to worship. At this time SAFETY should be our watchword. Building material has more than doubled, in some instances it costs three times as much to build as it did three years ago. Think about the cost to replace your Church, and then be sure that it is adequately protected by insurance in the Methodist Mutual Fire Insurance Company. The cost is very much reduced by the dividends which we are returning to our policy holders.

W. E. Webb, Secretary,
Statesville, N. C.



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Obituaries and Resolutions of one hundred words published free. All words above this number charged for at rate of 1 cent per word.

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IN MEMORIAM

MATTHEWS—Mrs. Anne Matthews of Dennis, N. C., was born August 3, 1840, and died May 12, 1921. She was the daughter of John D. and Rebecca Waddill. In 1862 she married William Matthews, who soon after the marriage entered the army, was captured, imprisoned and died at Point Lookout. Mrs. Matthews had two sisters, Mrs. Lucy J. Fulton and Miss Martha Waddill, and three brothers, Dudley M., James H. and John D. Waddill. Only one of these, John D. Waddill, is left to mourn the loss of his sister whom he tenderly cared for during a long illness.

For more than fifty years Mrs. Matthews was a loyal member of the Methodist church. Her home was always the preacher's home and her cheerful, optimistic disposition was an inspiration to her pastor.

On May 13th a large number of friends filled the Bethlehem church, where funeral services were conducted by the writer. In the graveyard by the church the body of this good woman was laid to rest, but her spirit had already entered into the presence of her Lord.

W. M. Curtis.

McCRACKEN—Mrs. Margaret E. McCracken (her maiden name was Ervin), relict of the late Enos McCracken, departed this life at the home of her son, Rufus McCracken, near Crabtree, N. C., May 13, 1921. Her husband was for long years an official member of the Methodist church, serving as steward. She was loyal to her church, and faithful to attend its services, and she was always ready to contribute of her means to its support. The funeral service was conducted by the writer, assisted by Rev. A. L. Leatham, of Jonathan. A mother in Israel has fallen.

E. J. Poe, Pastor.

BRADSHER—Edward R. Bradsher, who was born March 10th, 1858, died December 12, 1920. Brother Bradsher was a liberal, consecrated member of Salem church on Leasburg charge. He joined the church under the ministry of Rev. J. W. Jenkins. He was buried at the old Jas. O. Bradsher burying ground. Out of a family of nine children only three survive, Walter and Charlie Bradsher and Mrs. Nannie Morton. Early in life he taught school, but in more recent years had become one of Person county's most progressive farmers.

He lived only about one week after he was first taken. Pneumonia developed and the end soon came. He met the end bravely. Was not afraid to die. Told his friends good-bye just as if he was starting to make a trip.

"Do unto others as you would have them do unto you" was the motto of his life. He lived it.

S. F. Nicks, P. C.

JONES—Mrs. Maud Pell Jones, born near Pilot Mountain, N. C., October 29, 1893, departed this life May 2, 1921, making her stay on earth 27 years, six months and four days. She professed religion, joined the Baptist church at the age of 14. In 1910 she was happily married to C. E. Jones. To this union three children were born. She leaves husband, children, numerous relatives and a host of friends to mourn their loss.

Some time after her marriage she joined the Methodist Episcopal Church, South, with her husband. She lived a beautiful, consistent and consecrated Christian life until death. Some two years ago she was enabled to make a full consecration to God, and as a result of this consecration she received a glorious anointing of the blessed Holy Spirit. Under this blessed baptism she lived, toiled, prayed and rejoiced to the end of life's journey.

She was a fond mother, a dutiful wife, a loving and sympathetic neighbor. She loved her church. Prayer meeting and Sunday school work was her delight. She never tired of talking religion. Truly the law of God was her delight, and in His law she mediated day and night. God grant that her kind may increase.

J. W. Combs, Pastor.

Lovingly dedicated to my darling mother, who left us May 26, 1918:

Just three years ago, dear mother,
You left us and slipped away
To be with God and His angels
In that "land of a perfect day."

Without you the way has seemed dark,
And we've longed so to clasp your hand
When we felt we could not see—
We knew God's infinite plan.

There is never a moment, dear mother,
That we do not miss your smile,
But we know you are happy "there"
Witn those "you lost for a while."

Some day we'll meet you, dear mother,
And united our family shall be,
And we'll spend the years together
Through all eternity.

Composed on Mother's Day May 8, 1921, by her devoted daughter.

Mrs. Milton H. White,
Greenville, N. C.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has taken one of our oldest members and greatly esteemed friend, Mrs. H. F. Schulken, who died March 4th, 1921, be it resolved:

First, That the Whiteville Missionary Society is conscious of a distinct loss and wishes to place on record its appreciation of her life and character.

Second, That her loyalty to her church, home and community will always be a monument to her.

Third, That we extend our sympathy to her bereaved family and join them in mourning our loss.

Fourth, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate and one recorded on our minutes.

Mrs. I. B. Tucker,
Mrs. J. B. Schulken,
Mrs. C. L. Wooten,
Committee.

IN MEMORIAM

Many hearts were made sad when the news of Mrs. J. E. Lyon's death reached Durham. Trinity church has to record the passing away of one of its oldest and most faithful members. Mrs. Lyon was a charter member of the Woman's Missionary Society of Trinity Church, which was organized forty years ago.

We knew and loved her for her genuine worth. Her life was richly endowed with all the qualities that go to make up a noble womanhood. There is so much in this world that is artificial, so much that glitters in borrowed light, that it is truly refreshing to find one whose life of usefulness has done so much for the alleviation of the world's misery. That which constitutes human goodness, human greatness, human nobleness, lies in self-forgetfulness and self-sacrifice. In these virtues Mrs. Lyon excelled. How sweet were her soothing words, her consoling tears of sympathy to those in trouble. How fresh her spirit of hope to the discouraged. She had a living faith which made her look always on the bright side of life. Her Christian life was beautiful, amid all the changing vicissitudes of her life. She was true and loyal to her church, her friends, and her loved ones. It is comforting to know that some time, somewhere, these sundered ties of those we esteem and love will be reunited, and will remain with us forever.

Mrs. J. S. Mangum,
Mrs. C. B. Green,
Mrs. A. McCullen,
Committee.

RESOLUTIONS OF RESPECT

With the death of Mr. T. M. Stephens, the fast diminishing company of men and women who were identified with Trinity church a score of years or more loses more than a unit; in fact, there has passed away one whose consistency, fidelity spiritual favor and heroism dominated his life.

This church was supreme in his thoughts, plans and prayers, and his gift to it was his kindness of heart, love of God and his Bible. It was his delight to talk about religion, the Bible and heaven. He loved the Sunday school and remained upon its roll until "called up higher."

Through the weary months of waiting, his patient spirt was an inspiration to friends and loved ones for, with an unwavering faith, he rested in Him who promised "My grace is sufficient for thee."

Quietly the "silver cord" was loosed, and his soul slipped away to be ever at home with the Lord.

Our hearts are sore. A place is vacant in our church. We hold him close in memory's sacred shrine. "He shall not return to us, but we shall go to him."

"Resolved. That a copy be sent the family and the North Carolina Christian Advocate.

Respectfully submitted.

Mrs. J. W. Bright,
Miss Sadie Cozart,
Mrs. F. L. Hunter,
Committee Wesley Bible Class.

SUGG—James T. Sugg was born on his parents' plantation in Bull Head township, Greene county, on the 26th day of October, 1849. He lived in his native county all his life, save a short period in the city of Goldsboro, when a boy and was a resident of Snow Hill since a date antedating the Civil War.

From early childhood he became a Christian, and as a Christian and citizen he never permitted his light to shine under a bushel. For more than thirty-five years he was a steward and trustees of the Snow Hill Methodist church. He was also secretary of the quarterly conference of the Snow Hill circuit for most of this time. For a number of years he was superintendent of the Snow Hill Sunday school.

No appeal of his church, or call of his country, or cry from the needy ever found him an unwilling help. We feel the world was made better by having him pass through it.

C. T. Rogers, P. C.

HUITT—Joseph Lee, the little son of Mr. and Mrs. J. H. Hultt, died May 10, 1921. He was one year, 20 days old. He has left a vacant place in this home. Rev. L. D. Ballard assisted in the funeral. The remains were laid to rest in Knox's Chapel cemetery, Elmwood circuit.

A. C. Kennedy.

GIBSON—Henry D. Gibson was born November 11, 1847, and died April 30, 1921, in the town of Gibson, N. C. He was the son of Noah and Julia Gibson. The deceased leaves three daughters, Mrs. J. W. Whitehead, Dunn, N. C., Miss Julia Helen Gibson, Raleigh, N. C., and Miss Mary Prince Gibson, Gibson, N. C.; one bother, David Gibson, Red Springs, N. C., and one sister, Mrs. B. E. Moore, of Bennettsville, S. C.

His wife, who passed to the better land some ten years ago, was Miss Annie E. Smith, of Morven, N. C. They were married in March, 1872.

Brother Gibson was converted in St. John's Methodist church when he was about 17 years old, under the ministry of Rev. T. W. Guthrie, connecting himself with that church at the close of the meeting. He has led a useful and active Christian life, for many years serving as steward, superintendent of the Sunday school, and trustee, and representing his charge, both in district and annual conferences. He was kind and considerate, and in his death the community has lost one of her best citizens. During his last days he suffered with heart trouble. He knew that his days were numbered and often talked to this writer about his spiritual condition, saying among other things, that he was at peace with God and not afraid to die. His last day was spent reading his Bible, the one Book which had been his guide through life. He bore his afflictions patiently and died as he had lived. The funeral was held in the Methodist church at Gibson on the second day of May, conducted by this writer and Rev. J. A. Campbell, of the S. C. Conference. A large concourse of people were present to attest their love and esteem for this man of God. He was buried with Masonic honors in the family cemetery a few miles from town.

As citizen he was foremost in everything that would better the community. For one term he was register of deeds of Richmond county, and was active in the movement which resulted in the establishing of Scotland county. At the time of his death he was mayor of our town, having served in that office with honor becoming a Christian gentleman. He came to the end of his more than 73 years with a life filled with useful deeds.

A. J. Parker.

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2 **The School of Medicine** (The Atlanta Medical College), founded in 1854 and offering the degree of Doctor of Medicine. William S. Elkin, M. D., Dean.
3 **The School of Theology** (The Candler School of Theology), organized in 1914 and offering the degree of Bachelor of Divinity. Franklin N. Parker, D. D., Dean.
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5 **The Graduate School**, organized in 1919 and offering the degrees of Master of Arts and Master of Science. Theodore H. Jack, Ph. D., Dean.
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E. A. Cole, president; Chas. S. Wallace, vice president; W. E. Webb, secretary; directors, E. A. Cole, manufacturer; W. B. Cooper, Lieut. Governor, banker and cotton exporter; J. F. Kirk, presiding elder, Salisbury District; W. A. Newell, presiding elder, Statesville District; M. T. Plyler, presiding elder, Durham District; Dorman Thompson, lawyer; J. C. Wooten, presiding elder, Raleigh district; C. A. Wood, preacher; Cahs. S. Wallace, fish wholesaler; N. H. D. Wilson, presiding elder, Washington District.

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Statesville, N. C.

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District Appointments

SALISBURY DISTRICT
J. F. Kirk, P .E., Salisbury, N. C.
THIRD ROUND

June
Bethel, Bethel. 11 a. m. 25-26
Forest Hill, 8 p. m. 26
July
Norwood, Randalls, 11 a. m. 2-3
Badin, 8 p. m. 3
Concord Ct., Bogers, 11 a. m. 9
Concord, Central, 11 a. m. 10
Concord, Westford, 3 p. m. 10
Concord. Kerr St., 8 p. m. 10
Park Avenue, 8 p. m. 15
Mt. Pleasant, Center Grove, 11 a. m. 16-17
First St., Albemarle, 8 p. m. 17
China Grove, China Grove, 11 a. m. 24
Spencer, Central, 8 p. m. 24
Woodleaf Ct., Cleveland, 11 a. m. ..30-31
East Spencer, 8 p. m. 31
August
Salem Ct., Oak Grove, 11 a. m. 6-7
Epworth. 8 p. m. 7
Kannapolis Ct., Shiloh, 11 a. m. 13-14
Kannapolis Sta., 8 p. m. 14
Harmony, 8 p. m. 17
New London, Bethel, 11 a. m. 20-21
Gold Hill, Wesley's Chapel 1:30 p. m. 21

MARION DISTRICT
D. M. Litaker, P. E., Marion, N. C.
THIRD ROUND

July
Table Rock, Linville, Sat. 11, Sun. 11 2-3
Enola, Warlick's, 3 p .m. 3
Marion Ct., Pleas. Grove, 11 a. m. 10
Old Fort, Greenlee, 11 a. m., 3 p. m. 9-10
Thermal City, Centental, 11 a.m.,3 p. 16-17
McDowell, Glenwood, 3 p. m., 11 a. 16-17
Micaville, South T. R., 11 a. m. 24
Burnsville, night & 9 a. m. 24-25
Spruce Pine, Bakersville, ngt & 11 a. 30-31
Bald Creek, Elk Shoals, 11 a. m. 29
August
Mill Spring, New Hope, 11 a. & 2 p. 7

STATESVILLE DISTRICT
W. A. Newell, P. E., Statesville, N. C.

June
Granite Falls, Granite Falls 11 a. m. 25-26
Dudley Shoals, Rocky Mt., 3 p. m. ..25-26
Rhodhiss, Rhodhiss, night 26
July
Troutman, Rocky Mt., 11 a. m. 2-3
Hiddenite, Pisgah, 3 a. m. 2-3
Hudson, Colliers, 11 a. m. 16-17
Lenoir Ct., Olivet, 3 p. m. 16-17
So. Lenoir, So. Lenoir, night 17

WASHINGTON DISTRICT
N. H. D. Wilson, P. E., Washington, N. C.
THIRD ROUND

June
Vanceboro, Chapmans 25-26
Grimesland, Winterville 26-27
July
Stantonsburg, Lebanon 2-3
Fremont, Yelvertons, ...3-4
Wilson, Valvary, night 4
Greenville, night 5
Farmville 6
Wilson, First Church, night 6
Bailey 7
Ayden, night 7
Washington, night 8
Bath, Pinetown 10
Nashville, night 11
Spring Hope 12
Rocky Mount, Clark St., night 12
Rocky Mount, Yorks 13
Rocky Mount, First Church, night .. 13
Bethel 16-17
Tarboro 17-18
Mattamuskeet, Bethany 20
Fairfield 21
Swan Quarter 23-24
Aurora, Small 28
McKendree, Conetoe 30-31
Robersonville, Stokes 31-Aug 1
Preaching without quarterly conferences:
August
Rocky Mount, First Church, 11 a. m... 7
Rock Mount, Clark St., night.... 7
Bailey Ct. 14
Spring Hope Ct. 21
Rocky Mount Ct., Yorks 28
Nashville, night 28

SHELBY DISTRICT
J. H. Jordan, P. E., Gastonia, N. C.
THIRD ROUND

June
Bessemer, 11 a. m. 26
Main St., 8 p. m. 26
July
Dallas, Hardin, 11 a. m. 3
Ranlo, 8 p. m. 3
King's Mountain, 11 a. m. 10
South Gastonia, 8 p. m. 10
Mayworth, 11 a. m. 17
East Belmont, 3 p. m. 17
Belmont, 8 p. m. 17

Mr. O. V. Woosley and Miss Womack, our Sunday School secretaries, will be with me at the following places: South Fork, Lincolnton, Belmont, Polkville, Shelby Ct., Shelby, Central, LaFayette St., Rock Springs, Cherryville, Crouse, Lincoln Ct., and Lowesville. Special emphasis will e given to our Sunday School work, and I am very anxious to have a full deegation o fthe officials and Sunday School teachers at all of the meetings.

It is desired that provisions shall be made for the Sacrament of the Lord's Supper at every Sunday service announced above except where it is regularly observed.

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
THIRD ROUND

June
Currituck, Asbury 25-26
July
Pasquotank, Hall's Creek 2-3
South Camden, Wesley's 6
Plymouth, Amesville 9-10
North Gates, Hebron 16
Gates, Harrell's 17-18
Perquimans, Epworth 23-24
Edenton 27
Chowan, Bethany 30-31
Hertford, night 31
August
Kennekeet, Rodanthe 3
Hatteras, Hatteras 5
Roancke Island, Manteo 7
Dare, Mashoes 8
Kitty Hawk, Nag's Head 10
Pantego & Belhaven, Pantego 14
Roper, Pleasant Grove 21-22
Columbia, Scuppernong 27-28
September
Tyrell, Gum Neck 3-4

District Conference will be held at Wesley's Church on the South Camden Circuit July 5-6. The opening sermon will be preached on Monday night, and the conference will convene on Tuesday morning at ten o'clock.

GREENSBORO DISTRICT
A. W. Pyler, P. E.
508 Summit Ave., Greensboro, N. C.
THIRD ROUND

June
Randolph at Ebenezer 25-26
Main Street, night 26
July
Pleasant Garden at Liberty 2-3
Centenary, night 3
Coleridge at Mt. Zion 9
Ramseur & Franklinville, Ramseur...10
Ashboro, night 10
West Market 17
Gibsonville, night 17
Bethel. night 20
Wentworth at Wentworth 23
Park Place 24
Spring Garden, night 24

ROCKINGHAM DISTRICT
J. H. Sharp, P. E.
THIRD ROUND

June
Aberdeen, Hoffman 26
July
Biscoe, Marcus 8
Montgomery, Zoer 9-10
Troy 1 9-10
Troy 10-11
St. Paul, St. Paul 15
Elizabeth, Purdies 15
Raeford, Parkers 23-24
Red Springs 24-25
Rowland, Asbury 29
Caledonia, Caledonia 30-31
Maxton 31
August
Mt. Gilead Ct. 6-7
Mt. Gilead 7-8

WILMINGTON DISTRICT
J. M. Danle, P. E., Wilmington, N. C.
THIRD ROUND

June
Wilmington, 5th Ave., a. m. & p. m. 26-27
Wilmington. Epworth, p. m. 26-6
July
Tabor, Bethesda, a. m. 2-3
Chadbourn, Fair Bluff, a. m. 1
Hallsboro, Shiloh, a. m. 9-10
Whiteville, Mishops Spgs., p.m.,a.m. 10-11
Carver's Creek, Carver's Creek, a.m. 16-17
Wimington, Trinity, p. m. 17-18
Swansboro, Bethlehem, a. m. 22
Onslow, Pollocksville, a. m. 23-24
Magnolia, Carltons, a. m. 29
Rose Hill, Charity, a. m. 30-31
August
Town Creek, a. m. 5
Shallotte, a. m. 6-7

The District Conference will convene at Chadbourn on June 29th, 9 a. m. and continue through June 30th. The opening sermon will be preached on Tuesday night, June 28th.

ASHEVILLE DISTRICT
W. H. Willis, P. E., Weaverville, N. C.
SECOND ROUND

June
Mill's River, Avery's Creek 25-26
Saluda 26
July
Antioch 2-3
Roseman, Toxaway 9-10
Brevard, Oak Grove 9-10
Mars Hill, Laurel 10-17

WARRENTON DISTRICT
E. M. Snipes, P. E., Weldon, N. C.
THIRD ROUND

June
Conway, Sharon 25-26
July
Henderson 2-3
N. & S. Henderson, night 3
Norlina, Union 8
Middleburg, Tabernacle 9-10
Ahoskie, Aulander 14
Murfreesboro & Winton, Harrelsville...15
Bertie. Mt. Gould 16-17
Northampton, Pleasant Grove 23-24
Williamson & Hamilton 29
Scotland Neck 30-31
August
Roanoke. Calvary 6-7
Littleton, night 7

CHARLOTTE DISTRICT
H. K. Boyer, P. E., Charlotte, N. C.
THIRD ROUND

June
Thrift-Moores, Moores, 11 a. m. 26
Seversvilyle, Seversville, night 26
July
Trinity, 11 a. m. 3
Matthews, Bethel, 3 p. m. 3
Dilworth, 11 a. m. 3
Polkton, Mt. Moriah, 11 a. m. 9-10
Wadesboro, 11 a. m. 17
Morven, Pleasant Hill, 3 p. m. 17
Morven Q. Conf. 10 a. m. 18
Hickory Grove. 11 a. m. 24
Duncan Memorial, night 24

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E.

June
Siler City, Mt. Vernon 25-26
July
Carthage, Carthage 2-3
Buckhorn, Buckhorn 9-10
Glendon, Carbenton 11
Parkton, Sandy Grove 16-17
Hay Street 24
Lillington, Parkers Grove, 3:30 p.m. 24
Jonesboro, Memphis, 11 a. m. 26
Roseboro, Hally, 11 a. m. 29
Stedman, Bethabara 30-31
August
Hemp, Mt. Carmel 14-15
Pittsboro, Brown's Chapel 20-21
Haw River, Ebenezer, 11 a. m. 22

NORT HWILKESBORO DISTRICT
J. W. Williams, P. E.
THIRD ROUND

The District Conf. will convent at Honson's Chapel June 21-23.

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N.C.
THIRD ROUND

June
Craven Ct., Rhems, 11 a. m. 25-26
Jones Ct., Oak Gve, 3 p.m. & 11 a.m. 26-27
Pamlico Ct., at Dist. Conf. 29
Oriental Ct., at Dist. Conf. 30
Vandemere Ct., at Dist. Conf. 30
July
Beaufort, 11 a. m. 3
Morehead City, night 3
Grifton Ct., Epworth, 11 a. m. 6
LaGrange Ct., Seven Spgs., 11 a. m. 9-10
Kinston-Queen St., night 10
New Bern-Centenary, night 14
Dover Ct., Cove City 17
Newport Ct., Newport, night & 11 a. 17-18
New-Riverside, night 21
Snow Hill Ct., Tabernacle 23-24
Hookerton Ct., Maury, 3 p. & 11 a. 24-25
Atlantic & Sea Level, Sea Level, ngt. 27
Ocracoke & Portsmouth, Portsmouth 30-31
August
Straits, Harker's Island 3
Harlowe, Ct., Tuttle's Grove 4
Mt. Olive, Falling Creek 6-7
Mt. Olive & Calypso night 7
Goldsboro Ct., Mt. Carmel, 11 a. m. 13-14
Goldsboro, St. John, night 14

MOUNT AIRY DISTRICT
W. F. Womble, P. E., Mt. Airy, N. C.
THIRD ROUND

June
Dobson, Pleasant Ridge 25-26
Mayodan, Centenary 2-3
Madison—S Price 3
Walnut Cove, St. Mark 9-10
Yadkinville, Boonville 16-17

WAYNESVILLE DISTRICT
J. H. West, P. E., Waynesville, N. C.
THIRD ROUND

June
Shady Grove 25
Waynesville Ct. 26
July
Bethel, Ivey Hill 2-3
Fines Creek 9-10
Highlands 16-17
Glenville 17-18

WINSTON-SALEM DISTRICT
Frank Siler, P. E., Winston-Salem, N. C.
THIRD ROUND

July
Farmington Ct., Huntsville, 3 p. m. 3
Thomasville Main St., 11 a. m. 10
Quarterly Conf., night 10
So. Thomasville, night 10
Denton Ct., Pleasant Grove 16-17
Lexington, First Church, 11 a. m. 24
Quarterly Conf., night 22
Linwood Ct., Cotton Grove, 3 p. m. 24
Quarterly Conf., 11 a. m. 1 p. m. 23

RALEIGH DISTRICT
J. C. Wooten, P. E.
SECOND ROUND

June
Epworth, 8 p. m. 23
Jenkins Memorial, 8 p. m. 24
Millbrook, Oak Grove, 11 a. m. 25-26
Clayton, 8 p. m. 29
July
Tar River, Kittrell, 4 p. m. 3
Franklinton, 8 p. m. 3
Garner Hollands, 11 a. m. 6
Oxford, 8 p. m. 8-10
Oxford Ct., Marrows, 11 a. m. 9-10
Princeton Ct., Ebenezer, 11 a. m. ..16-17
Selma, 8 p. m. 17
Cary, Holly Springs, 11 a. m. 23-24
Youngsville, Rock Spring, 11 a. m. 30-31
Louisburg, 8 p. m. 31
August
Granville, Calvary, 11 a. m. 6
Creedmore, Grove Hill, 11 a. m. 7
Benson, 4 p. m. 12
Four Oaks, 11 a. m. 13-14
Smithfield, 8 p. m. 14
Kenley, Buckhorn, 11 p. m. 20-21

JUNALUSKA PASTORS' ASSOCIATION

Last year, during the session of the Junaiuska Training School for Leaders, the pastors present formed the Junaluska Pastors' Association.

The feeling was expressed that our pastors are not sufficiently acquainted with the scope of the work of this school in which a number of courses of a fundamental nature are offered of greatest value to others.

Attention is called to the following courses offered this year as particularly helpful to pastors:

1. The Social Teachings of Jesus. Dr. Andrew Sledd.
2. A Program of Social Service for the Sunday School. Prof. E. P. St. John.
3. Sunday School Management. Dr. Wade Crawford Barclay.
4. A Methodist Church and Its Work. Prof. A. M. Trawick.
5. Bible and Missions. Dr. Ed F. Cook.

The above courses are especially mentioned. However, other courses, particularly those in the field of adolescent and adult work, such as Agencies of Religious Education of Intermediate-Seniors, Young People's Organization and Administration, and Adult Organization and Administration, will be found most profitable to pastors who are interested in the problems connected with these groups.

It is pointed out that the courses offered in this school are very similar to those offered at the Training School of the West held at Southern Methodist University, at which two hundred or more of the preachers attend regularly.

Our pastors need these courses and the great work of religious education needs the spirit and leadership of the pastors. The Association urges the importance and value of this school upon the pastors of the church.

S. W. Lawler,
Chmn. of the Association.
R. M. White, Sec.

THE PREACHERS' ASSOCIATION

Special Attendance at Junaluska Tacher Training School, July 13.

Last summer at Lake Junaluska there was a meeting of the pastors attending the Teacher Training School of the General Sunday School Board; after some discussion it was thought best to form an association of the pastors attending this school and as far as possible, all the pastors who come to Junaluska during the summer. The association was organized with the usual officers for such an organization, there were some things it was thought could be accomplished better by organized effort.

1st. That the pastors might all get acquainted and a better social life enjoyed, especially by those who come for the first time or were strangers on the grounds, a linking of the preacher-life closer together.

2nd. That through organized effort the work enterprised at Junaluska could the better be carried forward by organized effort than singly.

3rd. It was urged by those present that special effort be made to get a larger attendance of pastors at the Teacher Training School.

Thoughtful men never so definitely believed as now that the church, home and state of tomorrow will be determined by what is being taught in the schools of today. The church is coming to believe that if the church of the future is to be stable and efficient we must provide efficient teachers for our church schools. As in every other movement of the church, the pastor is the key-man.

To call attention to the program for the training school and the work that will be done at Junaluska should be sufficient to insure a large attendance of pastors; from the undergraduates to the oldest pastors will find a helpful course. No pastor can attend this school without being convinced of the importance of the work and at least to a measure become interested in getting some of his workers to attend.

I would especially appeal to the younger pastors to attend. More and more are the demands being made upon the ministers and the demands will multiply and become more urgent. Hard work will be necessary upon the part of those who are to lead our Zion tomorrow and shape its work and determine its policies. Never were men offered such opportunuities for great service, but they must qualify for this larger field of service.

It is hoped that a large number of pastors will be present at the opening of the school, July 13th, and remain until its close.

It would be well for those who expect to attend to make reservation at an early date; in most every conference some one is looking out for reservations for that conference. Maybe the S. S. Field Secretary, Dr. R. M. White, 1004 West Ave., Richmond, Va., Secretary of the Association, will be glad to give any information to those desiring it. S. W. Lawler.

OUR MISSIONARY NEWS

New Paper Issued at Rockingham.

Rockingham, June 16.—Our Missionary News is the latest paper to enter the field, the first issue making its appearance today. It is edited and managed by Mrs. J. LeGrand Everett, who is also the conference superintendent of study and publicity of the North Carolina M. E. Conference.

At the annual meeting of the woman's missionary societies at Fayetteville several weeks ago, it was decided that the W. M. S. should establish a monthly paper of their own. Mrs Everett, the "mother" of the plan, was placed in charge, and now the first issue has made its appearance. It is a four-page paper, and is issued from the presses of The Rockingham Post-Dispatch. It will appear on the 15th of each month, and the price is 50 cents per year.

The first issue is a "conference edition," being devoted to the president's report, the council report, financial statements and other reports made at the Fayetteville meeting of the W. M. S., besides intimate "personals," and an inspiring editorial column. It is neatly printed on a superior grade of white book paper.

The new paper for Methodist women will no doubt be happily received by the Methodist hosts of the state, and will from a start of 2,000 copies rapidly expand to the point of entering every Methodist home in the state. It covers a field all its own, and in no wise interferes with the other papers of this denomination. On the contrary, it is to work hand in hand with them, and later to be a force for information, education and inspiration.—Charlotte Observer.

The station master, hearing a crash on the platform, rushed out of his room just in time to see the express that had just passed through disappearing around the curve and a disheveled young man sprawled out perfectly flat among a confusion of overturned milk cans and the scattered contents of his traveling bag. "Was he trying to catch a train?" the station master asked of a small boy who stood by, admiring the scene. "He did catch it," said the boy, happily, "but it got away again!"—The Youth's Companion.

AS IT IS COMING TO BE

A young missionary, burdened with some of the questions that plague his kind, sought a veteran leader.

"Doctor, I wish you would give me the benefit of your experience for an hour or so this afternoon," he requested.

"My boy, I'm sorry, but I have a meeting of the united evangelistic council for this afternoon."

"How about this evening?"

"The committee on the care of the foreign cemetery meets this evening."

"Tomorrow morning, then?"

"Tomorrow the finance committee will be in session all day."

"Can I come tomorrow evening?"

"I won't be at home. There's a banquet at the Y. M. C. A."

"Perhaps you will have time day after tomorrow."

"Day after tomorrow I have a meeting of the executive committee of the provincial educational association in the morning; a conference on the introduction of pumpkin seeds into this section in the afternoon, and I leave that evening for a meeting of the subcommittee on hymn tunes and chants of the committee on ritual of the ad interim directing committee of our mission to be held in Shanghai for a week."

"Well, doctor, you seem to be a busy man. But this is a desperate situation. I need spiritual help, and if I don't get it very soon I fear my life as a missionary will be wrecked. When will you be free from committee meetings to help me?"

"My boy, I have been trying for two years to get some time not tied down by such engagements. Yours is evidently a matter deserving attention. I am going to break the vicious circle, and three months from next Tuesday, at four-thirty in the morning, I will be able to give you ten minutes."—China Christian Advocate.

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Total charge for session, September 15 to June 3, $550. Summer term July and August. For catalog, address,

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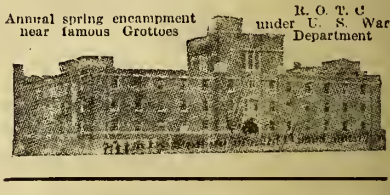
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PREACHERS IN THE MAKING

The supreme court upon examination gives a young man license to practice law, but the uumber of cases coming his way will depend upon the ability and fidelity with which he engages in his profession. God may call a young man to preach and the church may grant him license, but the quality of his preaching will be determined by himself.

Methodism has always followed a primary law of education in training preachers. That law is that anybody learns to do a thing by actually doing it. Under necessity the early preachers unconsciously followed a principle that is now recognized universally as essential in all satisfactory training.

The conference courses have grown from year to year until it has become impossible to master the books laid down for any year and attend to the duties required of the pastor at the same time. The best that can be hoped for is a knowledge of the subjects that will enable the preacher to pass a satisfactory examination and pass on into the position of a graduate.

If the young preacher dismisses the subjects from his mind as soon as the examinations are over, he cannot hope to succeed, but if he continues the habits of study acquired while going through the course, there is no limit to the development of his power to think or to his usefulness as a shepherd of souls. The preacher makes his own place.

"BENEFIT OF CLERGY"

Long ago the man of God was supposed to be possessed of magic powers that he could use for opening the door of salvation for the docile or refuse for the chastening of the recalcitrant. The priest had a court of his own and by resort to the "benefit of clergy" could render himself immune from penalties that his conduct would make him liable to in the courts in which laymen were tried.

Even after that sort of privilege passed away, the "person" continued to be the "parson" in his community, enjoying the peculiar respect that was accorded to his office. He was the best educated and the best informed man, as well as the leader of the spiritual life.

Gradually as education spread and other professions advanced, the minister ceased to enjoy the prominence produced by contrast and became less distinctively the "parson." This was good for both the community and the preacher, as it made it necessary for him to concentrate upon the one thing that he was called to do. It forced him to become expert in faith and prayer.

But now certain publishers are saying that the one sure way to have the public discount a book is to announce that the author has the right to place "reverend" before his name. This comes as a reaction against the preposterous claims of the priest and also as a phase of the general revolt against authority of every kind. Such a condition can be only temporary. The true preacher comes with an authority born of experience and a call that people will recognize.

AGAINST CELIBACY OF THE CLERGY

When Luther repudiated the doctrine of the celibacy of the clergy by taking Catherine von Bora from a nunnery and making her his wife, he released the world from the bondage of a theory that had meant unmeasured loss. The campaign for Christian education has published far and wide the fact that John Kendrick Bangs is the grandson of Nathan Bangs, a leading light in Methodist history. If Nathan had chosen to remain single, John Kendrick's father would never have seen the light of this world. Neither would he. Consequently, the noted producer of the Houseboat on the Styx is one of many thousand arguments in support of a married ministry.

It has often been remarked that the sons and daughters of the parsonage take high rank in the world. It could hardly be otherwise, because they imbibe the truth from babyhood and go out among men to give it practical application. There is no better place in existence for a boy or girl to grow up in than a Methodist parsonage, and if some of them turn out bad, they do it in spite of their rearing and not because of it. It has also been noted that while some of them go away and have their fling, in almost every case they come back in later life to the teaching received in childhood.

Besides, the whole idea of the sanctity of celibacy rests upon an erroneous idea of marriage, which is not a relation that people enter into because of sinful inclinations, but rather because it is not good for man or woman to be alone. The law of sex is divine. All honor to sisters of mercy, who give their lives in an unselfish effort to alleviate the miseries of mankind. But are they rendering any finer service than the mothers, who put their very lives into their offspring? The traditional notion of sainthood must finally give way before the normal unselfish devotion that sweetens and ennobles the common, everyday life of the world.

BACK ON THE MAIN LINE

An anonymous brother last week referred to the thirty-five million as the financial goal in the Centenary, the thirty-three million asked for in the campaign for education, and then wanted to know what the church would want about thirty million for next. Now let it be distinctly understood that the church was attending to its business in both of those campaigns and could not have refused to carry them on without deliberately shutting its eyes to obvious needs.

However, there is a danger in continuous campaigns for raising money for even the best of purposes, and that danger is that both the members of the church and the people outside may get the idea that the church is primarily a money-raising organization. This is far from the case. While the use of money is a necessary topic for doctrinal and practical consideration, the kingdom is so essentially dependent upon other things that an apostle could tell a money-loving man to take his money and go to perdition with it.

The supreme field of the church is the spiritual life, and there is just one thing always to be kept in view. The gospel must be continually preached in such a way as to bring the grace of God to bear upon the hearts and lives of men. Are Christians growing in grace? Are sinners being brought into grace? These are the test questions to which a healthy church must be able to give an affirmative answer.

For two generations or more Methodism was an evangelizing agency and little else, and during that time large numbers were added, and added readily, to the membership. But other lines of work opened up, and organizations multiplied, until within a generation Methodism has become a great institution, and the pastoral office has become so filled with duties that the primary work of bringing the gospel to bear upon the community has been forced to become only one or many necessary things.

Now these things are not wrong. The life of the church had to become complex as its numbers and resources increased ,and if the matter of getting the sinner to hear and obey the truth has received scant attention at annual conferences and other gatherings at the hands of the prominent leaders of the church, it has not been because their hearts were cold, but rather because other things crowded the essential thing down into a secondary place.

But last year for the first time in a quarter of a century the whole church said, "Go to: let us invite the lost to believe and be saved and the outsider to come into the fellowship," and behold the result! The church had the largest gain in membership for many years. The Centenary campaign was over and the educational campaign was not yet due, and the church seized upon the interval as a good opportunity to go after people.

Now is the [illegible] If the whole church will turn [illegible]ard getting the gospel lodged [illegible] the hearts of men, the results will be no less marked in spirtual things than they have been in material things.

MONEY TO THROW AWAY

Three or four months ago the relation between the two large bodies of Methodism in this country became so strained down in Florida that an expression of pained protest appeared almost simultaneously in nearly all of the conference organs of the Southern church, and several of the editors of the Northern press remarked that there must have been some one source to inspire such unanimity of utterance on the part of the sixteen organs of the church on this side of the line. Since no word has appeared in this paper regarding the situation in question, the Advocate asserts that the brethren of the North have overcounted by at least one, but admits that it was only pressure of other matters, such as the contest with the Recorder and the Christian Education Movement, that prevented it from uniting its voice with the general chorus.

The two leading organizations of Methodism in this country are so much alike that a man going from one section to the other falls in with his Methodist brethren in his new home without realizing that there is any difference at all. When the writer was pastor in Asheville, twenty or twenty-five per cent of the membership of the congregation had come from the North and during the entire four years not a single word was spoken to indicate any degree of dissatisfaction on the part of the Methodists from the North on account of the doctrine, methods, polity or spirit of fellowship in the church to which they had come or on the part of the native members on account of anything that could be found in the thought, conduct or spirit of those who had come among them. On the other hand, when the writer has found himself in the North, he has gone into the Methodist churches of New York, Chicago and other cities with the expectation of as cordial a welcome as he is accustomed to receive on his native heath, and in no single instance has he been disappointed. Moreover, if for any cause a member of his family should take up his residence in New York City, that member would go to a Methodist church to find his spiritual kindred without a moment's hesitation. Methodism is truly one.

But some of the brethren in the North seem to be obsessed with the notion that they must throw the lines of their organization out over the entire country and that they must follow one of their members to the ends of the earth with a church. Because some of their people have gone to Orlando, they think they must use $40,000 of their Centenary funds to build a church, although there is in this Florida town already an elegant, new building, housing a membership of nearly a thousand. When the writer worshipped there two winters ago, the Southern Methodist pastor was over at Winter Park preaching for the Northern Methodist pastor, with whom he had exchanged pulpits for the day, and the spirit of fraternity was all that could be desired. But now our brethren from the North wish to spoil it all by coming into this Florida town of 7,000 inhabitants, where Methodism is already meeting the needs as fully as at any other place on the continent.

Of course, that great organization has plenty of money, but with the needs of the world so great it looks like a pity for them to be throwing so much of it away. Also, it has many good men, but there are none to waste in an effort to occupy fields that are already occupied. Such a policy is wretched business, to say the least. O, how much longer will the children of this world be wiser in their generation than the children of light?

TWO LEADING EDITORIALS OMITTED

It was my purpose to give a write-up in this week's issue of the North Wilkesboro District Conference, which was held at Henson Chapel, Watauga county, last week. It was one of the best district conferences that it has been my privilege to attend. Three young men were licensed to preach, and a great deal of work of interest to the church was done. Rev. J. W. Williams, the presiding elder, was at home in the chair, and guided the affairs of the conference in a very pleasing manner.

The main item of interest, which it was my purpose to write at some length on, was the fact that Rev. G. T. Rowe, D. D., present editor of the North Carolina Christian Advocate, has been called to the higher and more responsible position of book editor of the Southern Methodist Church. But during my visit to Boone, and North Wilkesboro Conference, or on my return, I ate something that gave me a genuine case of ptomaine poisoning, and I am now flat on my back unable to get up.

In regard to Dr. Rowe, I wish to state that our relations for the past eight months have been most cordial, and it is a sincere regret that this relation is to be severed. Dr. Rowe is one of the most genial and brotherly men that it has ever been my privilege to associate with. During our stay together on the Advocate our relations have been that of Jonathan and David, and I confidently believe that there is no bigger hearted nor bigger brained man in Southern Methodism than Gilbert T. Rowe. When the time comes for us to separate it will be a source of genuine regret to me. I am confident that the Book Committee did a great thing for the Southern Methodist Church when it unanimously elected him as book editor and editor of the Review and I confidently expect that Dr. Rowe will inject new life, energy and enthusiasm into the high office to which he has been called.

We wish the church to know that this position has come to him unsought by himself. When the office was made vacant by the tragical death of Dr. Frank Thomas, which occurred on the ninth of May, the friends of Dr. Rowe took steps to place him in this position. At first Dr. Rowe refused to allow his name to be considered in this connection, but after much persuasion by the writer and others he finally consented, provided he himself would not be necessitated to take any step whatsoever towards securing the position. At last it was learned through what seemed to be authoritative sources that the election would likely be postponed until the next session of the General Conference which meets next year in Hot Springs, Arkansas. Dr. Rowe suggested at once that we wire to the Book Committee urging that the election be postponed until that time.

A more extended write-up of Dr. Rowe and also the North Wilkesboro District Conference will be given in our next issue. T. A. S.

MESSAGE OF THE COMMISSION TO THE CHURCH

From the beginning the leadership of the church has recognized the Christian Education Movement as perhaps the most important task which Southern Methodism has ever undertaken. Its objectives have caught and held the mind of the thoughtful men and women throughout the whole connection and engaged their support as nothing else has done. No other cause has appealed to bishops, preachers and laymen as this cause has appealed. The general result is that the Christian Education Movement in what it has accomplished up to this time presents a profoundly impressive record of achievement and promise.

1. Approximately $18,000,000 have been pledged to the carrying out of the objectives of the movement, and there is a deep and widespread determination on the part of the people not to stop until the full $33,000,000 have been pledged. The pledging of so much money in times like these and under conditions of financial loss and a consequent depression of mood, such as the world has never before experienced is an accomplishment of extraordinary significance. It means, among other things, that a people can do anything they desire to do under any conditions whatsoever, if they have the will to do it, and the spiritual forces of faith, courage, loyalty, consecration, sacrifice are mightier than any combination of material forces. In a word, our task was fundamentally not a financial one but a religious one, and where the great religious motives were reached financial success followed.

2. It is clear that when we begin to reckon important results, Southern Methodism has been to a great school during these recent months and has learned lessons of tremendous significance. These lessons have been brought to the mind of the church through the printed and spoken word in such a way that we may say that our membership has been educated into new conceptions of Christian Education and its need, of the necessity of the application of educational processes to the development of a conquering religious life, of the supremely important place of the Christian college in the progress of the church and the saving of the world, and of the fact that these institutions cannot render the service they are expected to render without adequate equipment and endowment, and that the church is under the compulsion of a divine call to furnish the necessary means. Furthermore this phase of the campaign has been wonderfully successful in the conviction it has wrought into the minds of the real leadership of the church that the success of the Christian Education Movement is vital and fundamental to the future efficiency of the work of the church. Our thoughtful preachers and laymen are realizing as never before that it is almost exclusively from our own institutions that are to come the men and women who are to carry forward the activities of the church and that, therefore, the duty of furnishing the money needed by these institutions is a duty just as imperative as that of furnishing the money needed by any other work of the church, or even of the support of the ministry itself.

3. Our men and women of light and leading have therefore acquired the conviction that the Christian Education Movement must have a continuing program for all the objectives, financial and spiritual, and that we dare not cease our efforts till all of them are realized. It is clear that we have now not only a thinking and an understanding church, but a church with convictions and a conscience. And this of itself must be reckoned as an achievement of immense importance, because a church so minded cannot fail to carry forward to full completion all the plans and purposes of the movement. Therefore, the commission feels that it would not be faithful to the great task if it did not give to every charge in the church opportunity to complete its quota when conditions become more favorable. Scattered throughout the connection are charges which never before failed in any duty which the church put upon them. Such charges only await another opportunity to show how true and loyal they are in heart.

4. With such a heroic achivement behind us, with the promise of so much ahead of us, with such immeasurable gains in hand to build on, the commission is confident that the whole church is inspired to go forward and triumphantly realize every objective of the movement. The Every Member Canvass will close with the individual church when it raises its quota, and with the church at large when it raises the full $33,000,000, and the movement will close in Eternity.

ABOUT A NUMBER OF THINGS

Rev. Richard J. Parker, one of our missionaries in Cuba, is at present supplying at Cienfuegos while the pastor is away on vacation. When the pastor returns Brother Parker will be stationed in Havana.

Four District Conferences are in session this week. Rev. J. M. Daniel is presiding over the Wilmington conference at Chadbourn; Rev. F. M. Shamburger over the New Bern at Bayboro; Rev. J. D. Bundy over the Fayetteville at Carthage; and Rev. A. W. Plyler over the Greensboro at Coleridge. How the Advocate does wish that it could look in on all of them.

Rev. C. P. Moore, who went from Chestnut Street, Asheville, to the Los Angeles Conference fifteen years ago, is now a member of the Louisville Conference, filling the appointment of field secretary for Sunday schools. Brother Moore was a tower of strength on the Pacific coast, and his vigorous touch is telling on the Sunday school work in Kentucky. His office is in the Methodist Temple at Louisville.

Our Missionary News, published by the Woman's Missionary Society of the North Carolina and edited by Mrs. J. LeGrand Everett, has found its welcome way to the editor's table. It is a bright, newsy sheet that will carry inspiration and information once each month to the women of the North Carolina Conference. We are delighted to know that it will not take the place of, or interfere in any way with, the woman's page in the Advocate. Our Missonary News carries no advertisements.

The beautiful account of the marriage that took place at Pelham recently, when one of our preachers took unto himself a wife, is given for the delectation of our lady readers and in full knowledge of the fact that such descriptions are wasted on "mere men." She wore dark blue crepe de chine and carried a bouquet of pink gladiolus and purple sweet peas, tied with white tulle." Read it all, brethren, and see how ignorant you are. Something very similar happened when you were led to the altar, but you didn't know it.

While the Advocate has no political affiliation, it notes with pleasure that the fight against the appointment of Hon. F. A. Linney as district attorney is to be dropped. Mr. Linney has a legal mind, the equal of which is seldom found, and the Methodist church at Boone, of which he is a member, has long enjoyed the benefit of his loyal support. He will succeed Hon. Stonewall Durham, another Methodist layman, who has rendered the government as capable and honorable a service as any man that ever filled that responsible office.

One of the most fascinating pieces of literature that have ever come to the Advocate office is a booklet of 65 pages on "How to Work Your Way Through College," by M. B. Andrews, A. B., A. M., of the City Schools of Greensboro. It is divided into 15 short chapters, and reads like a romance. It is not only interesting as a record of the struggle of a boy without funds to get an education, but also as a practical suggestion to other young men that find themselves in the same predicament. A copy may be had of the author for 75 cents, postpaid.

Our friend Josiah Gradgrind divides his troubles with the Advocate and the public in this issue with homely wisdom and unlettered phrase. Being a very busy man, the editor has not found time to correct Josiah's spelling, but the reader will be able to get the meaning and perhaps find a not unpleasing diversion in noting the deviations from th eusual and accepted standard. In fact, the editor is almost tempted to infer from Josiah's familiarity with the Methodist Review and his acknowledged peregrinations in behalf of the Christian Education Movement that his peculiar orthography is by intent and design. It has even occurred to the astute minds of the editorial sanction that "Josiah Gradgrind" is a pseudonym, behind which one of the most caultivated preachers in the state is hiding. No, it isn't Newell; guess again.

While the editor's acquaintance with Trenton is limited to the knowledge gained through a college room mate by the name of John B. Koonce, who always proudly gave his address as "Trenton, Jones County, North Carolina," he was morally certain that Mr. J. Vance Rowe was innocently preparing trouble for himself when he chose the greetings of the housewife as an illustration of the effect of environment. He was therefore not at all surprised, when a matron of Mr. Rowe's own city sent in a piece, setting forth "mother's point of view." In a note to the editor she feared that her article might be too long. Well, that also depends upon the point of view. Mr. Rowe will think that she might have been contented with a paragraph, while the ladies of the state generally and of Trenton particularly will be of the opinion that she might have continued profitably for a column or two.

Imagine the editor's delight when Rev. Herman T. Stevens, evangelist under the department of evangelism of the home mission board of the Southern Baptist Convention, dropped into the office one day this week and made known the fact that he was the same Herman that took part in the debates of a society that the editor organized at Proximity, Greensboro, when he was pastor there nearly 25 years ago. Brother Stevens says that it was that debating society that set him going—first to Buie's Creek Academy, then to Wake Forest College and finally to Louisville Theological Seminary. After serving several pastorates, he was called into the general evangelistic work and is now serving with gratifying success as a general evangelist under the board of his church. The editor is pleased all over to learn that he had some little part in helping this fine Baptist brother to discover himself.

PEOPLE AND THINGS

Evangelist B. F. McLendon, generally known as "Cyclone Mack," will build a summer home at Weaverville.

Rev. A. P. Ratledge, of Elkin, left on Tuesday for New York, from which point he will sail for Europe and the Near East on the 30th. The assistant editor of the Advocate has agreed to fill his pulpit during the month of July.

Rev. John F. Kirk presented himself at the Advocate office Tuesday, looking as "fit" as if he had not been through anything unusual, although he has put in the most strenuous work of his life during the last six months. He not only covered the Salisbury district during the educational campaign, but branched out all over the conference.

Rev. M. T. Plyler, the studious and scholarly presiding elder of the Durham district, has been given a subject for discussion at the Ecumenical Methodist Conference, which he acknowledges to be a "humdinger." It is, "Evangelical Theology in the Light of Experience and Philosophy." It is a big theme, but the committee knew what they were about when they assigned it.

The Advocate appreciates the receipt of the following announcement concerning "homefolks" of both of the editors: "Mr. and Mrs. S. E. Belk announce the marriage of their daughter, Ollie, to Mr. George Leonard Hart on Wednesday, the twenty-second of June, nineteen hundred and twenty-one, Monroe, N. C. Aat home after July fifth, Monroe, N. C."

At the last quarterly conference at Bethel, Greensboro, Rev. H. M. Blair reported 34 additions, 22 by profession of faith and 12 by certificate, with only two removals, leaving a net gain of 32. The total amount pledged in the Christian Education Movement by Bethel was $1032.45. Brother Blair was never happier, and the congregation is doing the Lord's work with great cheerfulness under his excellent leadership.

The Coaster says that a union picnic of the Methodist and Baptist Sunday schools of Morehead City was held at Atlantic View Beach Thursday, practically the entire membership of the Freewill and First Baptist and Methodist Sunday schools attending. Dinner was spread in the large pavilion on the beach and the day was thoroughly enjoyed by all.

Nightly prayer services are being conducted at the M. E. church at Ahoskie this week, with the pastor, Rev. Mr. Sawyer, leading. Talks are made each night by the pastor and others of the church membership, the series of prayer services being in preparation for revival services which begin at the church next week, to continue for several days. The Herald says that the services are being well attended and much interest is being manifested.

The likenesses of Messrs. J. T. Jerome and N. R. Wilson adorned the front page of the Smithfield Herald last week, the Sunday School Training School being conducted at that place furnishing the occasion. Mr. Jerome is the Sunday school secretary of the North Carolina Conference and Prof. Wilson is in the department of chemistry at Trinity College. The Advocate would like to get its hands on these cuts.

On Monday, June 20, Miss Ola Doub, only daughter of Mr. and Mrs. W. W. Doub, of Tobaccoville, N. C., and Mr. A. L. Burney, of Aberdeen, N. C., were married at the home of the bride by her pastor, Rev. John Cline, of Lewisville. The bride is a splendid Christian young woman, a member of the historic Doub's church on the Lewisville circuit The groom is the son of Mr. and Mrs. Frank Burney, of Cadwell, Georgia, a member of the hardware firm, Folley & Burney in Aberdeen, and a member of the board of stewards of the Aberdeen Methodist church. They will live in Aberdeen.

Rev. T. A. Sikes attended the North Wilkesboro District Conference at Henson Chapel, near Boone, last week, and either while there, or on his way back, or after his return—he is careful not to blame any community unjustly—he was fed something that was not fit to eat, and as a result was taken down last Friday with a severe attack of ptomaine poisoning. While he is still seriously sick, the doctor thinks that he has passed the danger point and will be able to be up again in a week or ten days. He and Mrs. Sikes went over by way of Lenoir and Blowing Rock, returning by way of Johnson City and Marion Thursday night.

Rev. R. A. Taylor, assisted by Mrs. Steidley, is conducting a series of evangelistic services in the Victory graded school building at Gastonia.

Rev. J. W. Williams having dropped down from the tableland across the Ridge to enjoy a short vacation and experience some real weather once more, passed through Greensboro this week with his family on the way to the old home place in Randolph county.

Rev. G. A. Stamper preached the sermon at the home-coming day at South Main, Salisbury, last Sunday and came through Greensboro early in the week on his way to look in on the district conference at Coleridge. Brother Stamper gets fitter and fatter every year.

Rev. N. B. Johnson sets us straight in regard to Ellerbe: "I note in your report of the campaign you give the Ellerbe charge, Rockingham district, credit for only three renewals and 18 new subscribers. I find by referring to my list of subscribers secured the number of renewals to be 10, and new 31, making a total of 41."

This is how one brother feels about it: "To the money advocate Last year it was 34 million for centenary this year it is 33 million for some one to play base ball on now please let us know what church's hobby will be next year for about 30 million the church must think the People is made of money now I want to say that we will not do it we want a little for our selves But it seams that the church wants it all and then some more and then all the ballance." No place, date or signature.

Professor John J. Tigert, who holds the chair of psychology in the University of Kentucky, has been nominated by President Harding to succeed Hon. P. P. Claxton, as national commissioner of education. Dr. Tigert is a son of Bishop Tigert and is a man of great brain power. He was a Rhodes scholar at Oxford about twenty-five years ago and served as a lecturer at an A. E. F. University in France during the war. Professor Claxton, long a teacher at the North Carolina College for Women, has made a great reputation as commissioner of education.

Married, at the home of the father of the bride, Rev. R. H. Broom, of Hookerton, N. C., Miss Sue Broom to Mr. John Edward Allen, of Warrenton, June 22, 1921. Miss Broom is the charming daughter of Rev. and Mrs. R. H. Broom and has been residing in Warrenton for several years, during her girlhood, and as teacher in the Warrenton graded school. The groom has been county superintendent of public schools for Warren for one term, and was recently re-elected for his second term. Mr. and Mrs. Allen, after a tour of Northern cities, will return to Warrenton July 2nd.

The world is today in its making or its breaking, as we choose to make it. The testing time is at hand. God has given us the opportunity to be coworkers with Him in building up His kingdom through the instrumentality of the Gospel of His Son. The question comes to each of His followers as to what part they will take in this work. We can do it if we will, that is, the Christian education part, by providing the means for endowing and building up our institutions. This is the leaven that is to leaven the lump, that is to stabilize the civilizatio nof the world.—John P. Pettyjohn.

The causes which prevent our nation from selling its grain, cotton, lumber, copper and other products are spiritual. It is because the men of all nations have forgotten the Ten Commandments that trade is at a standstill and unemployment is on the increase, while the world is in greater need for goods than ever before. There is too much Bolshevism and too little regard for truth and service. When we return to common honesty in trade, industry and politics, the world will quickly consume the surplus of raw materials which America now has and there will be an unprecedented demand for more.—Roger W. Babson.

The Advocate has read the following news item, appearing in the Franklinton Times, with considerable pleasure: "There is genuine rejoicing among the Methodists of Franklinton over the success of the educational campaign in the local church. The allotment was $9,250, and on account of other interests the drive for funds had to be delayed, but last Thursday Rev. S. A. Cotton, the pastor, announced that the entire amount had been subscribed. This is a fine showing for the Methodists under present depressed conditions. This noble church was the first to raise its quota for the Centenary movement in the Raleigh district."

The Warren Record says that Mr. John Burwell returned Monday night after a ten days' trip to Hot Springs and other southern cities as representative of the North Carolina Conference in a committee meeting to select the place for the next Methodist General Conference.

A cablegram from Japan to Dr. W. W. Pinson brings the news of the death of the little daughter of Rev. I. L. Shaver from infantile paralysis. Mr. Shaver is doing evangelistic work on the Hiroshima circuit and giving half time to language study. He is a North Carolinian, having gone to Japan in 1919 from Richfield, North Carolina.

A joint meeting in quarterly conference of the official boards of the several Methodist churches of Gastonia was held at Main Street church last week with Presiding Elder H. H. Jordan presiding. At the close of the meeting the young ladies of the Philathea class served ice cream and cake. Attendance was no doubt good.

A wedding of unusual interest to Methodists took place in Greensboro on Tuesday evening of this week, when Miss Mildred Stafford became the bride of Captain R. G. Cherry, Rev. J. H. Barnhardt performing the ceremony. Miss Stafford is the daughter of the mayor of this city, and Mr. Cherry is the mayor of Gastonia. The father of the bride is a Methodist steward, Mr. E. J. Stafford, and the father of the groom is a Methodist preacher, Rev. W. S. Cherry, of Lilesville.

In a private letter Rev. Dwight W. Brown says: "I can't help but call your attention to the fact that the Shelby district led the state. From the report in the last week's paper you will notice that the Statesville district has a total of 1055 both new and renewals and the Shelby district has a total in new and renewals of 1120, so you see the Statesville district falls behind us sixty-five subscribers. Now we feel good that our district not only led our conference but led the entire state."

Isn't this the nicest, quaintest letter ever? "Dear Editor I inclose two dollars for to renew up my subscription to the christian advocate for I dont want to miss not eaven one week for it gets better all the time and I cant get along well without it and aim to take it as long as I can get the money to pay for it." If this sister ever gets so hard up that she finds herself compelled to stop the paper, all she will have to do will be to drop a line and say so. Her name is on the list for life.

The first regular meeting of the Methodist Men's Club of Tryon Street Church was recently held in the Sunday school rooms with nearly 100 of the 137 members present to enjoy the program and the banquet served by the women of the church. Interesting talks were made by the pastor, Rev. H. G. Hardin, Rev. Dr. H. K. Boyer, presiding elder, while the report of the executive committee was submitted by R. K. Blair. Chairman G. A. Eichelberger, of the Trinity Church Club, was a visitor and made a short talk.

A tragedy which cast a gloom over Morganton and brought grief to the entire Epworth League Conference in session last week was the drowning late Wednesday afternoon of young Hoy Crouse, of Lexington, one of the delegates from the Lexington League. The young man and a number of companions had gone to Asbury's lake, about four miles from Morganton, to go in swimming. Just how Crouse was drowned will probably never be known, but since he could swim and had swum across the lake, once with the other boys, the most plausible theory advanced is that he had a heart attack while in the water.

Says Editor Clary, of Marshall: C-h-i-c-k-e-n, that is the way to spell it. This is the open season for that delicious "fruit." We want our friends and readers to understand that ye editor's home is open all the time to receive any of the surplus feathered stock which may be encumbering their premises. We are willing to accept such gifts now as Christmas gifts, either for last Christmas or for next Christmas; or as birthday gifts, which have been due now since last February; or we will accept such tokens of your esteem and love for us as any other kind of gift they may designate. It is the gift that counts with us, not the occasion which it celebrates. We live next door to the Methodist minister. Do not make the mistake and deliver the goods at his door. If you do already we see our fried chicken taking the wings of the morning and flying away to Brother Hughes' table. Then pity ye poor editor.

SOME OLD RECORDS

Dug Up by the Presiding Elder in the Statesville District.

W. A. Newell.

It is a good thing for all of us to take a backward look, now and then, just to see how far we have come. There be some among us who long for the return of the ancient days and who hold fast to the doctrine that all good things were of the vintage of the past. There are others who do not appreciate the noble efforts of those who have gone before and thus fail to realize that the achievement of our day is built upon the foundations laid by the fathers. There are others who just love to think of things that are past and see in "the then and the now" fine promise of things as they are to be.

It is this craving for knowledge of the past that makes history such a facinating study. Official records constitute the greatest repository of authentic historical fact. Manners and customs of bygone days are always surrounded with a halo of romance; tradition, through the garrulity of age in the telling and the over-active imagination in the hearing, soon mixes fact and fancy into a local mythology of great poetical beauty but of little historical value. "What is writ" does not change with the years.

Since my appointment to the Statesville District I have been trying to collect some records of the last century in which we have the recital of Methodist doings for one hundred years. I now have the Quarterly Conference record of the Salisbury Circuit from 1816-1829 inclusive; the Shallow Ford Circuit for 1830; the Iredell Circuit from 1823-1873; the class roll book for the Iredell Circuit from 1834-1851 and the Salisbury District Conference record from 1868-1875. These old records are in a fair state of preservation and should find a resting place in the archives of the Conference Historical Society.

As few of our people will ever be privileged to peruse these dim records of the past, it is my purpose to make some extracts from them which I think will be of rather wide interest to the people called Methodists.

The first record for the Salisbury Circuit is of great interest in that it shows the business of a quarterly conference at that time and we are giving it in full spelling and all:

"Quarterly Meeting Conference Held at Olive Branch March 16th 1816. Members present—Edward Cannon—Bowen Reynolds—Nathanuel Brock —Sameul Austain—Joseph Bird—James Ellis — Thomas Jobe.

Question 1st. Are there any complaints. Ans. No— Question 2nd. Are there any appeals. Ans. No— Q— 3rd. dose any one apply for license to preach. Ans. No.

— 4th. Who applyes to have their preachers license renewed. Ans. Benjamin Naylor. They are also renewed.

E. Cannon presiding E.
Bowen Reynolds A E.
Bowen Reynolds Secretary
"First Collection of Quarterage

Mount Sinai	$ 4 2½
Wards	1 50
Evan Ellis's	2 25
Shady Grove	1 12½
Mount Pleasant	3 22½
Sharon	1 12½
Concord	20
William Balls	50
Prospect	1 75
Ebinezar	2
Tabernicle	1
Russels	1
Newhope	75
Rocky Springs	7 25
Center	1 70
Hancocks	68¾
Taylors	2 10
Bethel	12½
Whitikers	1 75
Olive Branch	3 97½
Calculation	$37 94 4-3
	26 13
Surpulous	11 81
E Cannon's Quart	4
Bowen Reynold's Q	20
Bowen Reynolds expense	2 13
	$26 13
Surpulus	$11 81

On the fly leaf is given the following recital of the activities of E. Cannon. It is written in pencil and much of it hard to decipher, but it is packed with history.

"Edward Cannon
Virginia Conference
Admitted on trial 1807.
Travelled Caswell Ct with Humphrey Wood Senior, Salisbury Dist, Thomas L. Louglas P. E.
1808 Jas River Dist. Jas Pinnell P. E. Amherst Ct. Thos Mann E. Cannon L Merritt.
1809 Newberne Dist. Phillip Bruce P. E. Raleigh Henry Warren, E Cannon.
1810 ordained deacon.
Newberne Dist. P. Bruce P. E.
Pamlico E. Caunon, Samuel Duty.
1811 Yadkin Dist. Sam'l Garrard P. E.
Guliford E. Cannon, E. Stimson.
1812 ordained Elder
Norfolk District Rich'd Lattimore, P. E.
Suffolk E. Cannon, Minton Thrift.
1813 same Dist & P. E.
Princess Ann, E. Cannon

The above appears to be in E. Cannon's proper handwriting.

In the second quarterly conference which was held at Center we have this item:

Ques 3rd "Who applies for preacher license
Ans. John Hulen, Wilebah Nicolas.
Ques 4. Are they renewed. Ans. John Hulens are. And Wilebah Nicolas are reduced to exhorters licens not for wickedness but weakeness"

The names of Jackson Creek and Porters appear as appointments.

The third conference was held at Prospect on September 7th. In answer to question 4th. Who applies for license to exhort we have this entry: "John James Made application and Obtaind. Also Isaiah Hicks license is renewed. To exhort by Consent, James Duvall and Thos Jones."

Will some of the older brethren please tell us the meaning of the term "To exhort by consent?"

Zion is added to the list of appointments.

It appears that no fourth quarterly meeting conference was held. On November 16th at Mt. Pleasant with E. Cannon, P. E., George Burnet, A. E. and Willie Ellis, secretary, the records show that the collections for the 4th quarter were applied to salary and expenses of the new pastor. A foot note to the minutes throws light upon the finance of that day.

"Surplus.

Bowan Reynolds Gives an account of a Surplus Remaining in his hands at the End of the Third quarter of $33.31.

Which was applied as follows

His Expences	$3.27
His Quarterage for 4th Qt.	.20
total	23.27
Remains	$10. 4

B Reynolds has taken the Balance of the Surplus money To Conference.

Isaac Ellis Std."

A summary of the finances of the year shows that from twenty-two appointments the sum of $119.55 1-2 was collected. It was disbursed as follows:

To E. Cannon's Expenses	$4.25
To E. Cannon's Quarterage	11.00
To B. Reynold's Expenses	9.21½
To B. Reynolds's Quarterage	85.05
Surplus carried to Conference	10.04
Total	$119.55½

LAYMAN'S MISSIONARY MOVEMENT

Executive Committee Planning for Greatest Triennial Meeting Ever Held.

W. B. Beauchamp.

The executive committee of the Layman's Missionary Movement met in Nashville June eighth, 1921. The spirit of this meeting and the large interest of the members of the committee was all that could have been asked.

The regular business was dispatched with very great care and plans for the enlargement of the program of the Layman's Missionary Movement were thoroughly discussed and certain issues, which have been in the mind of the secretary of the movement for some time, were determined.

Mr. T. S. Southgate, who was the chairman of the executive committee, found it impossible to serve in this capacity and resigned as chairman. Judge W. Erskine Williams, of Fort Worth, Texas, was elected to succeed him.

Triennial Meeting.

The committee commenced to plan for the greatest triennial meeting ever yet held by the Layman's Missionary Movement in the year 1923. The following resolution was. passed:

"The triennial meetings of the laymen of our church under the auspices of the Layman's Missionary Movement have been of invaluable service in promoting an enlarged program for our church and in developing definite Christian activities of our laymen in the service of the kingdom. Be it resolved, therefore, by the executive committee of the Layman' Missionary Movement in session this day, June 8, 1921, at Nashville, Tennessee, that we begin now to plan for the greatest triennial meeting for our laymen in the year 1923 that we have as yet ever held. The leadership and co-operation of our laymen in bringing to a wonderfully successful conclusion the Centenary Movement and now in carrying through the Educational program puts a triumphant note in the very beginning of our preparation for this great conference of the men of our church two years hence. While the laymen's week at Junaluska August 8-13, 1921, is not under the auspices of the Layman's Missionary Movement we bespeak for it the earnest co-operation of our laymen in all of the conferences. It is a matter for thanksgiving that the laymen of our church both locally and connectionally are showing more and more their capacity for leadership and initiation for work in the Kingdom of God."

Minute Man Program.

The Minute Man program, which has become a part of the Layman's Missionary Movement, will be more and more functioning through the local church as the church may have use for these men. An enlarged and definite program for enrolling laymen as lay-messengers who will speak in vacant pulpits of churches from Sunday to Sunday is being worked out. There is very great demand on the part of some churches for this sort of service. With the very many capable laymen that are in every presiding elder's district of our church, there is no sufficient reason why we could not have a helpful religious service in every church every Sunday of the year.

In order that this may be carried forward more effectively and that the conference and district lay leader may understand more perfectly what is to be done, the month of January was set apart as the month in which there will be gatherings of all these leaders in every annual conference for special training.

Literature.

It was also decided that we ought to revise and bring up to date the pamphlets which give definite information for the various officials, conference, district and church lay leaders.

Annual Conference Board of Lay Activities.

Action was also taken as the concensus of opinion of this executive committee that the board of lay activities of every annual conference should meet annually at some other time than that of the regular annual conference session.

Membership in the Local Church.

The following resolutions was passed by the committee:

"Resolved, that it is the sense of this committee that the committee on lay activities should enroll a membership in each congregaion local executive committee as now constituted."

It has become more and more apparent that there must be a group in every local church through which the Layman's Missionary Movement can more effectively function. The nucleus of this is found in the committees on evangelism, missious and social service. It is realized, however, that we need a larger group than that of the regular committees so that from now on under this action every local church will have authority to organize a local group representing the Layman's Missionary Movement. Details of this will be published later, together with suggestions of what ought to be done.

Junaluska.

A most interesting report was read concerning Junaluska and its government which indicated, as was the original plan, this property is in the hands

of the executive committee of the Layman's Missionary Movement as representing the entire church. The following committee was appointed to co-operate with the local governing body at Junaluska: J. M. Pound, T. H. Tatum, R. F. Burden, J. E. Edgerton, F. A. Carter.

This committee and the local governing committee constitute the authority for the program and management of this magnificent property.

It was further decided that every presiding elder's district should have an executive committee or lay activity committee of that district of which the district lay leader must be chairman. This committee should meet as frequently as is needful in order to keep the programs and plans of the organization active in all of the local churches of the district.

W. B. Beauchamp,
Gen. Sec. Layman's Miss. Movement.

BIBLE AND EVANGELISTIC SCHOOL

To Be Held at Junaluska August 14-21—A Great Opportunity for Pastors.

O. E. Goddard.

Great preparations are being made for a large gathering of pastors and evangelists in Junaluska August 14-21. Thousands of our pastors do not know our evangelists personally. None of our evangelists know all of the pastors. This great meeting will afford an opportunity for the pastors to meet personally the evangelists of the church.

The program below will show what a feast of good things has been prepared for all who attend:

Sunday.

11:30 a. m.—W. A. Brown (sermon.)
7:30 P. M.—Vesper service. Geo. Stuart.

Monday.

8:30-9:15—Rural Evangelism. R. L. Russell.
9:30-10:15—Pastoral and Personal Evangelism. H. C. Howard.
10:30-11:15—Use of the Bible in Evangelistic Preaching. H. W. Bromley. Discussion: L. J. Miller, L. D. Patterson, Bascomb Waters, F. M. Neal, W. Hardy Neal, Walter Harbin, Jerry Jeter.
11:30-12:15—Christ's Use of Conversation in Soul Winning.
Afternoon—Recreation.

Evening.

7:30-8:00—Song service.
8:00—Platform hour. W. A. Brown.

Tuesday.

8:30-9:15—City Evangelism. C. W. Tadlock.
9:30-10:15—Pastoral and Personal Evangelism. H. C. Howard.
10:30-11:15—Revivial Singing. Jno. U. Robinson. Discussion: Jeff Wall, W. B. Waltermire, C. B. Wiatt, H. R. Wilkinson, J. B. Culpepper, Jr., Miss Mary Elizabeth Clements, Lloyd P. Bloodworth, M. L. Lifsey, R. L. Smith.
11:30-12:15—Making a Fisher of Men out of Simon, the Fisher. A. T. Robertson.
Afternoon—Recreation.

Evening.

7:30-8:00—Song service.
8:00—Platform hour. W. A. Brown.

Wednesday.

8:30-9:15—City Evangelism. C. W. Tadlock.
9:30-10:15—Pastoral and Personal Evangelism. H. C. Howard.
10:30-11:15—How the pastor should prepare for the Evangelist. T. B. Price. Discussion: Raymond Browning, Luther Bridgers, D. L. Coale, Harry S. Allen.
11:30-12:15—Thomas the Preacher with Honest Doubts. A. T. Robertson.
Afternoon—Recreation.

Evening.

7:30-8:00—Song service.
8:00—Platform hour. W. A. Brown.

Thursday.

8:30-9:15—City Evangelism. C. W. Tadlock.
9:30-10:15—Pastoral and Personal Evangelism. H. C. Howard.
10:30-11:15—Evangelistic Follow-up Work. Burke Culpepper. Discussion: C. F. Weigle, Bob Jones, John Brown, W. A. Swift, H. B. DeLay, Andrew Johnson, Robert Lear.
11:30-12:15—Stephen, the Seer. A. T. Robertson.
Afternoon—Recreation.

Evening.

7:30-8:15—Appropriate Chautauqua Service (Mr. Stentz.)

Friday.

8:30-9:15—City Evangelism. C. W. Tadlock.
9:30-10:15—Pastoral and Personal Evangelism. H. C. Howard.
10:30-11:15—Prejudice Against Evaneglists and Cure. Walt Holcomb. Discussion: J. O. Hanes, W. M. McIntosh, Albert Fisher, C. Norman Guice, J. B. Andrews, Jno. A. May, A. F. Stem.
11:30-12:15—Apollos, the Minister with Insufficient Preparation. A. T. Robertson.
Afternoon—Recreation.

Evening.

7:30-8:00—Song service.
8:00—Platform hour. W. A. Brown.

Saturday.

8:30-9:15—Rural Evangelism. R. L. Russell.
9:30-10:15—Pastoral and Personal Evangelism. H. C. Howard.
10:30-11:15—How Vocational Evangelists Can Help in a Church-wide Revival. L. P. Law. Discussion; G. A. Clein, J. B. Waggoner, George Tucker, C. M. Dunaway, W. C. Swope.
11:30-12:15—Paul the Missionary Statesman. A. T. Robertson.
Afternoon—Recreation.

Evening.

7:30-8:00—Song service.
8:00—Platform hour. W. A. Brown.

Sunday, August 21.

11:00 a. m.—Bishop U. V. Darlington.
7:30 p. m.—Vesper Service. R. L. Russell.

Let every pastor and presiding elder who possibly can, plan to attend this great school, together with all the general evangelists. All conference evangelists are cordially invited.

AMERICAN WOMAN SERVING THE LEAGUE OF NATIONS

Miss Emma D. Cushman, Formerly of Scarritt Bible and Training School, Chosen a Member of The Committee of Three.

The League of Nations may be able to function adequately without the entrance of the United States into its membership, but it has found imperative the services of America's first woman diplomat in at least one of its efforts.

Probably no other member of the Committee of Three recently appointed by the League Council, at the direction of the League Assembly, to investigate Turkish war time deportation of Christian women and children knows more about the Turk than Miss Emma D. Cushman, a native of Exeter, N. Y., but since 1914 virtually an official in Asia Minor, through a combination of choice, chance and sheer Yankee grit and forcefulness. And she knows all the harrowing details of the deportations which sent hundreds of thousands of women and children to deaths that made even blood-dyed Turkey shudder. She knows them, for she witnessed them and to some extent she stopped them.

In her girlhood days Miss Cushman chose nursing as her vocation. She received her training in Patterson, N. J., and in 1892 became a member of the factulty at Scarritt, having charge of the hospital work which was inaugurated at that time. She gave seven years of service to this institution, but in 1900 responded to a call to the mission field and was assigned to Turkey. In that country she served first as head of the American Hospital at Talas, Anatolia, and later held a similar position at Konia (the Iconium of the Bible.) Her activity as a nurse in military hospitals during the Balkan wars won for her the War Cross of Queen Alexandria.

Miss Cushman's experience as a diplomat has been considerable. It was probably this experience that influenced the president of Robert College who, when he was asked to select an American for the investigation committee, named her.

Her first diplomatic venture came in the early days of the World War, while she was in charge of the American Hospital in Konia, which became the concentration center of allied war prisoners and of native deportees. There was little safety in Turkey in those days for anyone not a Turk or not a German. If there was such a spot it was Konia.

It must not be presumed that the Turks relished her presence. They made every effort to find some excuse to expel her from the city and from Turkey. Spies by the battalion came to the hospital, only to be received tactfully and entertained pleasantly by its directress, who continued her work with energy, spending fifteen thousand dollars a month in caring for the prisoners and the refugees. She acted as representative of every allied power.

Meeting trick with trick and threat with threat, Miss Cushman kept on making Konia the one bright spot on the black map of the Levant until the United States entered the war. In the meantime she had succeeded in making a secret investigation of conditions in all districts of Turkey surrounding the war prisoners, deportees and refugees.

With America numbered among Turkey's enemies Miss Cushman's position became more difficult. She made it easier, however, by having herself appointed consular representative by the Dutch government and her work went on as before. When the Germans entered Konia she forestalled a hostile move by offering the commanding officer the best room in her house for his living quarters.

When the war ended and Near East Relief workers began to come into the Turkish domains, Miss Cushman enlarged the scope of her work, assuming charge of the relief organization's unit in the city and in that capacity caring for the thousands of refugees deported during the war and enabled by the armistice to return to their homes.

Gradually conditions became better and the need for a woman of her experience became more pressing elsewhere. When Wrangle's collapse in the Crimea and the disaster to the Armenian Republic filled Constantinople with refugees, she journeyed to the Ottoman capital on a British submarine from Mersine, adding to the distinction of being the world's first woman diplomat that of being the first woman to cross the Mediterranean under its surface.

At present she is superintendent of the Near East Relief Hospital for trachoma-infected children, where, on the shores of the Bosphorous the first systematic effort ever attempted is being made to stamp out a disease that has been the age-old scourge of the Near East.

INTRODUCTION

In an address delivered by Honorable Wm. Ewart Gladstone, in Scotland, as Lord Rector of the Glasgow University, he says: "There is a Kind of Steeple-chase philosophy in voge; sometimes it is Specialism that assumes the honors of Universal Knowledge, and makes short cuts to its conclusions. Sometimes it is that knowledge of external nature that is, by one of the strangest of solecisms, thought to convey a supreme capacity of judging questions which belong entirely to the sphere of moral action and of moral needs. . . . . What I suggest, gentlemen, is, in a manner, to meet Scepticism with scepticism, a wanton scepticism with a scepticism more legitimate. Put it on its trial; allow none of its assumptions; compel it to expound its formulae; do not let it move a step except with proof in its hand; bring it front to front with history; even demand that it shall show the positive elements with which it proposes to replace the main-stays it seems bent on withdrawing from the fabric of modern society. When it alleges that our advanced morality (such as it is), is really the work not of Christianity, but of civilization, require it to show cause why this advanced morality has never grown up except under the aegis of the gospel; why the old civilizations were one and all smitten with decay, and degenerated in moral tissue even before they lost their intellectual vigor. When you are assured that marriage and the laws of purity are safe, ask how it was that the ancients in these capital respects marched continually downwards, and that only in Christian times and lands have these laws come to us and maintained authority. If we are told that morality does not require the artificial supports of belief in God and in a future life, since it can be shown to be founded on the dictates of our nature, may we not reasonably enquire whether it is, in deed, now endowed with strength in such superabundance that it can afford to part with the most operative portion, or with any portion whatever, of its supports? If we are taught that it is vain to think of knowing God since such a conception is beyond our grasp, enquire of the teachers how much there is of our knowledge which is more than an account of probabilities, or a contact with isolated and mere exteriors, and whether if we will accept nothing as Knowledge but what is absolute and perfect knowledge, we shall not bring the catalogue of what we know dangerously near to zero."

After the manner thus suggested by one of the profoundest of scholars, and greatest of statesmen, we have tried to deal with modern infidelity. And to show the collapse of the absurd Postulate that "There is no Supernatural."

Junius Albion.

THE BOARD OF EDUCATION AND THE CHRISTIAN EDUCATION COMMISSION

The Christian Education Commission met in Nashville on Tuesday, June 21, for the purpose of receiving and surveying the report of the Director-General of the Christian Education Movement. On the following day the Board of Education held its annual meeting and in turn received and surveyed the report of the commission. In view of the large program of our church in relation to Christian education and the great movement which is before Methodism, the meetings of the two bodies were of unusual interest.

The report of the Director-General set forth that about $18,000,000 has been raised for Christian education in the financial campaign. This means approximately half of the total objective. The fact that the goal was not reached was attributed to the severe financial situation of the country, which was described as being the worst of its kind in history. The Director-General reports that the amount pledged did not by any means represent the interest of Methodist people in the cause of Christian education, and that therefore the campaign would be continued until the meeting of the next General Conference, if necessary, in order that the full amount demanded by the needs of the various institutions may be secured.

To that end plans were made for continuing the financial aspects of the movement at a later date. A careful tabulation of charges which failed to reach their quota will be made, and all possible assistance will be given in enabling them to measure up to the duty before them.

The report of the treasurer showed that the total expense of the movement was $614,471.17, after all assets are deducted. This amount ran somewhat above the original estimate, the increase being caused by the raise in railroad Pullman rates, the tremendous increase in the price of printing, the extension of the time of the movement for two additional months, and the unfavorable financial situation which made it necessary to conduct the campaign with far greater intensity than had originally been planned.

Action was taken which merged the functions of the commission with the Board of Education, which entered into a re-organization with a view of prosecuting its whole task. The commission delegated all of its powers to its campaign committee, and this committee in close co-operation with the executive committee and the headquarters staff of the Board of Education will continue the work until the meeting of the next General Conference. The Board of Education assumed all of the outstanding obligations of the commission, and took over its staff of employed officers and secretaries.

In the reorganization of the Board of Education Dr. Ed. F. Cook, president of Scarritt Bible and Training School, was elected associate secretary. Dr. Cook will enter upon his new duties immediately and will have charge of the work of the conference educational secretaries throughout the connection. Dr. Elmer T. Clark, the publicity director of the Christian Education Commission, was elected editorial secretary and will head up the department of publicity of the Board of Education. A department of Spiritual Resources, of which Dr. P. L. Cobb is secretary, will be maintained jointly by the Centenary Commission and the Board of Education. Dr. R. H. Bennett will continue as secretary of Life Service, while Prof. W. E. Hogan was elected treasurer, succeeding Mr. D. M. Smith, whose illness made his resignation necessary. This headquarters staff, under the presidency of Dr. Stonewall Anderson, the executive secretary of the board, will prosecute the financial campaign to completion and have charge of the conservation program.

The conference educational secretary will, in most cases be the official collection agent in the conference, although a provision is made for employing a separate collection agent or treasurer where it may be necessary. All cash and pledge cards will be sent to the office of the conference educational secretary, except the cards on which the gifts were directed to specific institutions, in which case they will be forwarded to the institutions named as beneficiaries.

There was a distinct note of hopefulness and encouragement in the meetings of both the Christian Education Commission and the Board of Education.

While there was disappointment that the full financial objective was not realized, there was no element of surprise in the situation. Far better than any others the leaders realized that they have been up against a proposition of unparalleled difficulty. "On account of the economic situation," declared the adopted report, "hundreds of churches that never knew failure have fallen below their quotas, and thousands of individuals in sympathy with the cause have made nominal contributions or none at all. These churches and individuals, with altered conditions, will yet do their part.

"We regard ourselves, therefore, under the highest obligations to the church and to our schools to continue the campaign until the General Conference for the purpose of raising the full $33,000,000 and we instruct the campaign committee to work out plans whereby at a later date, when conditions are improved, the churches whose quotas have not been raised in full shall be given another opportunity to subscribe."

HAS IT BEEN WORTH WHILE?

By John S. Chadwick.

As we "take stock" following the every member canvass of the Christian Education Movement, we find that the church failed to reach the goal fixed in the financial objective of the movement. This does not necessarily mean that the goal will not be reached, for opportunity will be given to churches and to individual Methodists to have later in the enterprise. In some of the conferences the canvass will be continued without a break. Others will delay until fall the carrying through of the enterprise. But for the present the total will perhaps be below $20,000,000.

To come within easy reach of $20,000,000 is no small achievement, when we compare this with former achievements of our church. This sum today means more, on the basis of financial ability, than $200,000,000 would have meant one year ago. It is true that the church would not have given that larger sum twelve months ago, but it could have been given with less of real sacrifice than the giving of the one-tenth in 1921 demanded. In that is a suggestion that our people will do well to consider—if we could lose $200,000,000 and far more within a year and still live and meet our ordinary obligations to the church, on what kind of basis was our giving during the days of prosperity? Have we any right to complain because of our losses; have we any right to ask for the return of prosperous times?

And it is no small achievement to add within the period of a few weeks more than sixty per cent to the resources of the schools of our church. This we have done; and to the Head of the church we give thanks. It is a beginning in the great task of building an educational program worthy of our inheritance as a church. If we can do this in times such as these what may not Southern Methodism do if God sees that he can again trust us with prosperity.

Other objectives of the Christian Education Movement were realized in larger measure than we hoped for at the beginning of the cultural period of the movement. By many thousands the family altar pledges were made. Life service decisions numbered more than five thousand. The number of tithers was increased by a large percentage. Our church will not go back to the old standards of living and giving with pledges such as these on record.

And then we will "think" Christian education as we have not before done. The startling fact was faced that as a church we had not given emphasis to this vital thing. Many preachers and laymen came to see that the church had practically no conscience as touching Christian education, and this awakening on the part of ministry and laity was the best sign of promise that has come to Southern Methodism within a generation. Our people see as they did not one year ago. "What is the place of Christian education in the life of the church, of the nation, and of the world." It will be fatal to Southern Methodism if we fail to press this matter on through the days to come.

Our schools will have henceforth a larger place in the thoughts, affections, and prayers of our people. We see now, in some measure at least, what contributions they have made to all the enterprises, of the Kingdom, and also, what heavy burdens the men and women who have given themselves to the work of Christian education have carried for us. This new understanding of their value to the church and the nation will mean more to our schools than the money we now pledge. The Methodist Episcopal Church, South, will strengthen its schools for the larger tasks awaiting them. To fail to do this is to show itself unequal to its future tasks and unworthy to ask for a larger place in the program of world service.

The faith of our people could not at this time see beyond the "hard times." All realized that our church had undertaken a job that called for more of faith, of prayer, of sacrificial giving than in any previous enterprise. We knew that the church had undertaken this at a time when we must look to other sources of help than humane agencies. It was our best chance until now. Whatever others may say, I must here declare that I believed my church would carry through this enterprise. I have not surrendered that faith, for I believe that my church has yet a large place in the plans of our Lord for the bringing in of His Kingdom. We must see this through. We gave our pledge that during the last two years of the present quadrennium this program would be carried through, and that pledge was given when we did not expect that financial conditions would be even so favorable as now. We cannot recall that pledge. We must take up the work with the coming of better financial conditions throughout the country. Our schools need the money that we pledged to them. And the church, more than the schools, needs to carry through this undertaking. Our faith is pledged to it, and we cannot consider any other outcome than that the church complete this task.

Dr. Elmer T. Clark has been elected editorial secretary of the Board of Education. He is a member of the St. Louis Conference and directed the publicity department of the Christian Education Movement. He also had charge of the same department during the Centenary campaign.

Prof. W. E. Hogan has been made treasurer of the Board of Education, succeeding Mr. D. M. Smith, who was forced to tender his resignation because of ill health. Prof. Hogan was formerly professor of mathematics in Hendrix College, and for several years has been the assistant secretary of the Board of Education.

Dr. Ed. F. Cook, of Kansas City, has been elected associate secretary of the Board of Education. His duties will be to head up and direct the work of all the conference educational secretaries of the church, and to have general charge of the plans for collecting the pledges made in the Christian Education Movement. Dr. Cook was formerly the foreign secretary of the Board of Missions, and recently president of the Scarritt Bible and Training School.

The June issue of the New Movement Adult Bible Class, published at Elgin, Ill., features Baraca-Philathea work in North Carolina, carrying an article by Mrs. N. Buckner, the general secretary in this state, and pictures of the Philathea class of Main Street Methodist Church, Gastonia, the Erlanger Bible Class, and the porch and sun parlor of Oteen hospital, as decorated with Christmas trees by the classes of this movement.

Dr. J. S. Chadwick, one of the secretaries of the publicity department of the Christian Education Movement, in charge of the religious press, has been elected publicity secretary of the Centenary Commission, and in the future will be editor of the Centenary Bulletin. Dr. Chadwick succeeds Dr. Elmer T. Clark in this position. He was formerly assistant editor of the Nashville Christian Advocate and Sunday School field secretary for the North Alabama Conference.

Mr. Henry H. Ahrens, one of the secretaries of the publicity department of the Christian Education Commission, in charge of the secular press, has been elected secretary of a secular news bureau which has recently been organized by various boards of the church. Mr. Ahrens is a newspaper man of long experience and a local preacher of the Louisiana Conference. In his new position he will serve all the boards of the church, and will furnish news to the daily papers of the country.

Dr. P. L. Cobb, secretary of the Spiritual Resources department of the Board of Education and the Centenary Comission, has recently issued a new volume of "Keep the Home Fires Burning." This is a book on family worship and contains Bible readings, explanations, prayers, and studies for each day of the week. It covers a period of six months, beginning July 1. In addition to this material it has full instructions for the organization of family worship, and prayer meeting topics. The book will be sent free by Dr. Cobb to any person who desires it.

BLUE TO BLUE

A GOOD OPPORTUNITY

Two young men in the bounds of this charge desire to enter Rutherford College this year. One has just been licensed to preach. They are most worthy young men. They need some financial help. Anyone willing to render such help write me.

L. P. Bogle.

Rural Hall, N. C., June 25.

FIRST IN AMERICA

Dear Bro. Sikes:

I enjoyed your article on Louisburg some time ago, but must ask that you keep history straight. Hiss House was the first in America instead of North Carolina, as you wrote. I am sending you under separate cover a marked copy of the Orphans' Friend in which Col. F. A. Olds sets forth the facts. Cordially yours,

F. B. McKinne.

Louisburg, N. C., June 23.

LOVE AND MORAL SUASION

Editor North Carolina Christian Advocate.

Greensboro, N. C.

Dear Sir:

At our Rockingham district conference the subject of law enforcement was discussed. It seems that some think that a certain class of the erring can only be saved by law enforcement. Force men and they go no farther than they are forced. Should not our preachers and their co-workers go anywhere the sheriff and his deputies go, teaching Christ's love. Get this love implanted in the heart and it is there to stay, giving the church power with the people, while force at times may tend to destroy. Very few, if any, of our criminals come away from the penitentiary or chain gangs better than when placed there. We would not say that the law should not be enforced and to the letter, but that it certainly takes more than the law to save the lost. Yours very truly,

L. P. Byrd.

Mt. Gilead, N. C., June 25, 1921.

TYRRELL SHALL HAVE THEM

Columbia, N. C., June 21, 1921.

Dear Advocate:

I have always loved to read the Advocate since childhood, and surely it was never better than it is today.

The fact that we made such poor showing in the campaign for new subscribers was not because we did not try. And we expect to try it again.

Now it is a fact that you gave bro. J. L. Smith, Columbia Circuit, credit for the six new ones we did send in, although we especially called your attention to the fact that we wanted Tyrrell Circuit to have credit for them. Now to see blank opposite our name doesn't look good. And our name the only one in the District that is blank and that puts us blank all over North Carolina.

Oh! If we could just have credit for those six that we advanced the cash for in part.

But whats the use?

Sincerely,

J. M. Joliff.

ROCKINGHAM DISTRICT CONFERENCE

What seems to have been the best district conference held in this district for many years was held at Rockingham June 21-23. Rev. J. H. Shore, presiding elder, presided and there were present one hundred and seven members and many visitors.

The opening sermon was preached by Rev. J. U. Harell, D. D., of Troy. There were two other sermons during the conference, one by Rev. A. J. Parker and one by Dr. R. C. Beaman.

Mr. E. H. Gibson, of Laurinburg, was elected district lay leader.

One young man, Frank Belton Joyner, the son of the pastor of Vass circuit, Rev. L. H. Joyner, was licensed to preach. There were no recommendations to the Annual Conference for admission.

The following were elected delegates to the Annual Conference: J. C. Thomas, H. S. Ledbetter, M. W. Nash, Mrs. F. N. Page, A. Cameron, K. M. Barnes, L. P. Byrd and E. H. Gibson.

When it came to the selection of the place for the meeting of the conference next year we were swamped with invitations and almost driven to tears by the pleading of those who wanted us. Hamlet, Laurinburg, St. John, Maxton and Vass invited the conference and it decided to go to Vass.

The conference sessions were both spirited and spirtual. A deep interest was shown both by attendtiveness and by talks on almost every subject by both preachers and laymen. The thing that evoked the most interest and one which most every layman was ready to speak was law enforcement with reference to the liquor traffic.

The elder was highly pleased with the conduct of the preachers and laymen and they in turn were with him as a presiding officer.

W. H. Brown, Sec.

NORTH WILKESBORO DISTRICT CONFERENCE

The North Wilkesboro District Conference was most royally entertained by the good people of Henson's Chapel on the Watauga circuit June 21 and 22, 1921. Rev. J. W. Williams, the veteran presiding elder, held down the chair with ease and dignity, and to the satisfaction of all. Rev. J. P. Morris made an ideal host-in-chief and all the people vied with each other to make the stay of their guests pleasant. That they succeeded will be vouched for by the assistant editor of the Advocate.

Every charge on the district was represented. North Wilkesboro had the honor of reporting a full delegation. One pastor, Rev. J. S. Folger, of Sparta, rode 72 miles on horseback to be present at the conference. Forty-five members of the conference answered to their names. This is a splendid record when we consider the physical obstacles that have to be overcome to get from one part of the district to the other.

The preaching was done by Rev. R. M. Courtney, Centenary missionary secretary, Rev. J. S. Gibbs, pastor at Elk Park, Rev. G. C. Brinkman, pastor at Boone, and the secretary. Three-fourths of the preaching was of a high type. The devotional hour, from 11 to 12 on the second day, was given over to a communion and testimony service conducted by Revs. W. R. Ware and J. M. Downum. This proved to be an hour of uplift for all.

Three young men, Russell Horton Caudill, Winfred R. Houck, and Charles Raymond Johnson, were licensed to preach. These young men are the output of Jefferson School.

The delegates to the annual conference are: J. B. Horton, J. S. Stanbury, Clyde Houck, Mrs. F. A. Linney, J. D. Moore, R. L. Wiseman, Mrs. A. B. Brinkley and Mrs. N. L. Mast. The alternates are W. G. Wellborn, Dr. J. M. Turner, W. H. Scott and W. H. Worth.

The connectional interests were represented by Revs. R. M. Courtney and T. A. Sikes. Dr. F. C. Brown was present as a representative of Trinity College. Revs. J. E. McSwain, of the Charlotte District, and Guy Hamilton, of the North Carolina Conference, were visitors.

Elk Park was chosen as the place for holding the next conference.

To the assistant editor's highly charged pen will be left the privilege of describing this beautiful country.

Robert E. Hunt, Sec.

A HELPFUL NEW BOOK

Yale Lectures by Dr. Albert Parker Fitch on Preaching and Paganism.

"Of making many books there is no end; and much study is a weariness of the flesh." But it is probable that more patient saints are made weary by the preacher's lack of study than by a surplus of it. Besides, a "weariness of the flesh" is not necessarily an evil.

Dr. Albert Parker Fitch, professor of the History of Religion in Amherst College, delivered the Yale Lectures on Preaching last year, using the rather unsual title, "Preaching and Paganism." He undertakes to show the baneful ness and fatal effect which the humanistic movement and the rapid naturalization of our modern times have exercised upon the preaching of the age, and to emphasize again the fundamental message which the preaching of the Christian Church should proclaim.

In one of the opening paragraphs of the first lecture he says: "There is a task . . . creative rather than critical, prophetic rather than philosophic, which does fall within the precise area of this field (the one which is indicated for his lectures, and is indicated above.) I mean the endeavor to describe the mind and heart of our generation, appraise the significant thought—currents of our time This would be an attempt to give some description of the chief impulses fermenting in contemporary society, to ask what relation they hold to the Christian principle, and to enquire what attitude toward them our preaching should adopt. If it be true that what is most revealing in any age is its regulative ideas, then what is more valuable for the preacher than to attempt the understanding of his generation through the defining of its ruling concepts? And it is this audacious task which I shall presume to undertake."

Perhaps a Southern Methodist will not agree with all which Dr. Fitch says; but a more stimulating, true, or helpful book for a preacher, or anyone else who is concerned with the fundamental work of the church and of education, it has not been my good fortune to read in a long time. Hence, I am taking the liberty of suggesting this book to any readers of the Advocate who may be interested in good preaching, either from the point of view of one who tries to do it, or of one who wishes to hear it. I cannot see how any preacher can read it and not be, as a result, a more thoughtful man, and therefore a better preacher.

W. A. Stanbury.

JOSIAH AIRS HIS TROUBLE

Deer Bruther:

I deam it my duety to advis you uv sum uv my trubel. Edbowt 3 weeks ego me an my wif hed sum dermestick trils an shee tuk out acrost the Big Praree an has ben frolickin in the Roky Mountins an is now no dowt diggin klams on the Pewgit Sound. Erbowt wunce a weke shee sinds me a picketer pos kard reegardless of inschriptshun.

As fer me misef I hev ben travelin in the intrust uv this egerkashunal konflick with my tyers tide up with tosacks and koonskins. I hev had 47,000 up set metins an erbowt the same ermowunt of bak set metins an I hev listen to 100,000 eminitly practikal men tel awl erbowt ther Hard-d times.

Now I hed jus ben layenoff to take a littel resst and refresshmint redin bak kopees of our Konferince Pianer whin I see in the press you ar goin to writ awl the books fer the Methodists an edit the Revuw awlso in short I take it you have cumishun to spred out the elimints uv the hog moore broadcaste.

Now I hev no cumplaint of yore present paper fer you hev put awl items conserning me topuv koolum an nex to reedin matter but now I mus notifi you to figger up what is cumin to mee and kredit my subscripshun to the Reevuw seein as how I am reestrickted and limited financially an utherwise tu numrous to menshun and cant take both perodikals. I tuk the Reevuw wunce but my subscripshun collapssed erbowt sicksteen yers ego.

If you see eny uv our deer leeders in Nashvul I wish you wood ast em to plees keep us out of so meney generul konflicks.

Now I aint no feller to tel my trubels that aint me but I jes writ this biznes letter since I see in the press that we mus trade off our new Konferince Pianer and go bak to the ol orgin agin.

Hastily yours,

Joshiah Gradgrind.

CARRBORO PASTOR MARRIED

A very pretty wedding was solemnized at Shady Grove Methodist church at 9:30 Wednesday morning, June 21, when Miss Hortense Marjory Duncan became the bride of Rev. John Oglesby Long, Rev. J. T. Stanford, pastor of the bride, officiating.

The church was beautifully decorated with a profusion of cut flowers and ferns, and was lighted with beautifully arranged Cathedral candles, thus completing the color scheme of green and white. Prior to the ceremony Miss Broadus Johns of Richmond, a cousin of the bride, sweetly sang "O Promise Me," and "At Dawning," accompanied by Miss Cornelia Wright, of Ruffin. Miss Wright also played the Bridal Chorus from Lohengrin as a processional, Mendelssohn's Wedding March as recessional, and "Believe Me" was softly rendered during the ceremony.

The ushers were Messrs. Marshall Douglas of Burleys, Va., and Henry Duncan, brother of the bride. Misses Mary Williams of Milton, N. C., and Mary Ella Fowlkes, who acted as bridesmaids, were daintily dressed in yellow organdie, and carried bouquets of pink gladiolus, tied with tulle to match. The bridesmaids were followed by the matron of honor, Mrs. J. H. Fowlkes, sister of the bride. She wore dark blue crepe de chine, and carried a bouquet of pink gladiolus, and purple sweet peas, tied with white tulle. The bridesmaids and matron of honor each wore a black picture hat. Master James Fowlkes carried the ring in a magnolia.

The bride entered on the arm of her father, Mr. R. W. Duncan, who gave her in marriage. She was attired in a handsome traveling suit of midnight blue tricotine, with accessories to match. She carried a shower bouquet of Bride's roses and sweet peas. The groom entered with Rev. M. R. Chambers, of Durham, his best man. The bride and groom were met at the altar by Rev. Mr. Stanford, and the impressive ring ceremony of the Methodist Church was then performed.

The bride is the accomplished daughter of Mr. and Mrs. R. W. Duncan, of Pelham, and is a graduate of Blackstone College. She is of a strong Methodist family and is herself an active worker in the church.

The groom is a graduate of Trinity College, and is the efficient pastor of the Methodist Church of Carrboro. He is the son of Mr. J. H. Long, of Dulah.

They left by motor immediately after the ceremony for a two weeks' stay at Lake Junaluska, after which they will be at home in the newly furnished parsonage at Carrboro.

Among the out-of-town guests were Mrs. T. A. Perkins, of Lynchburg, Va., Misses Broadus Johns of Richmond, Va., Cornelia Wright of Ruffin, N. C., Mary Williams and Bessie Hall of Milton, N. C., Mr. Marshall Douglas of Burleys, Va., and Rev. M. R. Chambers of Durham, N. C.

The many presents, which were both useful and handsome, consisting chiefly of cut glass and silver, attested to the popularity of the young couple.

Pelham, N. C.

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

DISTRICT MEETINGS

The second district meeting for the Charlotte district for the year, which includes the societies of the upper part of the district, will be held at Hickory Grove church, Thursday, July 14th.

All societies on that end of the district are requested to elect delegates to this meeting. Mrs. L. N. Presson, district secretary, is anxious for a full representation and churches having no missionary organization are especially invited to send representatives. An all day service will be held commencing at 9:30 o'clock and closing at 4 o'clock.

The young people and children are also extended a special invitation to attend this meeting, and enjoy the interesting program which has been arranged.

Mrs. W. G. Ballard, district secretary of the Greensboro District sends the following announcement:

The meeting of the missionary societies of the Greensboro district will be held at Ramseur, July 6th and 7th. Sessions: Wednesday 8 p. m., Thursday 9 a. m., 2 p. m. and 8 p. m. Please send delegates' names to Miss Ida West, Ramseur, N. C., at once, stating the society you will represent and the train on which you will arrive.

SALISBURY DISTRICT MEETING

By Mrs. W. J. Fraley.

The district meeting of the Woman's Missonary Societies of the Salisbury district convened in Norwood June 6th-7th, with Mrs. J. F. Shinn, district secretary, presiding.

Cordial words of welcome were given by Mrs. Ira Erwin and were fittingly responded to by Mrs. Alfred Lazenby.

Rev. Ira Erwin, pastor of the church, made a most helpful talk after which a social hour was enjoyed, refreshments being served.

Wednesday was a very busy day, as much business was transacted. The district secretary gave her report at the opening of the session and it was most gratifying, showing that splendid work had been done during the past year. Miss Amy Hackney, conference superintendent of children's work, was present and made a strong appeal for the children in their missionary work, stressing especially home training, mission study and tithing.

The children's society of Central church, Spencer, made the best report for the district and were awarded a banner. This society under the leadership of Mrs. E. E. Williamson, had done a fine work and have already raised, the first quarter of this year. $100 on their pledge. The children of the Norwood Society gave an interesting program consisting of songs and recitations. A feature of the afternoon was a missionary pageant given by the ladies of Concord, which was very much enjoyed by all.

The delegates were made to feel at home by the good women of Norwood, nothing being left undone for our comfort and entertainment while in their homes. A bountiful dinner was served on the church lawn in picnic style.

The next district meeting will be held in Albemarle, N. C.

ASHEVILLE DISTRICT MEETING

With representatives from every society on the district present, excepting those at Brevard and Mills River, the Asheville district meeting proved to be one of the most pleasant and profitable ever held. The place of meeting was Chestnut Street church. Asheville and Mrs. V. L. Stone, district secretary, was in charge of the meeting.

The opening devotional was in the nature of a consecration service led by Miss Charlie Holland, of Japan, and the inspiration gained from the testimonies and prayers of the good women present helped to make the meeting a success.

Two interesting and helpful papers filled the first morning. One on "What the Mission Study Class Has Meant to Me, and What It Should Mean to Every Auxiliary," by Mrs. M. E. Teague, of Bethel church, and the other, "What Does Social Service Mean? What Can We Do to Make It Benefit Our Society?" by Mrs. A. G. Barnett, of Central church.

A delightful luncheon was served at the noon hour by the women of the church and a social hour enjoyed by those present.

After a hymn and prayer which opened the afternoon service Mrs. V. L. Stone, district secretary, gave her annual message, which was interesting and showed that the Asheville district had had a successful year. She urged to greater efforts for more splendid achievements for 1921.

"Echoes of the Annual Meeting at Lenoir" were most interestingly given by Mrs. J. L. Martin, of West Asheville church. A beautiful vocal solo was given by Miss Bettie Moore.

We were fortunate in having four missionaries present at the meeting: Mrs. R. J. Parker, of Cuba, Miss Charlie Holland, of Japan, Miss Kate Hackney, of China, and Mrs. Mabel Baughman, of Java. At this time Mrs. Parker, Miss Holland and Mrs. Baughman gave most interesting reports of the work the church is doing in the fields they represent.

It was greatly regretted that Mrs. H. A. Dunham, conference corresponding secretary, who was to have told us of the general work of our church and the happenings at the Council, was detained at home by illness, and we wish for her a speedy restoration to health.

Wednesday morning's session opened with a devotional by Mrs. H. B. Craven, of Black Mountain, after which Miss Amy Hackney, conference superintendent of children's work, presented the work of her department, telling us of the splendid record made by the little folks for 1920. An interesting program was given by the children of the various churches on the district and was greatly enjoyed. Then came two missionary talks. Miss Charlie Holland, of Japan, gave us an interesting account of the Japanese work and Miss Kate Hackney, of China, what our church was doing in China.

The work of the young people was taken up by Mrs. W. R. Harris, conference superintendent of Y. P., who gave the splendid showing of her department for 1920 and conducted an institute explaining the different departments and phases of the work, stressing greater effort for 1921. Miss Mary Parker, daughter of Rev. and Mrs. R. J. Parker, who have been missionaries in Cuba fora number of years, was presented to the audience, having volunteered for service in the foreign field. The taking of pledges, reports of committees and a short consecration service, with the singing of "Blest Be the Tie That Binds," closed this successful meeting.

A POD OF MISSIONAY P'S; RECEIPT FOR SUCCESSFUL MEETING

Prevailing prayer. We should be in constant prayer for our meeting and all our work. Our officers should form a prayer group. There should be definite prayers offered in the meetings. The members should join in sentence prayers and directed prayers.

Previous preparation. The place of meeting should be ready. Plenty of printer's ink should be used in advertising. The program should be well prepared. New, interesting items should be added, and a program adapted to needs of the particular society. Each member should study the program before coming to the meeting. Remember we "will get out of the meeting what we put into it."

Personal participation. There must be many taking part in the meeting. Try to give each one something to do or to say. Perfect promptness in opening and in closing the meeting. Parliamentary practice. It is much nicer to do it decently and in order. Patient persistence. Try this and see if you do not have more helpful meeting.

Luther League.

N. C. CONFERENCE

PRAYER FOR MISSIONARIES AT HOME AND ABROAD

Almighty and most merciful God, we humbly beseech thee to pour out thy Holy Spirit upon thy missionaries at home and abroad and to crown their labors with success in the gathering of souls into thy kingdom. Strengthen them, we pray thee, with thy good Spirit, and comfort them with a sense of thy presence, that they may preach and teach to the upbuilding of thy kingdom and the salvation of souls. Make us to realize that they are doing our work, and grant us grace to support them out of the wealth of good things which Thou hast bestowed upon us; through Jesus Christ, our Lord. Amen.—Service and Prayers for Church and Home.

WASHINGTON DISTRICT MEETING

It was our privilege to attend the Washington district meeting in Fremont June 16-17. Mrs. Blount had prepared a most interesting and instructive program, which was well carried out with much help and information to all who attended, to whom, through Mrs. J. B. Exum, accepted by Miss Jennie Congleton in behalf of the women, the hospitality of Fremont was graciously and abundantly extended. Misses Lill Wilson and Jennie Congleton, of Greenville, who were graduated from Scarritt this year, delivered messages of inspiration in their talks on Scarritt, its prayer life, and its meaning to them personally.

Miss Elizabeth Lamb's address on Missions, interesting and instructive, was a stimulus to us all to put forth greater effort in the missionary cause. The reports from the auxiliaries were made attractive as well as informative, given in round table discussion, conducted by Mrs. Harvey Boney and Mrs. Blount. Mrs. M. Bradshaw and Miss Lillie Duke of Durham forcefully and in most entertaining manner, presented the children's and young people's work. Mrs. LeGrand Everett talked of the importance of mission and Bible study, of reporting promptly, emphasizing the necessity for publicity. Devotional services were conducted by Mrs. Everitt, Rev. W. T. Phipps, who also administered the sacrament of the Lord's Supper, Mrs. J. W. Lovelace, and Mrs. R. D. Gladding. Beautiful solos were delightfully sung by Mrs. R. P. Watson and Mrs. Clarence Griffin, and the Bright Jewels and young people pleased us all with the music they had especially prepared. The three sessions were fittingly closed with a sweet, simple consecration service conducted by Mrs. Boney.

COUNCIL NOTES

The support of the kindergartens in the home and foreign fields is assigned to the Baby Division for 1922. The special for the Junior Division for 1922 will be the Cuban work in the home and foreign fields. The specials for young people will be Bennett College, Rio de Janeiro, and Sue Bennett School, London, Ky. The prayer offerings for 1921 from adult auxiliaries will go to the new Lambuth Memorial Training School in Osaga, Japan, and to the new administrative building for Holding Institute, Laredo, Texas.

Recommendations Adopted.

Social Service.—(1) The motion picture: That our missionary women support the impending bill which calls for "Special Prohibitions" and for an Interstate Commission to supervise released films and to secure the enforcement of the act. In the event of the failure of the bill referred to, immediate agitation for state censorship of films is urged. (2) That missionary women support the Towner-House bill, which takes the place of the Smith-Towner bill for the standardization of public education. (3) That the women of the auxiliaries attend trials in mayor's and police justice courts when both white women and negro women and children are arraigned, that they may cast their influence on the side of justice. (4) That social service committees systematically visit the motion picture theatres in their own communities; that they reach the managers with approval of the good films and condemnation of the bad; that they use their local press for creation of a more senstive public conscience, and that in these matters they secure the co-operation of their church committee on social service.

In Latin-American Fields.— That another school be established in South Brazil, this school to be located at Santa Maria; that in Cuba one of our schools be developed into a normal and training school for teachers and evangelistic workers; that at the request of the missionaries. Miss Norwood Wynn be loaned to Cuba for a period of two or three months for student work in that field; that the name of the school in Saltillo be changed from Colegio Ingles to Roberts College in honor of Miss Lelia Roberts, who has been principal since 1887.

In Oriental Fields.—That the Council assume the responsibility for the business education of women that is now being carried on by Palmore Institute, and to that end the lease on the Kobe property be renewed; that since the plan proposed at the last session of the Council to unite with other boards in order to provide for a normal department of college grade in connection with the Laura Haygood has not met with success, the Council seek affiliation with the Department of Education of Soochow University; that since it has been deemed best to turn over the work for boys carried on by the Memphis School at Hinshow to the Soochow University Middle School in the same city, the Memphis School be changed to the Memphis Community House; that affiliation be established with the Severance Hospital at Seoul, Korea, by the contribution of a trained nurse to the nursing staff and teaching staff or the equivalent of the salary of a nurse and a contribution of $500 to the budget of the nursing department; that the request to send Bible women into the non-Christian villages of Korea and into Siberia at the expense of the Conference be granted.

MISSIONARIES APPOINTED

At the recent Council meeting two deaconesses and seventeen foreign missionaries were consecrated, one of the largest classes in the history of our woman's work. Of the seventeen appointed to foreign fields one goes to Africa, three to Brazil, three to Cuba, five to Cuba, three to Korea, and two to Mexico.

FACTS WORTH KNOWING

Shanghai has one million people representing every nation of the earth. Its people are crowding into the schools, and for more than twenty years McTyeire has had no room for all the students wishing to enter. Ambassadors to some of the great countries have married McTyeire girls. A volunteer band in McTyeire supports and staffs a school in Unang Province, with a population of thirty thousand.

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley .....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome .....Editor
Durham, N. C.

W. N. C. CONFERENCE

GOING SOME

Your field workers have during the past week visited eight charges, in five of which circuit institutes were held. These meetings have been interesting and very much worth while. A charge has been visited each day and the mornings and afternoons were used in fruitful endeavor. I will tell you more about this fine business next week.

A FINE GROUP

On this page is shown a fine group of young men constituting the membership of the Wesley Bible Class of First Church, Morganton. Mrs. Jennie A. Seagle organized the class and taught it for years. She was succeeded by Mrs. W. G. Hogan, who was teacher for four or five years. About nine years ago the present teacher, Miss Sallie Hogan, succeeded her mother. She is held in high esteem by the members of the class. The class was chartered as a Wesley Class about three years ago and now numbers sixty members ready and willing for service.

A nice folder containing the program of our Western North Carolina Conference Wesley Bible Federation and a beautiful poster have been sent to the presidents of our Wesley classes. In response to the letter accompanying these advertisers replies are coming in to the effect that parties are going to attend our booster federation from the various sections of the conference. Please remember that you must have an identification certificate to get reduced rates. These certificates can be obtained from J. Dale Stentz, Lake Junaluska, N. C., or from O. V. Woosley, Lexington, N. C. The date of the federation is July 11, 12, 13, just between the Epworth League Conference and the great Sunday school training school. One can easily live for $2.00 the day while at "The Lake."

ASHEVILLE

Miss Fishburne, Dr. McLarty's assistant, reports to Miss Womack the results of "Children's Week" in Asheville as follows:

"Six churches held general meetings. Four had teachers to visit homes of children. Bethel did this in a very systematic way. Two held mother's meetings. Three observed story hour for the children. Three churches contributed to the exhibit, using them in their own church before passing them on for display in shop windows.

Three adopted forward steps: Central, Parent-Teacher Association; Chestnut Street, Parent-Teacher Association; Bethel, a new department.

General mass meeting was held in which all seven churches participated."

SALISBURY-SPENCER

Miss Annie E. Bostian, the fine worker who headed the "Children's Week" work in Salisbury-Spencer, reports the following to Miss Womack:

"Five congregations participating: First Church, North Main, South Main, Central Spencer and East Spencer.

Homes visited: First Church 322, North Main 127, South Main 133, Central Spencer 203, East Spencer 168. Nine hundred and fifty-three out of 1139 homes were visited, or 83 per cent.

Five churches held general meetings.

Forward step: First Church; follow-up work and parent-teacher association.

North Main: Grading of Sunday school; graded literature; Junior department.

South Main: A regular visitation two or three times the year.

Central Spencer: Community work with possibility of securing worker in physical training.

East Spencer: Organization of Cradle Roll; home department; putting in graded literature.

ONE HUNDRED PER CENT

Rev. D. W. Brown preaches at six points Four of these places are good country congregations, the fifth is a mill village where a union church is doing business, and the sixth is a weak church of nine members. There has been a Sunday School Day held at each point. Brown goes 100 per cent on Sunday School Day every year. At the weak point he takes one of the other congregations and gives their program to a big congregation because he has advertised it thoroughly. In a recent letter "D. W." writes as follows: "Sunday School Day has been observed at all six of my appointments and the children at each point did the finest at all. Their parents thoroughly enjoyed their efforts. If I had a circuit of ten churches, and only one of them could give a program on Sunday School Day, I would take that school and give the program at each of the other nine churches. Sunday School Day is worth while. I don't ask my people if they want it. The Discipline requires it. I appoint some parties to train the children and they do it gladly. Tell Byrum at Troutman it is a good thing to have Sunday School Day at all of the churches on the charge."

N. C. CONFERENCE

SUNDAY SCHOOL DAY COLLECTIONS

All collections taken on Sunday School Day should be sent to the treasurer of the Sunday School Board, Mr. E. J. Cheatham, Franklinton, N. C. If you have not already had a Sunday School Day program in your Sunday school, now is the time to do so. The field secretary will supply you with copies of the program.

CAMP CONFERENCES AT JUNALUSKA

Several camp conferences for boys and girls and young people will be held at Lake Junaluska this summer. I wish that many of the promising young people of our conference could attend one of these camp conferences. We need the benefit of a trained leadership in all of our churches. These summer camps at Junaluska are intended to train Christian young people for a place of leadership in the church. Write to the field secretary for literature if you are interested in this.

SMITHFIELD TRAINING SCHOOL

About thirty-five people from Smithfield, Selma and surrounding places are enrolled in the training school for Sunday school workers held at the Methodist church in Smithfield this year.

The interest is good and many are attending every class through the week. Three courses are being taught in this school. Miss Georgia Keene is teaching a course for teachers of the elementary divisions. Prof. R. N. Wilson is teaching a course for officers. The field secretary is teaching a course for teachers above the elementary sections.

Smithfield is fortunate in having a building that is as well equipped for Sunday school work as any in the conference. It is also very fortunate in having some Sunday school teachers who are well trained for the work and who are really interested in having a good Sunday school here.

A GRAVEN CHARGE

Two Methodist preachers, one of them white and the other colored, served rural charges in Mississippi which were conterminous. The negro received a considerably larger salary than his white brother, who asked him if it was not his custom to expel his members who failed to pay. "No, boss," he replied, "we would not like to put the gospel on a money basis. We gets them to subscribe, and if they don't pay we turns them out for lying."—Memphis Commercial Appeal.

A FREE RENDERING

A philanthropist has given this version by an East-End child of the story of Eden. She was sitting with other children on the curb outside a public house in Shoreditch, and her version of the story proceeded:

"Eve ses: 'Adam, 'ave a bite?' 'No,' ses Adam, 'I don't want a bite!' 'Garn!' ses Eve; 'go on, 'ave a bite!' 'I don't want a bite!' ses Adam."

The child repeated this dialog, her voice rising to a shriek. "An' then Adam took a bite," she finished up. "An' the flamin' angel come along with 'is sword, an' 'e ses to 'em both; 'Nah, then—ahtside!"—The Evening News (London.)

MOTHER'S POINT OF VIEW

It is true that environment has almost everything to do with a person's makeup. It is said that only 25 per cent of a person is accquired by heredity the other 75 per cent is obtained by environment. This should cause us to stop and think what influence we are wielding. But in taking for example the home, or the husband and wife, I am afraid you have over drawn or made a onesided picture of it. In the first place a man should not marry a woman until he is already strong and gentlemanly enough to do all in his power to make the home pleasant, and clean and honest enough to help in the rearing of children. In a case of this kind he would not be making resolutions to do better, while on his way home to his wife and children. It strikes me that environment in the home should be a mutual matter. And the nature of it should not weigh so heavily upon the wife's shoulders, because in a great many cases the wife's attitude or the environment is just what the husband has made it possible for her to have it. We will take for example this same man who, is resolving to do better, but is baffled upon entering the door. It is very probable that his wife has worked hard all day with the cares of the home including three or four small children, and is now trying to sew or mend, her nerves in a strain and her energy almost exhausted, not ever having had a chance to read a magazine, the children still awake and noisy. It is no wonder that she seems abrupt or unpleasant. He has very likely been lounging around in an easy chair reading his paper or enjoying the news of the loafers and idlers. I can't see wherein she is due him such a smile, nor why she should put forth so much effort to make him comfortable. As to the crowd we see on the street loafing, nine-tenths of them don't stay home long enough to let how their wives might act.

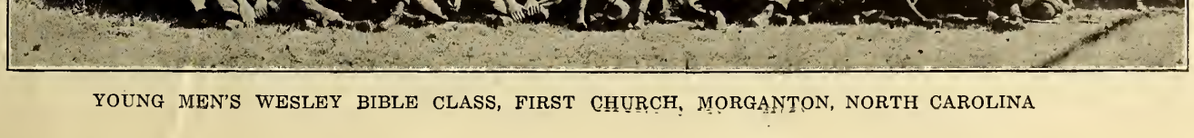
It seems to me that the father and children have a very important part to perform in the making of a home. Therefore the conception that they are guests is very vague. It seems from this article that your idea of a wife's sphere or realm is very limited indeed, referring to it as her job or office.

It is sadly true that most of them spend their time efforts and lives in this office. And often times the appreciation and credit shown them is so insignificant as to be unnoticeable.

Mrs. Thos. A. Windley.

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Epworth League Work

Rev. C. K. Proctor, Raleigh, N. C.
Miss Grace Bradley, Asheville, N. C.

EPWORTH LEAGUE CONFERENCE

Was Held at Louisburg Last Week.

The Epworth League Conference opened at Louisburg College on Monday under very flattering promise for a most successful session. There were one hundred and ten enthusiastic delegates from all parts of the state present to take a part in the several sessions and it was their treat to hear some exceedingly fine addresses.

The opening service was conducted by Rev. F. S. Love, president of the North Carolina Conference Epworth League. His address was a most powerful one on "Christ or Chaos" and presented in a most interesting and entertaining way.

On Tuesday morning prayer was led by the Rev. W. G. McFarland, of Raleigh, followed by the Bible class led by Rev. H. M. North.

From 9:15 to 10 a Foreign Mission Study class was led by Miss Kate Hackney, a returned missionary from China. This was followed by a Home Mission Study class led by Dr. A. D. Betts, of Augusta, Ga.

At 10:30 the class in Administration Problems and the Council and business meetings by Mrs. F. S. Love.

Tuesday evening at 7 o'clock prayer groups were held and at 8:15 the delegates were treated to a most interesting address on "City Problems and Church Efficiency" by Rev. Walter Patten, of Greenville.

Each of the sessions have proven to be especially interesting and uplifting and is putting this League Assembly ahead in line of good accomplished of former occasions. The delegates are being entertained at Louisburg College.

Louisburg has been especially well pleased with having so many visitors from the many parts of the good old North State to be with us this week and hope that this visit will be such as will cause them to come again.

On Tuesday night the Rev. H. M. North was the speaker of the evening at the meeting of the North Carolina Conference Leaguers in session at Louisburg College. He used as a basis for his address "Be ye therefore perfect, even as your Father in heaven is perfect." He especially stressed perfect preparation in mind and character as a perfect preperation for service. His message was a great inspiration to the young life.

Wednesday morning at seven-thirty the Rev. E. C. Few, pastor of the church at Nashville, led the early morning prayer service. These early morning hours are proving times of great spiritual uplift to the Leaguers, and most of the registered delegates are in attendance upon them.

The Rev. H. M. North is doing most constructive work in his Bible Study class each morning, as he presents the lessons to be drawn from the Sermon on the Mount. Miss Kate Hackney is telling the delegates many interesting things about Africa each morning in her Mission Study lesson on Africa. The text book being used is the latest on Africa, being written by our Southern Methodist missionary to the Congo, the Rev. T. E. Reeve. The Rev. A. D Betts' place as a teacher of the Home Mission book has been taken by the Rev. E. C. Few. Mrs. F. S. Love led the discussion of the morning on Administration Problems dealing with the work of the department of recreation and culture. At the morning business session pledges were taken for the African Special, the special missionary work of the Epworth Leagues of the Southern Methodist Church. The leagues of the church are supporting the entire work of our mission in Africa.

The message of the morning was brought by the Rev. H. E. Myers, pastor of the City Roads church, Elizabeth City, on the Church and Social Unrest. He gave the young people an insight of the cause of the present unrest, the remedy, and the responsibility of the church in the present hour of need.

In the afternoon there was a picnic to Lover's Leap, one of the annual social events of the conference. A delightful picnic supper was served, and the delegates enjoyed the novelty of the trip. After an inspiring address by the Rev. W. W. Peele, pastor of Edenton Street Church, Raleigh, on the Church With a Service Program, the Leaguers enjoyed an hour of clever stunts put on by the different chapters and districts in attendance.—Franklin Times.

THREE PROPELLING FORCES OF LIFE

There are many points which could be given on the chosen subject, but as the editor is doubtless overstocked with news items, I propose to discuss a few points only for the benefit of the young people of our church. As every school boy and girl knows, a story is woven around an outline and we find in every book, story and poem a special line of thought which suggests the chosen subject.

All life centers around three pivotal points, social, material and spiritual. In the life of every person there are two forces which furnish motive power for that life; these are the forces of good and evil. Man is naturally a social being as "no man liveth unto himself." Every boy and girl has an influence in the social sphere of life, and this influence should be for the good of humanity and the uplifting of society. The right kind of social life is right in line with the teachings of our Saviour as He established society, but not the society of the present day, that is, the "elite" class of society, and our attitude towards the social sphere of life is oftentimes far averse to the precepts given us. However, I sometimes think that quite a number of young people do not unite themselves actively with the church work because they have an idea that this would check their pleasure and they would be expected to wear a long face. This is a sad mistake, as a practical Christianity such as Christ meant us to live increases our pleasure, enriches society, and increases the value of our life to humanity.

The value of every life is measured by the service rendered our fellow beings. I know a lady whose whole life has been devoted to society, but for the gratification of her own selfish desires and pleasures. She is a nominal church member but not a church member in the truest and deepest sense. In other words, a life filled with the frivolous things of life, and now that she has come to the age of life where these things fail to satisfy there is nothing solid upon which to lean. Boys and girls, let's try to fill our lives with good deeds so that when we have come to the close of life's journey we can look back upon a life well spent.

The material factor of life at present appeals to us more forcibly since the world war, as reconstruction means far more to us than in any other period of history, as there are so many vital questions of interest to be settled which represent the material side of life. In my estimation, the Christian Educational drive which is now on foot in our church and also other denominations will prove a great benefactor not only to our church but to our nation, yea, to other nations as well, for the funds used will be as bread cast upon the waters, and will help to keep America Christianized and thwart the power of materialism. The young life of our church and nation should be taught the value of human life, not from a material standpoint alone, but that a life is valuable only by the amount of service rendered others. We can look at Germany today and realize the truthfulness of this statement, as we see the dangers involved of a material education without the ideals of Christianity instilled in her youth.

The spiritual realm of life is entered only by those who desire the spiritual life, and the well-rounded life of any man or woman is one who possesses spiritual life. Thus, Christian education advocates the complete life, one that comprises Christian ideals as well as the material and social factors of life. At the close of the high school I attended, the following eulogy was dedicated to the graduating class by the principal, and I wish to quote it, as it helps to express the sentiment of the subject more forcibly:

"How transitory and fleeting is this life; yesterday we were but prattling children playing at mother's knee; today we are young men and women endowed with health and beauty, launching our frail barks on life's wild sea, yea, even today, as the shadows lengthen we are in the prime of life, endowed with strength and might. But tomorrow! Alas for tomorrow! The once well rounded form and erect figure begins to wan and totter, the locks that once were of a raven cast or of a golden hue, now form the same silvery lines that fall scantily over the wrinkled brow, which tells that the evening of life has come, that we have spent a lifetime—and how? Oh, my young friends, and how?"

Margaret E. Holderby.

Fairview, N. C.

THE ECUMENICAL CONFERENCE

The Fifth Ecumenical Methodist Conference, the third of the series to be held in London, will meet on Wednesday, September 6, and close on September 16. It will be a body of 550 delegates who will come from all the continents and islands of the sea and sit down together to see what is the matter with the world, and what can be done by John Wesley's followers to make it better.

The first session, at which the opening sermon is to be preached by an American divine, will be held in Wesley's Chapel, where the first conference met in 1881 and Bishop Simpson was the preacher. The program has been completed, and subjects have been assigned to essayists and speakers. Of course, the new world outlook, which the great war has created, will have attention, and the question of an international agreement to prevent war in the future will be discussed. Particular emphasis will be laid upon the missionary situation and the various foreign fields will be represented by missonaries and native Christians.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina ——————— (here designate the bequest).....
.....

* * * *

Please bear in mind, dear friends, that we have no vacation at the Methodist Orphanage. Our children do not go back to the communities from whence they came to spend the summer. It takes three meals a day for three hundred and sixty-five days in the year and for two hundred and fifty children. From these facts it can be readily seen that our expenses go right on through June, July and August. Because of our pressing needs I am urging all to stand by us during the lean season of the year.

* * * *

Many friends come our way and brighten our lives by their interest and love. If more could come we feel sure that they would be highly pleased with our Orphan Home where two hundred and fifty bright, happy children live. Last week Brother T. J. Gore, a noble-hearted layman, a member of Fifth Avenue Church, Wilmington, paid us a visit and treated our large family to fifteen gallons of delicious ice cream. It is not necessary to say that our children enjoyed and appreciated the gift. Brother Gore is always welcome to our Methodist Orphanage.

* * * *

We have more than spent the one thousand dollars given us some time ago by Brother A. H. Vann, of Franklinton, for beautifying our campus. I am glad that we have friends who have an eye for the beautiful in nature. No one can visit the lovely home of Brother Vann without feeling that the aesthetic side of his nature has been developed to a very large extent. It is commendable in those who have abundance of this life, and find their greatest joy in sharing their good things with others. That is the secret of a happy life.

* * * *

Just a few more days and our senior class, numbering sixteen, will go out into the world to take their places of responsible leadership. Having been sheltered and trained in our beloved Methodist Orphanage, the church has a right to expect great things of them. The large investment made in their lives by our N. C. Conference will yield dividends of the highest kind. One of the brightest pages in the history of our church is the work she has done for the fatherless children at our very door. May we continue to manifest the spirit that actuated Christ during the days of His earthly life!

* * * *

That was a very cordial invitation from Brother T. J. Dailey, through Brother D. N. Caviness, to attend Children's Day exercises at Cary. I was glad to have the privilege of being present on that happy occasion. Miss Erma Ellis gave a very interesting program. It fell to my lot to make "a few remarks" after the program was over. It was a beautiful sight to see Brother Dailey engaged in the Sunday school work as superintendent. His life has proven a real benediction to thousands in the N. C. Conference. Brother Caviness has walked right into the hearts of his people. They speak of him in the highest terms. I congratulate any charge that has Brother Caviness as its pastor.

That trip to Louisburg last week by the officers of our Orphanage Epworth League was not only enjoyable but very beneficial. The Epworth League Conference at Louisburg College has become a fixed thing in our calendar. That was a great group of young people assembled there seriously considering the work of the kingdom. For the past year we have had an organized League at the Orphanage and it has accomplished wonders. What a power for good it is in the lives of our young people! It is training them for leadership in the church of God. In these days of uncertainty and confusion we need a leadership that is unafraid and untarnished. The Epworth League is doing that very thing for us.

ARKANSAS LEADS OFF

First School for Urban Pastors and Lay Workers Held at Conway.

This school was held at Conway, Arkansas, June 7-17, 1921. It was the first of its kind ever conducted under the auspices of the Methodist Episcopal Church, South, and was arranged for by the City Division of the Department of the Board of Missions.

The primary purpose of the school was to bring together a number of the pastors and lay workers in our city churches; have them carefully study the problems confronting the churches and allied organizations in the cities and the best methods of solving them.

There were fifty-one persons in regular attendance representing seven states. Probably a like number from the School for Rural Pastors and Lay Workers visited the various classes.

It was a school in every sense of the word and courses were offered in Religious Education, Evangelism in City Churches, The Survey, Representative Successful City Churches, the Problems of the Modern City and the Woman's Work in the City Churches. Classes were held each day of fifty minutes' duration, Sunday excepted, from 8 to 12 a.m. The faculty consisted of nine members, each having had large experience in the particular field concerning which he or she taught. The practical as well as the theoretical phases of the foregoing subjects were presented by them, the emphasis being on the former. In addition to the foregoing program, a forum was conducted from 12 to 1 p. m., by Dr. Worth M. Tippy, executive secretary of the Department of Church and Social Service, Federal Council of the Churches of Christ in America, on the Church and Social Service. The subject matter presented was intensely practical and of great profit to those attending.

Each evening a joint meeting was held for those attending the School for Rural Pastors and Lay Workers, which was in session at the same time. At these meetings addresses were delivered of interest to both groups, by such men as Bishop Edwin Hughes, Doctors Paul L. Elvogt, Alva M. Taylor, Bradford Knapp, J. H. Reynolds, and Chas. C. Selecman.

Those in attendance showed great earnestness and enthusiasm for the work. They not only took the required courses and attended the regular class periods, but requested special ones which were arranged for. Something of the appreciation of the school and its work and the wishes of those who attended it may be gained from the following report:

Report of the Findings Committee.

Whereas, there has been a growing consciousness of the need of a more vital relation of the church to the individual and to the community in order that the principles of Christianity might permeate and influence the whole social order; and whereas, there has been held in Conway, Ark., June 7-17, 1921, a School for Urban Pastors and Lay Workers, where under the tuition of expert workers in all the departments of church activity; and whereas, every one who has been in attendance upon this school has been profoundly impressed with the vision of the great task of the church and better fitted in every way to lead the forces of righteousness in a more efficient manner to the successful accomplishment of its great responsibility, and each of us having seen the vision and received the inspiration so vitally necessary to arm us for the task; therefore, be it resolved:

First, That we extend to the Board of Missions our sincere and grateful appreciation for making possible this great opportunity of receiving the instruction that has been given in the school. The enthusiasm and earnestness that has marked the work of every one in attendance leads us to believe that the board has never expended a like sum of money to greater advantage and that will accrue in greater results to the church. That since the school meets such a vital need of the field, we earnestly urge that the board provide a sufficient number of schools next year, so distributed as to location that the largest possible number of our pastors and workers may avail themselves of the instruction given; the term of these schools to continue over one Sunday only that the attendance may be held in tact until the completion of the courses offered.

Second, Be it further recommended that a system of credits be co-ordinated with our colleges, universities and theological seminaries. If this be impossible it is recommended that the courses be standardized so that the results may lead to the awarding of certificates.

Third, It is further recommended that the Board of Missions establish at Nashville a circulation library of books covering at least the fields of Social Service, Religious Education and Evangelism.

Fourth, That so far as possible these schools be held at the Eastern and Western Assemblies.

Fifth, That we extend to all the teachers in the school our sincere thanks for their painstaking and careful work. Our personal contact with these men has been of inestimable value to us. Lastly, to our own tireless and efficient secretaries, Dr. O. E. Goddard and Dr. C. A. Zumbrunnen, we express our very high appreciation of their work. They are responsible for the very efficient instructors that we have had, and in every way have given themselves without reserve to make our work both pleasant and profitable.

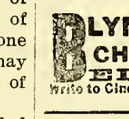
Respectfully submitted,
W. C. Childress,
For the Committee.

DRESS REFORM IN JAPAN

Shorter Skirts to Be Worn by Daughters of Nippon.

Laundry problems more distressing and distracting than our own are the rule in Japan, where kimonas must be ripped apart and remade whenever they are washed. Unpaved streets being not uncommon and a soiled kimona hem being viewed with the same disfavor that a soiled collar is with us, the consequence is that if the weather is unsettled, women stay indoors to keep clean. Yet now that Japanese women are awakening more and more to a community sense they cannot fulfill their duty simply by keeping themselves and their children clean. "If Japanese women are to shoulder their responsibilities they must solve the dress problem," declares one emancipated Japanese lady who herself adopted first the semi-foreign style of dress and later the "straight American" style for both herself and her children, thus acquiring undreamed-of leisure.

This energetic woman is working with her townswomen in Kobe through the medium of the Young Women's Christian Association, organizing neighborhood and village clubs as branches of Kobe Association to discuss and develop new and improved ways for women. Another problem which Japanese women must tackle before they can fulfill their duty to society is the problem of health. Where the ethical code requires a woman to neglect her own health while she makes every effort to preserve that of her husband and sons, the solution of this problem entails a revolution in thought and practice. A letter from a body of women in Kobe has recently been addressed to the National Committee of Japan, asking that an American woman physician be secured to put on a health program for all Japan. This letter originated at the Y. W. C. A. where the Association's well-known health program has already made its indelible impression. Signatures to the letter were secured from the governor, the mayor, the heads of the departments of education, social service, and sanitation of the city government and from Dr. Shidehara, a woman physician who is a younger sister of the Japanese ambassador at Washington.


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OUR YOUNG FOLKS

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WHAT LITTLE BROTHER THINKS

My sister's awful good to me,
She tells me stories ev'ry day,
Out under our old cherry tree,
When I don't want to run and play.

One day I found a butterfly,
A great big beautiful yellow one,
All stiff and dead. It made me cry,
But sister said: "Don't worry, son;

I'll tell you just the nicest tale
About a yellow butterfly
That spread its wings just like a sail
And flew, and flew up in the sky.

I s'pect it was this very chap;
He flew, and flew, you know, until
He flew right in an angel's lap,
And there he stopped and stayed quite still,

Because his wings were tired, you know;
And then the angel made some new
Bright golden wings for him, and so
He dropped the old ones down to you."

Some boys they all-time pity me,
They say, 'cause I just have to stick
'Round with a girl, and they don't see
The fun in that. They make me sick.

A sister's just the best of all,
And I'm just going to tell 'em so!
Why, she can run and toss a ball
As good as any boy I know;

And when I'm tired and cross, why she
Won't laugh at me like brothers do.
My sister's awful good to me,
I think a girl's just fine, don't you?

—Selected.

THE LEGEND OF THE DANDELION

The Angel of the flowers came down to earth once—long, long ago—and she wandered here and there, in field, and forest, and garden, to find the flower she loved the most. As she hurried on her search, she came upon a gay tulip, all orange and red, standing stiff and proud in a garden, and the Angel said to the tulip: "Where should you like most of all to live?"

"I should like to live on a castle lawn in the velvety grass," said the tulip, "where my colors would show against the gray castle walls. I should like to have the princess touch me, and tell me how beautiful I am."

But the Angel turned away with sad eyes from the proud tulip, and spoke to the rose.

"Where should you like most to stay?" she asked the rose.

"I should like to climb the castle walls," said the rose, "for I am fragile, and delicate, and not able to climb of myself. I need help and shelter."

The Angel of the flowers turned sadly away from the rose, and hurried on until she came to the violet: "Where should you like most to live?"

"Here, in the woods, where I am hidden from every one," said the violet. "The brook cools my feet, and the trees keep the warm sun from spoiling my beautiful color. But the Angel turned away from the violet and went on until she came to the sturdy, yellow dandelion growing in the meadow grass.

"And where would you like most of all to live?" asked the Angel of the dandelion.

"Oh," cried the dandelion, "I want to live wherever the happy children may find me when they run by to school, or romp and play in the fields. I want to live by the roadside, and in the meadows, and push up between the stones in the city yards, and make every one glad because of my bright color."

"You are the flower that I love most," said the Angel of the flowers, as she laid her hand upon the dandelion's curly, yellow head. "You shall blossom everywhere from spring till fall, and be the children's flower."

That is why the dandelion comes so early and pushes her head up every where—by hedge, and field, and hut, and wall; and has such a long, sweet life.—Adapted by Carolyn Sherwin Bailey.

THE RABBIT WHO WANTED RED WINGS

Once upon a time there was a little white Rabbit with two beautiful long pink ears, and two bright red eyes, and four soft little feet—such a pretty little white Rabbit, but he was not happy.

Just think, this little white Rabbit wanted to be somebody else instead of a Rabbit!

When Mr. Bushy Tail, the gray squirrel, went by, the little white Rabbit would say to his Mammy:

"Oh, Mammy, I wish I had a long gray tail like Mr. Bushy Tail's."

And when Mr. Porcupine went by, the little white Rabbit would say to his Mammy:

"Oh, Mammy, I wish I had a back full of bristles like Mr. Porcupine's."

And when Miss Puddle-Duck went by in her two little red rubbers, the little white Rabbit would say:

"Oh, Mammy, I wish I had a pair of red rubbers like Miss Puddle-Duck's."

So he went on and on wishing until his Mammy was all tired out with his wishing and Old Mr. Ground Hog heard him one day.

Old Mr. Ground Hog is very wise indeed, and so he said to the little white Rabbit:

"Why don't you go down to the Wishing Pond? If you look in the water at yourself, and turn around three times in a circle, you will get your wish."

So the little white Rabbit went off, all alone by himself, through the woods until he came to a little pool of green water lying in a low tree stump. That was the Wishing Pond. There was a little bird, all red, sitting on the edge of the wishing Pond to get a drink, and as soon as the little white Rabbit saw him he began to wish again.

"Oh, I wish I had a pair of little red wings!" he said. Just then he looked in the Wishing Pond and he saw his little white face. Then he turned around three times and something happened. He began to have a queer feeling in his shoulders, like the feeling in his mouth when he was cutting his teeth. It was his wings coming through. So he sat all day in the woods by the Wishing Pond waiting for them to grow, and by and by, when it was almost sundown, he started home to see his Mammy and show her. He had a beautiful pair of long, trailing red wings.

But by the time he reached home it was getting dark. When he went in the hole at the foot of the big tree where he lived, his Mammy didn't know him. No, she really and truly did not know him, because she had never seen a rabbit with red wings in all her life. And so the little white Rabbit had to go out again, because his Mammy wouldn't let him get into his own bed. He had to go out to look for some place to sleep all night.

He went and went until he came to Mr. Bushy Tail's house, and he rapped on the door and said:

"Please, kind Mr. Bushy Tail, may I sleep in your house all night?"

But Mr. Bushy Tail opened his door a crack and then he slammed it tight shut again. You see he had never seen a rabbit with red wings in all his life.

So the little white Rabbit went and went until he came to Miss Puddle-Duck's nest down by the marsh, and he said:

"Please, kind Miss Puddle-Duck, may I sleep in your nest all night?"

Miss Puddle-Duck poked her head up out of her nest just a little way. Then she shut her eyes and stretched her wings out so far that she covered her whole nest.

You see, she had never seen a white rabbit with red wings in all her life.

So the little white Rabbit went and went until he came to Old Mr. Ground Hog's hole and Old Mr. Ground Hog let him sleep with him all night, but the hole had beech-nuts spread all over it. Old Mr. Ground Hog liked to sleep on them, but they hurt the little white rabbit's feet and made him very uncomfortable before morning.

When it came morning, the little white Rabbit decided to try his wings and fly a little. He climbed up on a hill, and spread his wings, and sailed off, but he landed in a low bush all full of prickles. There his four feet got mixed up with the twigs so he couldn't get down.

"Mammy, Mammy, Mammy, come and help me," he called.

His Mammy didn't hear him, but Old Mr. Ground Hog did. He came and helped the little white Rabbit out of the prickly bush.

"Don't you want your red wings?" Mr. Ground Hog asked.

"No, no!" said the little white Rabbit.

"Well," said the Old Ground Hog, "why don't you go down to the Wishing Pond and wish them off again?"

So the little white Rabbit went down to the Wishing Pond and he saw his face in it. Then he turned around three times, and, sure enough, his red wings were gone. Then he went home to his Mammy, who knew him right away and was so glad to see him. And he never, never wished again to be something different from what he really was.

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NEWS FROM LAKE JUNALUSKA

The Southern Assembly at Lake Junaluska has opened already with a large number of cottagers and residents at the hotels. The Grounds are becoming very popular, as evidenced by the fact that they are moving in earlier this year than usual, which promises well for an enlarged season. The following with their families are already on the ground: Mr. C. E. Weatherby, Faison, N. C.; Mr. C. J. Davis, Fernandina, Fla.; Mrs. J. T. Dumas, Mobile, Ala.; the Misses Jeter, Andrews, S. C.; Dr. Bardwell, Havana, Cuba; Mrs. N. E. Hudson, Greenwood, S. C.; Mrs. A. L. Dietrich, Nashville, Tenn; Mr. H. E. Adams, Tampa, Fla.; Mr. Joseph Mizell, Tampa, Fla.; Miss Ada Colhoun, Richmond, Va.; Rev. Frank Siler, Winston-Salem, N. C.; the Misses Penney, Sumter, S. C.; Mr. J. E. Winslow, Greenville, N. C.; Rev. Carlock Hawk, of the Western North Carolina Conference; Mr. J. Dale Stentz, Lake Junaluska, N. C.; Mrs. S. W. Stubbs, Sumter, S. C.; Mrs. E. C. McClees, Durham, N. C.; Mr. A. E. Wells, Nashville, Tenn.; Mr. F. M. Jackson, Birmingham, Ala.; Mrs. L. T. Bivens, Pickens, S. C.; Capt. J. T. Wescott, Cleveland, Fla.; Miss Addie Harmon, Macon, Ga. Twenty-five Campfire Girls chaperoned by Miss Alma Lupo, Whitmire, S. C., are occupying the Holler Cottage.

The business office of the Assembly Grounds is just being completed. It is splendidly equipped with offices for Mr. J. Dale Stentz, the Business Manager, Mr. J. W. Moose, the Superintendent of Construction, the Bookkeeper, Miss Stanley Hall, and others. In addition, the first story is to be occupied at a nearly date by J. K. Thigpen Drug Company, the Blair Gift Shop, and a Book Sales and Supply Room, by Mr. E. E. French of the Methodist Publishing House, Nashville, Tenn. This beautiful building on the edge of the Lake adds greatly to the beauty and convenience of the Grounds.

The Laymen's Week Committee is opening offices and headquarters at the Terrace Hotel under the direction of Rev. A. E. Clement, Nashville, Tenn. assisted by Miss Maude McCulloch, of Washington, D. C. Their plan contemplates enlargement of the laymen's interests during the week of August 8-13, at which time the leading laymen of the Southern Methodist Church will assemble. Their program embraces strong addresses on their activities in the local Church, together with an open Forum for questions and discussions. This promises to be one of the leading features of the summer's work.

The following new cottages have been built since adjournment of the Assembly last fall, and are ready for occupancy: Mr. J. Dale Stentz, Lake Junaluska, N. C.; Mr. J. M. Albergotti, Orangeburg, S. C.; Mrs. W. F. Esslinger, Huntsville, Ala.; Rev. Carlock Hawk, of the Western North Carolina Conference; Rev. Walter Patten, Greenville, N. C.; Professor R. M. Hawkins, Birmingham, Ala.; Mr. W. L. Dumas, Talladega, Ala.; Mr. J. L. Hassel, Greenville, N. C.; Mrs. James A. Bell, Charlotte, N. C.; Miss Ada Colhoun, Richmond, Va.; Dr. George R. Stuart, Birmingham, Ala.; Mrs. G. T. Harmon of Bennettsville, S. C., has a cottage now in process of constructiou.

The new bridge across the dam adds greatly to the convenience and beauty of the Lake.

The new bathhouse will offer inducements to the lovers of the water, as bathing will be greatly enhanced by the addition.

Already the Golf Links are being utilized, under the direction of a golf professional, Mr. R. Scalley, who is giving training to those who desire better knowledge of this exhilarating sport.

The Sunday-school Buildings are almost completed. The concrete sidewalk has been extended to the Peninsular beyond. The laundry stands convenient for serivce. The cafeteria, erected by Mr. J. B. Ivey, is a new feature, and will greatly enhance their service to the Assembly. The two dormitories completed seem ample to accomodate the Sunday-school workers. The Southern Assembly will furnish recreation and the greatly needed rest for the Sunday-school forces, as well as afford them an opportunity for close study of the course offered.

THE RECENT SUMMER SCHOOL

For the information of those who did not attend the summer school for preachers this year at Trinity College it is a genuine pleasure to report that the recent session was the very best yet.

The attendance was larger; the number of lecturers greater; the grade teaching higher and the interest, in every way, deeper.

Bishop Darlington was physically unable to deliver his series of lectures, which was regretted by all; but Dr. Cranford was secured to take his place and delivered three lectures that crowded every brain and charmed every heart.

The school was delighted with Bishop Mouzon. His clear, profound and powerful discourses greatly enlarged the knowledge and widened the spiritual horizon of us all, for he captured every hearer.

By combining a rare good humor with a seemingly perfect knowledge of the Greek New Testament Dr. Robertson brought out of the First Epistle of Peter very many rich suggestions which will doubtless enable every preacher to become more and more "a workman that needeth not to be ashamed."

Dr. Beauchamp's personality and work will be remembered with pleasure and profit by all who heard him.

Dr. Morrison is a prime favorite with the preachers of North Carolina. How mightily his gospel stirs and grips! Only those who have heard him can appreciate the wonderful power of this prince of preachers.

Besides these speakers from without the bounds of North Carolina, the dozen leaders of our two conferences who were the teachers led the classes of undergraduates into most excellent work in the course of study. Such men as Thompson, Rowe, Jordan, Litaker, Craven and Plyler from the Western North Carolina Conference, and Peele, Ormond, Stanbury, and Love, of the North Carolina Conference, set high standards before the young preachers and secured fine results in the class room work.

We are convinced that the establishment of this summer school is one of the biggest things ever done by Tar Heel Methodism. We should endeavor to enlarge its scope and increase attendance upon its sessions until every preacher shall feel its influence for good and all our congregations be enriched thereby.

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IN MEMORIAM

RESOLUTIONS OF RESPECT

Whereas, He who doeth all things well has, in His infinite wisdom and love, seen fit to call to her heavenly home our friend and co-worker, Miss Esther Bolick, on the night of June 4, 1921, we, the Ladies' Aid and Missionary Society of the Methodist church of Taylorsville, N. C., desire to express our loss, which we know is her gain; therefore be it resolved:

First, That our society has lost its most faithful and loyal member.

Second, That we thank God that He allowed us the privilege of knowing and working with her.

Third, That a copy of these resolutions be sent to her family, a copy be placed on our minutes and copies be sent to the N .C. Christian Advocate and the Mountain Scout.

Mrs. D. T. Crowson,
Mrs. W. LeGette,
Mrs. J. Frank Clement.

HEFFNER—Mrs. Anna Elizabeth Heffner was born near Mount Holly, N. C., April 14th, 1869, and died at Lawndale, N. C., June 18th, 1921.

Mrs Heffner had not been in good health for some time, but was able to look after the home, and her death was quite unexpected to her family and large host of friends. Friday evening just after supper she was suddenly taken ill, and in just a few hours the brittle thread of life was broken and her spirit went to God who gave it.

Early in life she was converted and joined the Baptist church, but later joined the Methodist Protestant church, and she lived a true, consistent member of that church until she was called away.

On Sunday, June 19th, in the presence of a large congregation her funeral was conducted from Palm Tree Methodist church by Dwight W. Brown, pastor of Belwood charge, and friend to the family, and her remains were laid to rest in the church cemetery. May the Holy Spirit comfort the sad hearts left behind.

Dwight W. Brown.

PEELER—Bettie Peeler was born near Belwood, N. C., August 6th, 1856, and died near Lawndale, N. C., June 2, 1921.

In the year 1895 in an old fashioned meeting at Palm Tree church she was graciously converted, and when the opportunity came she united with the church, and lived a devoted life until she was called away.

Mrs. Peeler lived a quiet unassuming life. Most of her life was spent alone, as she was never married. Some time ago her health failed and she was compelled to spend most of the time with her neighbors and friends. They had a warm place in their hearts for her and every attention was shown her during her last days on earth. While she could not get to church often, yet she loved the church, and she expressed herself as being ready to go when she realized she could not live.

On Friday, June 3rd, her funeral was conducted at Palm Tree church and her remains laid quietly away in the church cemetery. May God bless the sad hearts left behind. Dwight W. Brown, Pastor.

BOYLES—Alex Boyles was born in Lincoln county November 18th, 1857, and died at Lawndale, N. C., May 27, 1921.

Brother Boyles had been in bad health for more than a year. Just a day or so before his death he was taken quite ill, and soon passed out into the great beyond.

In early manhood he was converted at Hebron Methodist Protestant church, and when the opportunity came he united with that church and lived a consistent member until he was called away. He will be greatly missed in Lawndale, for when his health was good he took a leading part in church affairs. He read lots and was a well informed, consecrated Christian. After his sickness he was not quite so free to talk, and we could not converse with him as before, but his life was a benediction to us, for we all loved him.

On Sunday, May 29th, his funeral was conducted at Hebron Methodist Protestant church by Dwight W. Brown, pastor of Belwood charge, in the presence of a large congregation, and his body buried in the church cemetery. May our heavenly father comfort those left behind.

Dwight W. Brown.

SOMERS—On June 6th the death angel visited the home of Mr. and Mrs. J. H. Somers and took the soul of their only daughter, Maude. She was born October 31, 1902, and her childhood had been spent in the Stony Creek vicinity. Maude was converted and joined Camp Springs church several years ago and had lived a true, consistent Christian life.

Though her stay on earth has been short and she must have felt a reluctance in giving up life which was just blooming into young womanhood, she expressed her willingness to go, and on her death bed sang "Home Sweet Home" as if she felt a longing to be at rest.

Strong cords bound her to her loving parents and three little brothers, the breaking of which leaves their hearts bleeding, but sorrow not as those who have no hope, for it is possible for you to go to be with her where Jesus leads to fountains of living waters.

A Schoolmate.

WINSTEAD—Mrs. Ida Satterfield Winstead, daughter of Green D. and Mary Jordan Satterfield, was born March 3rd, 1850, and died February 9th, 1921. She was married to Samuel B. Winstead December 20th, 1970. She was the mother of seven children: Mrs. Mamie Merritt, S. G. Winstead, Mrs. H. D. Long, Mrs. C. A. Hines, and C. C. Winstead. Two others, a son and a daughter, prececded her to the spirit world. Thus is briefly chronicled the life of a great woman.

Well grounded in the deep, rich soil of a fine ancestry, Mrs. Winstead was a striking example of the full blooming of a Christian character radiant with gentleness, refinement and nobility. Being of a deep religious nature, of quick and refined sympathies, and with a heart filled with good will, manifested in a winning cordiality, she was the center of great influence and held at once the first place of leadership in her church and community.

It is impossible to characterize fully any life. But we readily catch a few dominant notes which were uppermost in her daily life and conversation, such as, "Blessed are the pure in heart," "Blessed are they that hunger after righteousness," "Blessed are the meek," "In honor preferring another" Greatly exceeding in hunger for righteousness, purity of motive, and humility of spirit, she achieved high attainments; still her aspirations so far outran her own attainments of righteousness as to cause her at times great sufferings of soul. A sweet, childlike spirit of dependence and love pervaded her whole life, and coupled with this a naive sense of humor that produced a most entertaining and attractive personality. She made friends easily, and was greatly beloved by all. She entertained sincere and affectionate reverence for the Christian ministry. To her the preacher was a man of God, no matter his church relations.

Mrs. Winstead was a student under Dr. T. M. Jones for many years president of Greensboro College, known in her young days as G. F. C. Her love for the old college never abated through all the years, and always spoke of it as a devoted child speaks reverently of a fond mother. Posessed of a great mother heart, she built a fine Christian home and hands down to her church a richer legacy in the way of sons and daughters than had she endowed it with silver and gold.

It was when she was nearing her seventieth birthday that the angels came to carry her home. Peacefully as the sun goes down on a clear day in a clear sky her spirit took its flight to God. She was tenderly laid to rest amid a large concourse of friends and loved ones to await the resurrection of the just.

J. B. Hurley.

ESTES—Jesse Wamble Estes was born October 29, 1894, died May 13th, 1921, age 26 years, six months and 14 days. He was a son of James and Addie Estes. He was one of five brothers, drafted into the army May 25th, 1918, at Camp Lee, Va. In April, 1919, about one year from the time he entered the army, his health gave way, and he was sent to the hospital for medical attention. He was in Oteen Hospital, near Asheville, N. C., from which his parents carried him home two weeks before his death. Wamble professed faith in Christ and joined the Methodist Episcopal Church, South, at Mt. Carmel in his youth.

"Remember now thy Creator in the day of thy youth." This he did.

Surrounded by loved ones, on May 13th his spirt departed this life. His body was buried in the cemetery at Mt. Carmel church to wait the resurrection.

"Blessed are the dead which die in the Lord." We hope to see him again in that country where there is a city "whose builder and maker is God."

J. W. Campbell.

LASSITER—Benjamin Hill Lassiter was born January 7th, 1838, and passed away May 18th, 1921, age 83 years, four months and 11 days.

The remains were laid to rest in St. Paul's cemetery. His passing is a great loss to the dear aged wife and six children, together with a great number of relatives and friends. We are again reminded that we shall pass this way but once, and the departing loved ones beckon, "Be prepared."

He was a faithful member of St. Paul's M. E. church at Randleman, but had been unable to attend regularly for the past few years. The presence of his soldierly appearance and unquestioned Christian character inspired his pastor.

LAIL—Mrs. Arda Anthony Lail died at her home near Connelly Springs May 25. She leaves a husband, David S. Lail, four children, one brother and five sisters.

Mrs. Lail joined the Methodist church at Snow Hill in girlhood, later moving to Warlick's Chapel. Her life was one of Christian piety and service to her community, especially with the sick.

In the absence of the pastor, Rev. M. G. Ervin, the funeral was conducted by J. W. Bennett, of Rutherford College, at the home, and interment was made in Zoar cemetery. The large crowd present showed how greatly she was loved.

J. W. Bennett.

DEATH OF CHILD

On May 11th, 1921, sorrow came to the town of Oakboro in the death of H. B. Sessoms, Jr., the eighteen-months-old child of Mr. and Mrs. H. B. Sessoms.

He had been sick for about two weeks and no time or money was spared to give him every attention, but he gradually grew worse until death took him from his sufferings.

"Junior," as he was called, familiarly by those who know him intimately, was a very bright and promising child. His merry prattle and winsome ways not only brought joy and gladness to the hearts of his parents but to all who knew and loved him.

The funeral was conducted from the home by the writer, in the presence of a large number of relatives and friends, while the little white casket, which contained the precious body, was literally covered with beautiful flowers.

The remains were laid to rest in the nearby cemetery to await the resurrection.

None but parents who have passed through a similar experience know what it is to give up a child—an only child. Indeed, it is like severing the very heart strings, yet these parents look upon the death of this child from the standpoint of a Christian. Of course they feel their loss very keenly, but heaven means more to them now, for they are looking forward to the time when they will see their child again, take it in their arms and press it close to their bosom- nevermore to be separated. We thank God for the great doctrine of the resurrection.

R. F. HUNEYCUTT.

RESOLUTIONS OF REPECT

Whereas, our heavenly Father in His wisdom has seen fit to recently remove from our midst our friend and co-worker, Mrs. Jacob Harrell, we, the members of the Ladies' Aid Society of Scott's Hill M. E. Church, South, Scott's Hill, N. C., resolve:

First, That in the death of Mrs. Harrell our society has suffered a loss, and while we bow with reverence and submission, yet we cherish her memory of a faithful and consecrated woman, whose influence will abide with us.

Second, We shall miss, her but in our sorrow let us remember that her life was spent absolutely for the Master and we shall do well to follow Him as she did.

Third, That we extend to loved ones our heartfelt sympathy and commend them to the loving Father who "doeth all things well."

Fourth, That a copy of these resolutions be sent to the family, the North Carolina Advocate and a copy placed on our minutes.

Mrs. W. M. Eubank,
Mrs. Fitz Hugh Lee,
Mrs. R. E. Atkinson.
Committee.

RESOLUTIONS OF RESPECT

(Resolutions of Respect passed by Board of Stewards of Hamlet Methodist Church.)

Whercas, God in His infinite wisdom has removed from our midst Sister H. T. Rollins, wife of an esteemed member of our board, therefore be it resolved:

First, That in the death of Sister Rollins our church has sustained a loss of one of its most faithful members whose presenee among us will be sadly missed.

Second, That this board hereby extends to our beloved brother its sincere sympathy in his great loss, praying that he may have the consolation of heaven at this time.

Third, That a copy of these resolutions be spread upon our minutes, a copy sent to the Advocate for publication and a copy to Brother Rollins.

J. P. Gibbons,
Hugh R. Smith,
Committee.

MITCHELL—A valiant soldier of the cross has fallen. While he lived he served faithfully and unselfishly. His influence was strong with all who knew him. For 87 years W. D. Mitchell, of Middleburg, N. C., gave himself in loving service.

While teaching school he married Miss Louisa J. Crews, daughter of James A. Crews, who survives him. Brother Mitchell was truly a successful man, for he succeeded and his works live on and will throughout time. He felt a deep interest in education, an active interest in his church work, and was master of the Masonic fraternity at Henderson for many years, relinquishing these only when infirmitics of old age crept upon him and forced him to do so.

To the end he was bright and cheerful, with an ever abiding faith in God, and as he lived so he fell. Hearts are sorrowful over his passing, hut rejoice when we think of the battle he won, and the victor's palm he has received.

His loving wife and five children survive him, C. L. Mitchell, W. G. Mitchell, B. W. Mitchell, M. R. Mitchell, W. D. Mitchell, and R. H. Mitchell, deceased. May God's rich blessing ever rest upon them.

A Friend.

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Write for bulletin and information. Session opens Sept. 19th.

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R. B. JOHN, President.

ALL CHURCHES TAKE PART

When Cornerstone of New Salem Church Is Laid.

The cornerstone of the new church being erected by the Salem Methodist congregation, at the corner of Green and West streets, was laid Sunday afternoon, June 19, with appropriate and impressive exercises. A large assemply of people gathered on the church and parsonage lots to witness the ceremony. Rev. A. C. Swafford, the pastor, presided and introduced pastors and laymen of other churches, who made short addresses. The Burkhead church band played several selections during the service. The Fishel quartette sang a selection at the close of the service. Miss Rosa Petree, the church pianist, presided at the piano.

The first speaker was Rev. Z. E. Barnhardt, pastor of Centenary church, who declared that the building of a church house in any community signifies a longing for God. A church building, he declared, has a wonderful influence upon a community because the foundation of the church is laid in faith in Jesus Christ, and is a monument to His life and death. The church must ever keep to its mission if it desires to carry out the purpose for which Jesus Christ established it, declared Mr. Barnhardt. The church, he said, must forever be ready to administer to the spiritual needs of the people.

Leon Cash, representing the board of stewards of Centenary church, assured the Salem congregation of strong support from his church in their building undertaking. He stated that after twenty-five years of observation he still was of the opinion that no truer type of Methodists existed anywhere than in Salem. He complimented the congregation upon first securing and paying for a church and parsonage lot and tben building a handsome home for their pastor.

Rev. R. H. Daugherty, pastor of West End church, reviewed the history of Methodism from its foundation in London 182 years ago. The phenomenal growth of the church, he declared, indicates its divine sanction.

Mr. Daugherty warned the church of the danger of becoming more ecclesiastical than spiritual. The fact was impressed upon those present that a church does not consist of a mass of brick and mortar. When the church, said Mr. Daugherty, ceases to be evangelistic, it has departed from its mission and no longer has the right to be called a church.

R. B. Crawford, representing the board of stewards of West End church, spoke briefly of the mission of the church and of the principles which actuate its purpose. He compared the church to a big ship run by a captain with clearance papers as his guide. The big ship of the church is making a great voyage with Jesus Christ as the captain and the Bible as His clearance papers.

Rev. J. S. Hiatt, pastor of Burkhead church, complimented the Salem congregation on the progress of the new church building. He said he had watched with interest the expansion of the various churches in Salem, and now he was glad to see the Methodists building a splendid house of worship.

Rev. Tom. P. Jimison, pastor of Grace church, stated that it is very true that the church is the house of God, but it must also be the house of the people. It must stand with outstretched arms toward all men and must be ready to help all.

Rev. J. A. J. Farrington, pastor of the Southside church, brought greetings from his congregation in a few words. He said he was glad to see Salem church making such rapid progress.

Rev. E. A. Holton, pastor of Christ Moravian church, spoke briefly, declaring that the Methodists of Salem have been a stimulus to his own church. He predicted a bright future for the congregation in its new house of worship.

Rev. A. C. Hamby, pastor of Salem Paptist church, stated that he rejoiced to know that the various churches are beginning to do a work that has been neglected for some time. This work, he said, is the training of the converts after they have been taken into the church.

The service closed with the laying of the conrnerstone by pastors and members of the building committee. The pastor conducted the service according to the ritual of the church.

Various articles, including a Bible presented by Mrs. Emily Drye, were placed in the cornerstone of the church. A. W. Cline.

Winston-Salem, N. C.

ADMIRED HER NERVE

A country woman came along the railway platform and sat on a seat beside a hospital nurse who was waiting for a train. With a sigh of relief she disposed of the parcels and umberlla. Then she began to chat.

"Ah," she said, looking at the nurse's uniform admiringly, "I don't know what we'd do without the likes of you."

"Oh, you are too kind," protested the nurse. "I'm sure you do things as worthy every day."

"Not me, miss," said the old lady. "I can kill a duck or fowl with the best—that I admit. But when it comes to human bein's my heart fails me."—Answers.

MEET OTHER ACTIVE LAYMEN OF THE CHURCH
At Junaluska, the Land of the Sky, August 8-18
Fellowship, Inspiration, Recreation

District Appointments

DURHAM DISTRICT
M. T. Plyler, P. E., Durham, N. C.

May
Mt. Tirzah-Rougemont, Bahama 7-8
Lakewood 29

June
Branson 5
Trinity 19
East Burlington, 11 a. m. 26
Graham & Haw River, 8 p. m. 26

July
Brooksdale, Webb's Chapel 2-3
East Roxboro, Longhurst, 8 3
Chapel Hill, 8 6
Burlington Ct., Mt. Vernon 9-10
Burlington, 8 10
Leasburg, Salem 16-17
Roxboro, 8 17
Pearl and Eno, 8 20
Hillsboro, Lebanon 23
Orange, Massey 24
West Durham, 8 p. m. 24
Memorial, 8 p. m. 27
Milton, Connelly's 29
Yanceyville, Bethel 30-31

August
Calvary, 8 3
Durham Ct., Pleasant Green 6
South Alamance, Cover Garden 7
Mebane, 8 7
Carr 10
Person, Lea's Chapel 13-14

SALISBURY DISTRICT
J. F. Kirk, P. E., Salisbury, N. C.
THIRD ROUND

July
Norwood, Randalls, 11 a. m 2-3
Badin, 8 p. m. 3
Concord Ct., Bogers, 11 a. m. 9
Concord, Central, 11 a. m. 10
Concord, Westford, 3 p. m. 10
Concord, Kerr St., 8 p. m. 10
Park Avenue, 8 p. m. 15
Mt. Pleasant, Center Grove, 11 a. m. 16-17
First St., Albemarle, 8 p. m. 17
China Grove, China Grove, 11 a. m. 24
Spencer, Central, 8 p. m. 24
Woodleaf Ct., Cleveland, 11 a. m. 30-31
East Spencer, 8 p. m. 31

August
Salem Ct., Oak Grove, 11 a. m. 6-7
Epworth, 8 p. m. 7
Kannapolis Ct., Shiloh, 11 a. m. 13-14
Kannapolis Sta., 8 p. m. 14
Harmony, 8 p. m. 17
New London, Bethel, 11 a. m. 20-21
Gold Hill, Wesley's Chapel 1:30 p. m. 21

MARION DISTRICT
D. M. Litaker, P. E., Marion, N. C.
THIRD ROUND

July
Table Rock, Linville, Sat. 11, Sun. 11 2-3
Enola, Warlick's, 3 p .m. 3
Marion Ct., Pleas. Grove, 11 a. m. 10
Old Fort, Greenlee, 11 a. m., 3 p. m. 9-10
Thermal City, Centental, 11 a.m.,3 p. 16-17
McDowell, Glenwood, 3 p. m., 11 a. 16-17
Micaville, South T. R., 11 a. m. 24
Burnsville, night & 9 a. m. 24-25
Spruce Pine, Bakersville, ngt & 11 a. 30-31
Bald Creek, Elk Shoals, 11 a. m. 29

August
Mill Spring, New Hope, 11 a. & 2 p. 7

STATESVILLE DISTRICT
W. A. Newell, P. E., Statesville, N. C.

July
Troutman, Rocky Mt., 11 a. m. 2-3
Hiddenite, Pisgah, 3 a. m. 2-3
Hudson, Colliers, 11 a. m. 16-17
Lenoir Ct., Olivet, 3 p. m. 16-17
So. Lenoir, So. Lenoir, night 17

WASHINGTON DISTRICT
N. H. D. Wilson, P. E., Washington, N. C.
THIRD ROUND

July
Stantonsburg, Lebanon 2-3
Fremont, Yelvertons 3-4
Wilson, Valvary, night 4
Greenville, night 5
Farmville 6
Wilson, First Church, night 6
Bailey 7
Ayden, night 7
Washington, night 8
Bath, Pinetown 10
Nashville, night 11
Spring Hope 12
Rocky Mount, Clark St., night 12
Rocky Mount, Yorks 13
Rocky Mount, First Church, night 13
Bethel 16-17
Tarboro 17-18
Mattamuskeet, Bethany 20
Fairfield 21
Swan Quarter 23-24
Aurora, Small 28
McKendree, Conetoe 30-31
Robersonville, Stokes 31-Aug 1
Preaching without quarterly conferences:

August
Rocky Mount, First Church, 11 a. m. .. 7
Rock Mount, Clark St., night 7
Bailey Ct. 14
Spring Hope Ct. 21
Rocky Mount Ct., Yorks 28
Nashville, night 28

SHELBY DISTRICT
J. H. Jordan, P. E., Gastonia, N. C.
THIRD ROUND

July
Dallas, Hardin, 11 a. m. 3
Ranlo, 8 p. m. 3
King's Mountain, 11 a. m. 10
South Gastonia, 8 p. m. 10
Mayworth, 11 a. m. 17
East Belmont, 3 p. m. 17
Belmont, 8 p. m. 17

Mr. O. V. Woosley and Miss Womack, our Sunday School secretaries, will be with me at the following places: South Fork, Lincolnton, Belmont, Polkville, Shelby Ct., Shelby, Central, LaFayette St., Rock Springs, Cherryville, Crouse, Lincoln Ct., and Lowesville. Special emphasis will e given to our Sunday School work, and I am very anxious to have a full deegation o fthe officials and Sunday School teachers at all of the meetings.

It is desired that provisions shall be made for the Sacrament of the Lord's Supper at every Sunday service announced above except where it is regularly observed.

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
THIRD ROUND

July
Pasquotank, Hall's Creek 2-3
South Camden, Wesley's 6
Plymouth, Amesville 9-10
North Gates, Hebron 16
Gates, Harrell's 17-18
Perquimans, Epworth 23-24
Edenton 27
Chowan, Bethany 30-31
Hertford, night 31

August
Kennekeet, Rodanthe 3
Hatteras, Hatteras 5
Roancke Island, Manteo 7
Dare, Mashoes 8
Kitty Hawk, Nag's Head 10
Pantego & Belhaven, Pantego 14
Roper, Pleasant Grove 21-22
Columbia, Scuppernong 27-28

September
Tyrell, Gum Neck 3-4

District Conference will be held at Wesley's Church on the South Camden Circuit July 5-6. The opening sermon will be preached on Monday night, and the conference will convene on Tuesday morning at ten o'clock.

GREENSBORO DISTRICT
A. W. Pyler, P. E.
508 Summit Ave., Greensboro, N. C.
THIRD ROUND

July
Pleasant Garden at Liberty 2-3
Centenary, night 3
Coleridge at Mt. Zion 9
Ramseur & Franklinville, Ramseur 10
Ashboro, night 10
West Market 17
Gibsonville, night 17
Bethel, night 20
Wentworth at Wentworth 23
Park Place 24
Spring Garden, night 24

ROCKINGHAM DISTRICT
J. H. Sharp, P. E.
THIRD ROUND

July
Biscoe, Marcus 8
Montgomery, Zoer 9-10
Troy 19-10
Troy 10-11
St. Paul, St. Paul 15
Elizabeth, Purdies 15
Raeford, Parkers 23-24
Red Springs 24-25
Rowland, Asbury 29
Caledonia, Caledonia 30-31
Maxton 31

August
Mt. Gilead Ct. 6-7
Mt. Gilead 7-8

WILMINGTON DISTRICT
J. M. Danle, P. E., Wilmington, N. C.
THIRD ROUND

July
Tabor, Bethesda, a. m. 2-3
Chadbourn, Fair Bluff, a. m. 1
Hallsboro, Shiloh, a. m. 9-10
Whiteville, Mishops Spgs., p.m.,a.m. 10-11
Carver's Creek, Carver's Creek, a.m. 16-17
Wimington, Trinity, p. m. 17-18
Swansboro, Bethlehem, a. m. 22
Onslow, Pollocksville, a. m. 23-24
Magnolia, Carltons, a. m. 29
Rose Hill, Charity, a. m. 30-31

August
Town Creek, a. m. 5
Shallotte, a. m. 6-7

The District Conference will convene at Chadbourn on June 29th, 9 a. m. and continue through June 30th. The opening sermon will be preached on Tuesday night, June 28th.

ASHEVILLE DISTRICT
W. H. Willis, P. E., Weaverville, N. C.
SECOND ROUND

July
Antioch 2-3
Roseman, Toxaway 9-10
Brevard, Oak Grove 9-10
Mars Hill, Laurel 10-17

WARRENTON DISTRICT
E. M. Snipes, P. E., Weldon, N. C.
THIRD ROUND

July
Henderson 2-3
N. & S. Henderson, night 3
Norlina, Union 8
Middleburg, Tabernacle 9-10
Ahoskie, Aulander 14
Murfreesboro & Winton, Harrelsville 15
Bertie, Mt. Gould 16-17
Northampton, Pleasant Grove 23-24
Williamson & Hamilton 29
Scotland Neck 30-31

August
Roanoke, Calvary 6-7
Littleton, night 7

CHARLOTTE DISTRICT
H. K. Boyer, P. E., Charlotte, N. C.
THIRD ROUND

July
Trinity, 11 a. m. 3
Matthews, Bethel, 3 p. m. 3
Dilworth, 11 a. m. 3
Polkton, Mt. Moriah, 11 a. m. 9-10
Wadesboro, 11 a. m. 17
Morven, Pleasant Hill, 3 p. m. 17
Morven Q. Conf. 10 a. m. 18
Hickory Grove, 11 a. m. 24
Duncan Memorial, night 24

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E.

July
Carthage, Carthage 2-3
Buckhorn, Buckhorn 9-10
Glendon, Carbenton 11
Parkton, Sandy Grove 16-17
Hay Street 24
Lillington, Parkers Grove, 3:30 p.m. 24
Jonesboro, Memphis, 11 a. m. 26
Roseboro, Hally, 11 a. m. 29
Stedman, Bethabara 30-31

August
Hemp, Mt. Carmel 14-15
Pittsboro, Brown's Chapel 20-21
Haw River, Ebenezer, 11 a. m. 22

NORTHWILKESBORO DISTRICT
J. W. Williams, P. E.
THIRD ROUND

... District Conf. will convent at Honson's Chapel June 21-23.

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N.C.
THIRD ROUND

July
Beaufort, 11 a. m. 3
Morehead City, night 3
Grifton Ct., Epworth, 11 a. m. 6
LaGrange Ct., Seven Spgs., 11 a. m. 9-10
Kinston-Queen St., night 10
New Bern-Centenary, night 14
Dover Ct., Cove City 17
Newport Ct., Newport, night & 11 a. 17-18
New-Riverside, night 21
Snow Hill Ct., Tabernacle 23-24
Hookerton Ct., Maury, 3 p. & 11 a. 24-25
Atlantic & Sea Level, Sea Level, ngt. 27
Ocracoke & Portsmouth, Portsmouth 30-31

August
Straits, Harker's Island 3
Harlowe, Ct., Tuttle's Grove 4
Mt. Olive, Falling Creek 6-7
Mt. Olive & Calypso, night 7
Goldsboro Ct., Mt. Carmel, 11 a. m. 13-14
Goldsboro, St. John, night 14

MOUNT AIRY DISTRICT
W. F. Womble, P. E., Mt. Airy, N. C.
THIRD ROUND

July
Mayodan, Centenary 2-3
Madison—S Price 3
Walnut Cove, St. Mark 9-10
Yadkinville, Boonville 16-17

WAYNESVILLE DISTRICT
J. H. West, P. E., Waynesville, N. C.
THIRD ROUND

Bethel, Ivey Hill 2-3
Fines Creek 9-10
Highlands 16-17
Glenville 17-18

WINSTON-SALEM DISTRICT
Frank Siler, P. E., Winston-Salem, N. C.
THIRD ROUND

July
Farmington Ct., Huntsville, 3 p. m. 3
Thomasville Main St., 11 a. m. 10
Quarterly Conf., night 10
So. Thomasville, night 10
Denton Ct., Pleasant Grove 16-17
Lexington, First Church, 11 a. m. 24
Quarterly Conf., night 22
Linwood Ct., Cotton Grove, 3 p. m. 24
Quarterly Conf., 11 a. m. 1 p. m. 23

RALEIGH DISTRICT
J. C. Wooten, P. E.
SECOND ROUND

July
Tar River, Kittrell, 4 p. m. 3
Franklinton, 8 p. m. 3
Garner Hollands, 11 a. m. 6
Oxford, 8 p. m. 8-10
Oxford Ct., Marrows, 11 a. m. 9-10
Princeton Ct., Ebenezer, 11 a. m. 16-17
Selma, 8 p. m. 17
Cary, Holly Springs, 11 a. m. 23-24
Youngsville, Rock Spring, 11 a. m. 30-31
Louisburg, 8 p. m. 31

August
Granville, Calvary, 11 a. m. 6
Creedmore, Grove Hill, 11 a. m. 7
Benson, 4 p. m. 12
Four Oaks, 11 a. m. 13-14
Smithfield, 8 p. m. 14
Kenley, Buckhorn, 11 p. m. 20-21



"MY SON" BY CORRA HARRIS

Years ago I used to furnish for the Saturday evening edition of the Galveston Tribune a column of criticism entitled "Highways and Byways of Current Literature." The other day while rambling through an old scrap book of mine in which some of these screeds, along with various and sundry other things, are preserved I ran across the following: "The Independent has made a discovery. In the far silence of the Georgia mountains it has found a new writer, whose style seems to have been born of those same old-time friends of genius—the mountains, for it has the picturesqueness of their granite cliffs, the freshness of the woods on their slopes, the beauty of the wild flowers that bloom on the verge of their precipices, the clearness of the streams that laugh through their valleys, and the quaintness of speech of a hermit from one of their caves. The elect lady is Mrs. L. H. (Corra) Harris." In closing the article I said: "I have devoted this column to her because I recognize in her a new and distinct force in literature, and because I believe that the real fire of genius that has struck so many sparks in what she has written already, will eventually blaze out into some bright and steady star that will take its place in the firmament of letters."

There!

Henceforth I can indulge no more in that luxury of modesty which disclaims and exclaims, and declaims and proclaims, "I am not a prophet." For since this prophecy was written Corra Harris has placed a cluster in the blue. The first of the group was "The Circult Rider," and the last is "My Son," which is a sequel to the first book.

It will be remembered that "The Circuit Rider" was an old-time wrestling Jacob sort of preacher, who was "burdened for souls" whom he sincerely believed to be exposed to the judicial wrath of Jehovah denounced amid "Sinatic splendors" and terrors, and that his preaching was of that character which induced a now wellnigh obsolete sort of conviction, repentance and "experience of grace."

Now, "My Son," Peter, is the antithesis of his father. Peter was "a good business man of the Gospel." * * * "He knew all the latest methods of organizing. He had studied the psychology of propaganda as his father studied the power of God unto salvation * * * He was a promoter of (War) bonds, patriotism and service * * * He had a notable record as a popular speaker * * * He was at the head of a really great business." But Peter "could not hold a light to his father when it came to preaching the Gospel and telling men the truth with courage about their sins."

Of course Peter did his preaching in the large city church. His father held forth on the Red Wine Circuit, according to "the eternal fitness of things"—or was it the temporal fitness of things?

Peter "did not say anything to convict people of their sins." His fond mother "was at a loss during the earlier years of his ministry to discover the name of the thing he had so innocently and honestly substituted for the religion of his fathers." Finally she saw that "it was not God at all, merely the science of human duty." Peter did not mention sin and preached "salvation by prosperity." He was "optimistic but not spiritual." Peter's "reasonableness on his knees" compelled his mother "to fear that he did not really believe in the power of prayer." Reference is made to a sermon "at random on the moral law," which was "seventh cousin removed from the Scriptures," in which "you could not tell exactly when he passed from Hegel to Hobbes except that now and then he seemed to strike a sort of intellectual air pocket when he dropped in plain view of the humbler intelligences of his congregation." There were the parts of the discourse in which he was doing his own thinking.

A real culmination and objective of the book is reached when, in the stress of life and in the demands upon his ministry Peter comes to discover the hollowness and worthlessness of "the thing he had substituted for the religion of his fathers," for the Gospel of the New Testament, comes at last under the influence of the old circuit rider who sleeps in the Red Wine church-yard, and becomes a Bible Christian and a gospel preacher.

The book is altogether wholesome and shold be read by a great many preachers. It is a book about preachers and religion, and clearly shows that while the author has no patience with religiosity and churchianity, she has no regard for the colorless, pulseless, powerless thing which has been substituted for "the old time religion," for "the Christianity of Christ."

The book abounds in thumbnail character sketches drawn with a master's hand.

There are many strikingly original passages; she speaks of a "widow indeed who lived in a little house that looked like a gray eyebrow on the side of the mountain." I am sure I have seen that house. I see it now! When Peter was making the transition from "a good business man of the Gospel" to a preacher of the Gospel, his mother could not sleep but "lay for a long time like a wordless old prayer in the dark" for her son * * * "You cannot be too tolerant and be anything else very definite." * * * "Enough of a thing is enough, and that is what no idealist ever finds out." * * * "A brief course in French Matrimony." * * * "Your rich man may be generous, but you almost never see him prance in the spirit." * * * "I went to my room that night feeling like the last withered leaf on a naked bough with a cold wind rising."

The book bears the marks of all the author's work — unconventionality, originality, daring, humor and eloquence. Perhaps the last named characteristic of the author's writing has not received the recognition which it deserves. (Eloquence is below par now.) She is the most eloquent of present-day writers with whom I am acquainted. In this book there is one paragraph of wild imagination and sublimity in which the author, appropriating this planet as her private aeroplane, takes a lonely ride through space and hears "the roar of far-off constellations."

And the closing paragraph will do to go along with this: "Sometimes, sitting here in the late afternoon of my days, I wish for some great worldly woman who had her way and her happiness with whom to exchange experiences. I have a curiosity to know how such a woman thinks and feels when the shadows gather behind her, and the pale stars of immortal countries begin to shine in the sunset skies."—W. M. Harris in The Christian Index.

(Mrs. Harris, the wife of the late Rev. L. H. Harris, a Methodist preacher of Georgia, has written several books, the most notable of which are "The Circuit Rider's Wife" and "My Son," both dealing with the experiences of the Methodist preacher. The above review is taken from the Baptist paper for the state of Georgia. The Advocate will be glad to supply its readers with "My Son" at the regular price, $1.90.—Editors.)

PATRIARCHS AND MATRIARCHS

A correspondent to the Charlotte Observer has been writing from Cleveland county very interestingly about the remarkable longevity of some of its citizens. It is a matter of admissible pride. But the eastern part of Lincoln county, at least, can boast of the longevity of many of its worthy citizens. Within the bounds of my charge, which covers much of the Catawba township, we have men and women who have advanced beyond four-score years and ten and rapidly approaching the distinction of centenarians.

Within the past few days I have been called upon to conduct the obsequies of several aged persons. One, Mrs. Minerva Brotherton, was 92 years old; Miss Margaret Bryant, 88; Mrs. Nancy Sifford, 93. These died in a goodly old age, old and full of years and were gathered to the saint's rest in great peace. But others survive who have attained to as great age. It was my pleasure to be at a birthday dinner a few days ago given by June Dellinger in honor of his mother, 87 years of age. She had a sister present 96 years old. After a sumptuous repast served out under the shadow of the oaks, we drove a mile beyond to visit an aged couple, Mr. and Mrs. Calvin Finger (both invalids) 85 and 83 respectively. Uncle Wash Sigman, of New Hope Church, is nearing his 90th anniversary. He was present at our memorial services the first Sunday in June and led the opening prayer and got very happy. For years he was an active steward of his church and still retains the office of trustee. A blessed veteran and hero of the cross. He scarcely ever missed divine worship at his church and takes great interest in Sunday school. "Aunt Millie" Nixon, mother of Sheriff Nixon, will soon be 90; and Mrs. Ellen Long, living across the way is about her age. "Aunt Nancy" Womac, a mother in Israel, has nearly past her 90th year and is still happy on the way. "Granny" Moss, a near neighbor, is 96. So on. But time would fail me to tell of others who have served out their allotted days of three-score years and ten. Among these are Julius Hager, Sherrod Little, John Hinkle, Margaret Barker, Lizzie Kincaid, Bettie Hart, Ann Phelon, Martha Hart, Martha Ann Hager, Amanda Allen, Cornelia Farrar, Henry Underwood, Dovie Nance, Jane Black, Laura Finger, Rebecca Bisaner, Robert Ballard, and others who are facing the sunset of life near to the mile post of fourscore years. Nearly all of these are hale and hardy and able to come to church regularly. Julius Hager is our charge lay leader and secretary of Hills Chapel Sunday school and has been for years. He is the honored father of Rev. Theodore Hager, pastor of Micaville charge. His wife, "Aunt Annie," is a few years his junior, but in feeble health. Robert Ballard is the father of two of our pastors, Rev. B. C. Ballard, Waxhaw, and E. D. Ballard, Wilkes circuit.

When I come into the presence of these worthy saints of God I feel instinctively impelled to tip my hat and invoke the blessings of God upon their grey hairs. Our people live well and when they die they die strong in the faith. In great patience and fidelity to their Redeemer they are being kept by the power of God through faith unto salvation ready to be revealed in the last day. But few of our young people have died since I came to the charge. Annie Lee, the 15-year-old daughter of Mr. and Mrs. Morris Finger, died recently of a brain tumor. She was a bright, sweet girl and we felt a sense of deep grief at her going so young.

The greatest difficulty we have to contend with on a rural charge like this is that when our young people grow up they abandon the farm and enter business life in industrial centres, thus depleting the numerical and financial strength of country charges. Farm life should afford sufficient inducements and advantages to hold our young people. Farmers feed the world and they should have the finest showing of all classes. If they were better organized and had a more effective system of co-operation they would be in position to control the markets of the world. Thank you.

Fraternally,

J. Archie Bowles.

Lowesville, N. C.

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